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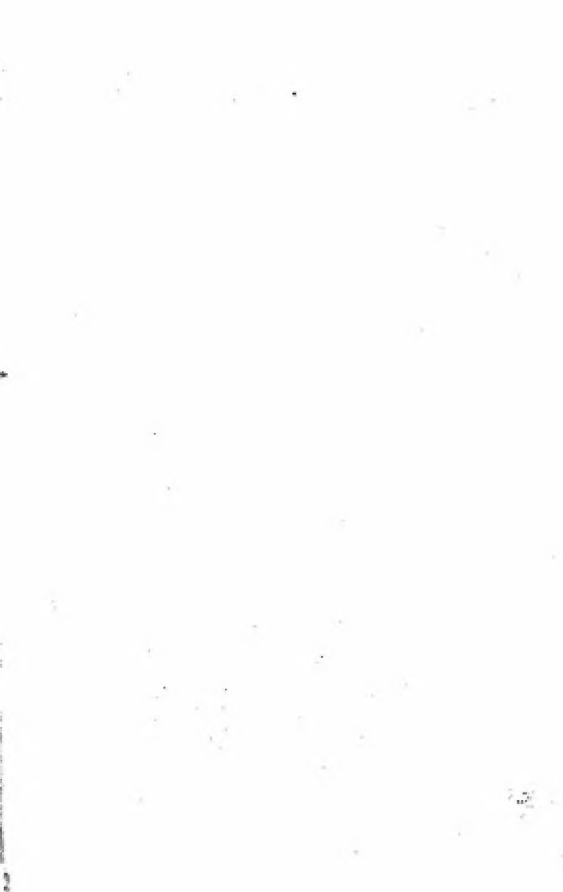
T. E. PAGE, LITT.D., AND W. H. D. ROUSE, LITT.D.

HESIOD

THE HOMERIC HYMNS AND HOMERICA









DIONYSUS CROSSING THE SEA.
FROM GERHARD AUSTRICH'S LAZENBILDER.

HESIOD

THE HOMERIC HYMNS AND HOMERICA

WITH AN ENGLISH TRANSLATION BY
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PREFACE

THIS volume contains practically all that remains of the post-Homeric and pre-academic epic poetry.

I have for the most part formed my own text. In the case of Hesiod I have been able to use independent collations of several MSS. by Dr. W. H. D. Rouse; otherwise I have depended on the *apparatus criticus* of the several editions, especially that of Rzach (1902). The arrangement adopted in this edition, by which the complete and fragmentary poems are restored to the order in which they would probably have appeared had the Hesiodic corpus survived intact, is unusual, but should not need apology; the true place for the *Catalogues* (for example), fragmentary as they are, is certainly after the *Theogony*.

In preparing the text of the *Homeric Hymns* my chief debt—and it is a heavy one—is to the edition of Allen and Sikes (1904) and to the series of articles in the *Journal of Hellenic Studies* (vols. xv. *sqq.*) by T. W. Allen. To the same scholar and to the

PREFACE

Delegates of the Clarendon Press I am greatly indebted for permission to use the restorations of the *Hymn to Demeter*, lines 387-401 and 462-470, printed in the Oxford Text of 1912.

Of the fragments of the *Épic Cycle* I have given only such as seemed to possess distinct importance or interest, and in doing so have relied mostly upon Kinkel's collection and on the 6th volume of the Oxford Homer (1912).

The texts of the *Batrachomyomachia* and of the *Contest of Homer and Hesiod* are those of Baumeister and Flach respectively: where I have diverged from these, the fact has been noted.

Owing to the circumstances of the present time I have been prevented from giving to the *Introduction* that full revision which I should have desired.

RAMPTON, NEB. CAMBRIDGE

Sept. 26th, 1914

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INTRODUCTION

General

THE early Greek epic—that is, epic poetry as a natural and popular, and not (as it became later) an artificial and academic literary form—passed through the usual three phases, of development, of maturity, and of decline.

No fragments which can be identified as belonging to the first period survive to give us even a general idea of the history of the earliest epic, and we are therefore thrown back upon the evidence of analogy from other forms of literature and of inference from the two great epics which have come down to us. So reconstructed, the earliest period appears to us as a time of slow development in which the characteristic epic metre, diction, and structure grew up slowly from crude elements and were improved until the verge of maturity was reached.

The second period, which produced the *Iliad* and the *Odyssey*, needs no description here: but it is very important to observe the effect of these poems on the course of post-Homeric epic. As the supreme perfection and universality of the *Iliad* and the *Odyssey* cast into oblivion whatever pre-Homeric poets had essayed, so these same qualities exercised a paralysing influence over the successors of Homer. If they continued to sing like their great predecessor of romantic themes, they were drawn as by a kind of

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magnetic attraction into the Homeric style and manner of treatment, and became mere echoes of the Homeric voice: in a word, Homer had so completely exhausted the epic genre, that after him further efforts were doomed to be merely conventional. Only the rare and exceptional genius of Vergil and Milton could use the Homeric medium without loss of individuality: and this quality none of the later epic poets seem to have possessed. Freedom from the domination of the great tradition could only be found by seeking new subjects, and such freedom was really only illusory, since romantic subjects alone are suitable for epic treatment.

In its third period, therefore, epic poetry shows two divergent tendencies. In Ionia and the islands the epic poets followed the Homeric tradition, staging of romantic subjects in the now stereotyped heroic style, and showing originality only in their choice of legends hitherto neglected or summarily and imperfectly treated. In continental Greece,¹ on the other hand, but especially in Boeotia, a new form of epic sprang up, which for the romance and *mêtos* of the Ionian School substituted the practical and matter-of-fact. It dealt in moral and practical maxims, in information on technical subjects which are of service in daily life—agriculture, astronomy, surgery, and the calendar—in matters of religion and in tracing the genealogies of men. Its attitude is summed up in the words of the Muses to the writer of the *Theogony*: "We can tell many a feigned tale to look like truth, but we can, when we will, utter the truth" (*Theog.* 36-37). Such a poetry

¹ i.e. in Boeotia, Locris and Thessaly: elsewhere the movement was forced and unfruitful.

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could not be permanently successful, because the subjects of which it treats—if susceptible of poetic treatment at all—were certainly not suited for epic treatment, where unity of action which will sustain interest, and to which each part should contribute, is absolutely necessary. While, therefore, an epic like the *Odyssey* is an organism and dramatic in structure, a work such as the *Theogony* is a merely artificial collocation of facts, and, at best, a pageant. It is not surprising, therefore, to find that from the first the Boeotian school is forced to season its matter with romantic episodes, and that later it tends more and more to revert (as in the *Shield of Hercules*) to the Homeric tradition.

The Boeotian School

How did the continental school of epic poetry arise? There is little definite material for an answer to this question, but the probability is that there were at least three contributory causes. First, it is likely that before the rise of the Ionian epic there existed in Boeotia a purely popular and indigenous poetry of a crude form: it comprised, we may suppose, versified proverbs and precepts relating to life in general, agricultural maxims, weather-lore, and the like. In this sense the Boeotian poetry may be taken to have its germ in maxims similar to our English

“Till May be out, ne’er cast a clout,”

or

“A rainbow in the morning
Is the Shepherd’s warning.”

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Secondly and thirdly we may ascribe the rise of the new epic to the nature of the Boeotian people and, as already remarked, to a spirit of revolt against the old epic. The Boeotians, people of the class of which Hesiod represents himself to be the type, were essentially unromantic; their daily needs marked the general limit of their ideals, and, as a class, they cared little for works of fancy, for pathos, or for fine thought as such. To a people of this nature the Homeric epics would be unacceptable, and the post-Homeric epic, with its conventional atmosphere, its trite and hackneyed diction, and its insincere sentiment, would be anathema. We can imagine, therefore, that among such folk a settler, of Aeolic origin like Hesiod, who clearly was well acquainted with the Ionian epics, would naturally see that the only outlet for his gifts lay in applying epic poetry to new themes acceptable to his hearers.

Though the poems of the Boeotian school¹ were unanimously assigned to Hesiod down to the age of Alexandrian criticism, they were clearly neither the work of one man nor even of one period: some, doubtless, were fraudulently fathered on him in order to gain currency; but it is probable that most came to be regarded as his partly because of their general character, and partly because the names of their real authors were lost. One fact in this attribution is remarkable--the veneration paid to Hesiod.

¹ The extant collection of three poems, *Works and Days*, *Theogony*, and *Shield of Hercules*, which alone have come down to us complete, dates at least from the 4th century A.D.: the title of the Paris Papyrus (Bibl. Nat. Suppl. iv. 1099) names only these three works.

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Life of Hesiod.—Our information respecting Hesiod is derived in the main from notices and allusions in the works attributed to him, and to these must be added certain traditions concerning his death and burial gathered from later writers.

Hesiod's father (whose name, by a perversion of *Works and Days*, 209 Πέρων δὲν γένος το Πέρων, Δίου γένος, was thought to have been Dios) was a native of Cyme in Aeolis, where he was a seafaring trader and, perhaps, also a farmer. He was forced by poverty to leave his native place, and returned to continental Greece, where he settled at Asara near Thespiae in Boeotia (*Works and Days*, 636 ff.). Either in Cyme or Asara, two sons, Hesiod and Perses, were born to the settler, and these, after his death, divided the farm between them. Perses, however, who is represented as an idler and spendthrift, obtained and kept the larger share by bribing the corrupt "lords" who ruled from Thespiae (*Works and Days*, 37-39). While his brother wasted his patrimony and ultimately came to want (*Works and Days*, 34 ff.), Hesiod lived a farmer's life until, according to the very early tradition preserved by the author of the *Theogony* (22-23), the Muses met him as he was tending sheep on Mt. Helicon and "taught him a glorious song"—doubtless the *Works and Days*. The only other personal reference is to his victory in a poetical contest at the funeral games of Amphidamas at Chalcis in Euboea, where he won the prize, a tripod, which he dedicated to the Muses of Helicon (*Works and Days*, 651-9).

Before we go on to the story of Hesiod's death, it will be well to inquire how far the "autobiographical" notices can be treated as historical,

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especially as many critics treat some, or all of them, as spurious. In the first place attempts have been made to show that "Hesiod" is a significant name and therefore fictitious: it is only necessary to mention Goettling's derivation from *hēgē* and *hēdēs* (which would make "Hesiod" mean the "guide" in virtues and technical arts), and to refer to the pitiful attempts in the *Etymologicum Magnum* (s.v. *Ἡσιόδοι*), to show how prejudiced and lacking even in plausibility such efforts are. It seems certain that "Hesiod" stands as a proper name in the fullest sense. Secondly, Hesiod claims that his father—if not he himself—came from Aeolis and settled in Boeotia. There is fairly definite evidence to warrant our acceptance of this: the dialect of the *Works and Days* is shown by Rzach¹ to contain distinct Aeolisms apart from those which formed part of the general stock of epic poetry. And that this Aeolic speaking poet was a Boeotian of Asen seems even more certain, since the tradition is never once disputed, insignificant though the place was, even before its destruction by the Thespians.

Again, Hesiod's story of his relations with his brother Perses have been treated with scepticism (see Murray, *Anc. Grk. Literature*, pp. 53-54): Perses, it is urged, is clearly a mere dummy, set up to be the target for the poet's exhortations. On such a matter precise evidence is naturally not forthcoming; but all probability is against the sceptical view. For (1) if the quarrel between the brothers were a fiction, we should expect it to be detailed at length and not noticed allusively and rather obscurely—as we find

¹ *Der Dialekt des Hesiodos*, p. 404: examples are ἀέγεω [W. and D. 683] and ἀπάγεω (ib. 22).

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it; (2) as MM. Croiset remark, if the poet needed a lay-figure the ordinary practice was to introduce some mythological person—as, in fact, is done in the *Precepts of Chiron*. In a word, there is no more solid ground for treating Perses and his quarrel with Hesiod as fictitious than there would be for treating Cyrus, the friend of Theognis, as mythical.

Thirdly, there is the passage in the *Theogony* relating to Hesiod and the Muses. It is surely an error to suppose that lines 22-35 all refer to Hesiod; rather, the author of the *Theogony* tells the story of his own inspiration by the same Muses who once taught Hesiod glorious song. The lines 22-3 are therefore a very early piece of tradition about Hesiod, and though the appearance of Muses must be treated as a graceful fiction, we find that a writer, later than the *Works and Days* by perhaps no more than three-quarters of a century, believed in the actuality of Hesiod and in his life as a farmer or shepherd.

Lastly, there is the famous story of the contest in song at Chalcis. In later times the modest version in the *Works and Days* was elaborated, first by making Homer the opponent whom Hesiod conquered, while a later period exercised its ingenuity in working up the story of the contest into the elaborate form in which it still survives. Finally the contest, in which the two poets contended with hymns to Apollo,¹ was transferred to Delos. These developments certainly need no consideration: are we to say the same

¹ T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (*Homeric Hymns* III) may have suggested this version of the story, the Pythian hymn showing strong continental influence.

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of the passage in the *Works and Days*? Critics from Plutarch downwards have almost unanimously rejected the lines 654-662, on the ground that Hesiod's Amphidamas is the hero of the Lelantine war between Chalcis and Eretria, whose death may be placed circa 703 B.C.—a date which is obviously too low for the genuine Hesiod. Nevertheless, there is much to be said in defence of the passage. Hesiod's claim in the *Works and Days* is modest, since he neither pretends to have met Homer, nor to have sung in any but an impromptu, local festival, so that the supposed interpolation lacks a sufficient motive. And there is nothing in the context to show that Hesiod's Amphidamas is to be identified with that Amphidamas whom Plutarch alone connects with the Lelantine War; the name may have been borne by an earlier Chalcidian, an ancestor, perhaps, of the person to whom Plutarch refers.

The story of the end of Hesiod may be told in outline. After the contest at Chalcis, Hesiod went to Delphi and there was warned that the "issue of death should overtake him in the fair grove of Nemean Zeus." Avoiding therefore Nemea on the Isthmus of Corinth, to which he supposed the oracle to refer, Hesiod retired to Oenoe in Locris where he was entertained by Amphiphanes and Ganyctor, sons of a certain Phlegon. This place, however, was also sacred to Nemean Zeus, and the poet, suspected by his hosts of having seduced their sister,¹ was murdered there. His body, cast into the sea, was brought to shore by dolphins and buried at Oenoe (or, according to Plutarch, at Asara): at a later time his bones were removed to Orchomenus. The whole

¹ She is said to have given birth to the lyric Stesichorus.

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story is full of miraculous elements, and the various authorities disagree on numerous points of detail. The tradition seems, however, to be constant in declaring that Hesiod was murdered and buried at Oenoë, and in this respect it is at least as old as the time of Thucydides. In conclusion it may be worth while to add the graceful epigram of Alcaeus of Messene (*Palatine Anthology*, vii 55).

Λοκρίδης ἐν νέμει σκαυρῷ νέκυν Ἡσιόδοισι
 Νύμφαι κρηναῖδων λαύσαν ἀπὸ σφετέρων,
 καὶ τάφον ἐβύσαντο· γάλακτι δὲ παίμενες αἰγῶν
 ἔρρασαν, ξανθῷ μίχοντο μέλιτι·
 τοίγῃ γὰρ καὶ γῆρυν ἀπέπνεον ἐνεία Μουσῶν
 ὃ πρέσβυς καθαρῶν γεννάμενος λιβάδων.

"When in the shady Lærian grove Hesiod lay dead, the Nymphs washed his body with water from their own springs, and heaped high his grave; and thereon the goat-herds sprinkled offerings of milk mingled with yellow-honey: such was the utterance of the nine Muses that he breathed forth, that old man who had tasted of their pure springs."

The Hesiodic Poems.—The Hesiodic poems fall into two groups according as they are didactic (technical or gnomic) or genealogical: the first group centres round the *Works and Days*, the second round the *Theogony*.

I. *The Works and Days*.—The poem consists of four main sections (a) After the prelude, which Pausanias failed to find in the ancient copy engraved on lead seen by him on Mt. Helicon, comes a general exhortation to industry. It begins with the

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allegory of the two Strifes, who stand for wholesome Emulation and Quarrelsomeness respectively. Then by means of the Myth of Pandora the poet shows how evil and the need for work first arose, and goes on to describe the Five Ages of the World, tracing the gradual increase of evil, and emphasizing the present miserable condition of the world, a condition in which struggle is inevitable. Next, after the Fable of the Hawk and Nightingale, which serves as a condemnation of violence and injustice, the poet passes on to contrast the blessings which Righteousness brings to a nation, and the punishment which Heaven sends down upon the violent, and the section concludes with a series of precepts on industry and prudent conduct generally. (b) The second section shows how a man may escape want and misery by industry and care both in agriculture and in trading by sea. Neither subject, it should be carefully noted, is treated in any way comprehensively. (c) The third part is occupied with miscellaneous precepts relating mostly to actions of domestic and everyday life and conduct which have little or no connection with one another. (d) The final section is taken up with a series of notices on the days of the month which are favourable or unfavourable for agricultural and other operations.

It is from the second and fourth sections that the poem takes its name. At first sight such a work seems to be a miscellany of myths, technical advice, moral precepts, and folklore maxims without any unifying principle; and critics have readily taken the view that the whole is a cento of fragments or short poems worked up by a redactor. Very probably Hesiod used much material of a far older date, just as Shakespeare used the *Gesta Roman-*

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opus, old chronicles, and old plays; but close inspection will show that the *Works and Days* has a real unity and that the picturesque title is somewhat misleading. The poem has properly no technical object at all, but is moral: its real aim is to show men how best to live in a difficult world. So viewed the four seemingly independent sections will be found to be linked together in a real bond of unity. Such a connection between the first and second sections is easily seen, but the links between these and the third and fourth are no less real: to make life go tolerably smoothly it is most important to be just and to know how to win a livelihood; but happiness also largely depends on prudence and care both in social and home life as well, and not least on avoidance of actions which offend supernatural powers and bring ill-luck. And finally, if your industry is to be fruitful, you must know what days are suitable for various kinds of work. This moral aim—as opposed to the currently accepted technical aim of the poem—explains the otherwise puzzling incompleteness of the instructions on farming and seafaring.

Of the Hesiodic poems similar in character to the *Works and Days*, only the scantiest fragments survive. One at least of these, the *Divination by Birds*, was, as we know from Proclus, attached to the end of the *Works* until it was rejected by Apollonius Rhodius: doubtless it continued the same theme of how to live, showing how men can avoid disasters by attending to the omens to be drawn from birds. It is possible that the *Astronomy* or *Astrology* (as Plutarch calls it) was in turn appended to the *Divination*. It certainly gave some account of the principal constellations, their

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dates of rising and setting, and the legends connected with them, and probably showed how these influenced human affairs or might be used as guides. The *Precepts of Chiron* was a didactic poem made up of moral and practical precepts, resembling the gnomic sections of the *Works and Days*, addressed by the Centaur Chiron to his pupil Achilles. Even less is known of the poem called the *Great Works*: the title implies that it was similar in subject to the second section of the *Works and Days*, but longer. Possible references in Roman writers¹ indicate that among the subjects dealt with were the cultivation of the vine and olive and various herbs. The inclusion of the judgment of Rhadamanthys (frag. 1): "If a man sow evil, he shall reap evil," indicates a gnomic element, and the note by Proclus² on *Works and Days* 126 makes it likely that metals also were dealt with. It is therefore possible that another lost poem, the *Idæan Dactyls*, which dealt with the discovery of metals and their working, was appended to, or even was a part of the *Great Works*, just as the *Distinction by Birds* was appended to the *Works and Days*.

II. *The Genealogical Poems*.—The only complete poem of the genealogical group is the *Theogony*, which traces from the beginning of things the descent and vicissitudes of the families of the gods. Like the *Works and Days* this poem has no dramatic plot; but its unifying principle is clear and simple. The gods are classified chronologically: as soon as one generation is catalogued, the poet goes on to detail

¹ See Kinkel *Hist. Græc.* Frag. i. 138 ff.

² See *Great Works*, frag. 2.

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the offspring of each member of that generation. Exceptions are only made in special cases, as the Sons of Iapetus (ll. 567-616) whose place is accounted for by their treatment by Zeus. The chief landmarks in the poem are as follows: after the first 103 lines, which contain at least three distinct preludes, three primeval beings are introduced, Chaos, Earth and Eros—here an indefinite reproductive influence. Of these three, Earth produces Heaven to whom she bears the Titans, the Cyclopes and the hundred-handed giants. The Titans, oppressed by their father, revolt at the instigation of Earth, under the leadership of Cronos, and as a result Heaven and Earth are separated,¹ and Cronos reigns over the universe. Cronos knowing that he is destined to be overcome by one of his children, swallows each one of them as they are born, until Zeus, saved by Rhea, grows up and overcomes Cronos in some struggle which is not described. Cronos is forced to vomit up the children he had swallowed, and these with Zeus divide the universe between them, like a human estate. Two events mark the early reign of Zeus, the war with the Titans and the overthrow of Typhoeus, and as Zeus is still reigning the poet can only go on to give a list of gods born to Zeus by various goddesses. After this he formally bids farewell to the cosmic and Olympian deities and enumerates the sons born of goddesses to mortals. The poem closes with an invocation of the Muses to sing of the "tribe of women."

This conclusion served to link the *Theogony* to what must have been a distinct poem, the *Catalogues of Women*. This work was divided into four (Suidas

¹ See note on p. 93.

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says five) books, the last one (or two) of which was known as the *Genea* and may have been again a distinct poem: the curious title will be explained presently. The *Catalogues* proper were a series of genealogies which traced the Hellenic race (or its more important peoples and families) from a common ancestor. The reason why women are so prominent is obvious: since most families and tribes claimed to be descended from a god, the only safe clue to their origin was through the mortal woman beloved by that god; and it has also been pointed out that *mutterrecht* still left its traces in northern Greece in historical times.

The following analysis (after Marcheseffel¹) will show the principle of its composition. From Prometheus and Pronoia sprung Deucalion and Pyrrha, the only survivors of the deluge, who had a son Hellen (frag. 1), the reputed ancestor of the whole Hellenic race. From the daughters of Deucalion sprung Magnes and Macedon, ancestors of the Magnesians and Macedonians, who are thus represented as cousins to the true Hellenic stock. Hellen had three sons, Dorus, Xuthus and Aeolus, parents of the Dorian, Ionic and Aeolian races, and the offspring of these was then detailed. In one instance a considerable and characteristic section can be traced from extant fragments and notices: Salmones, son of Aeolus, had a daughter Tyro who bore to Poseidon two sons, Pelias and Neleus; the latter of these, king of Pylos, refused Heracles purification for the murder of Iphitus, whereupon Heracles attacked and sacked Pylos, killing amongst the other sons of Neleus Periclymenus, who had the power of changing himself into all manner of shapes.

¹ *Hesiodi Fragmenta*, pp. 119 f.

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From this slaughter Neleus alone escaped (frags. 13, and 10-12). This summary shows the general principle of arrangement of the *Catalogues*: each line seems to have been dealt with in turn, and the monotony was relieved as far as possible by a brief relation of famous adventures connected with any of the personages—as in the case of Atalanta and Hippomenes (frag. 14). Similarly the story of the Argonauts appears from the fragments (37-42) to have been told in some detail.

This tendency to introduce romantic episodes led to an important development. Several poems are ascribed to Hesiod, such as the *Epithalamium of Peleus and Thetis*, the *Descent of Theseus into Hades*, or the *Circuit of the Earth* (which must have been connected with the story of Phineus and the Harpies, and so with the Argonaut-legend), which yet seem to have belonged to the *Catalogues*. It is highly probable that these poems were interpolations into the *Catalogues* expanded by later poets from more summary notices in the genuine Hesiodic work and subsequently detached from their contexts and treated as independent. This is definitely known to be true of the *Shield of Hercules*, the first 53 lines of which belong to the fourth book of the *Catalogues*, and almost certainly applies to other episodes, such as the *Suitors of Helen*,¹ the *Daughters of Leneippus*, and the *Marriage of Ceyx*, which last Plutarch mentions as "interpolated in the works of Hesiod."

To the *Catalogues*, as we have said, was appended another work, the *Eoiae*. The title seems to have

¹ Possibly the division of this poem into two books (see p. 199) is a division belonging solely to this "developed poem," which may have included in its second part a summary of the Tale of Troy.

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arisen in the following way¹: the *Catalogues* probably ended (cp. *Theogony* 963 ff.) with some such passage as this: "But now, ye Muses, sing of the tribes of women with whom the Sons of Heaven were joined in love, women pre-eminent above their fellows in beauty, such (οἷη) as was Niobe (?)." Each succeeding heroine was then introduced by the formula ἦ οἷη "Or such as was . . ." (cp. frags. 88, 92, etc.). A large fragment of the *Eoiae* is extant at the beginning of the *Shield of Hercules*, which may be mentioned here. The "supplement" (ll. 57-490) is nominally devoted to a description of the combat between Hercules and Cygnus, but the greater part is taken up with an inferior description of the shield of Hercules, in imitation of the Homeric shield of Achilles (*Iliad* xviii. 478 ff.). Nothing shows more clearly the collapse of the principles of the Hesiodic school than this ultimate servile dependence upon Homeric models.

At the close of the *Shield* Hercules goes on to Trachis to the house of Ceyx, and this warning suggests that the *Marriage of Ceyx* may have come immediately after the ἦ οἷη of Alcmena in the *Eoiae*: possibly Halcyone, the wife of Ceyx, was one of the heroines sung in the poem, and the original section was "developed" into the *Marriage*, although what form the poem took is unknown.

Next to the *Eoiae* and the poems which seemed to have been developed from it, it is natural to place the *Great Eoiae*. This, again, as we know from fragments, was a list of heroines who bore children to the gods: from the title we must suppose it to have been much longer than the simple *Eoiae*, but its

¹ Goettling's explanation.

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extent is unknown. Lehmann, remarking that the heroines are all Boeotian and Thessalian (while the heroines of the *Catalogues* belong to all parts of the Greek world), believes the author to have been either a Boeotian or Thessalian.

Two other poems are ascribed to Hesiod. Of these the *Aegimius* (also ascribed by Athenaeus to Cereops of Miletus), is thought by Valckenaer to deal with the war of Aegimius against the Lapithae and the aid furnished to him by Heracles, and with the history of Aegimius and his sons. Otto Müller suggests that the introduction of Thetis and of Phrixus (frags. 1-2) is to be connected with notices of the allies of the Lapithae from Phthiotis and Iolchus, and that the story of Io was incidental to a narrative of Heracles' expedition against Euboea. The remaining poem, the *Melampodia*, was a work in three books, whose plan it is impossible to recover. Its subject, however, seems to have been the histories of famous seers like Mopsus, Calchus, and Teiresias, and it probably took its name from Melampus, the most famous of them all.

Date of the Hesiodic Poems.—There is no doubt that the *Works and Days* is the oldest, as it is the most original, of the Hesiodic poems. It seems to be distinctly earlier than the *Theogony*, which refers to it, apparently, as a poem already renowned. Two considerations help us to fix a relative date for the *Works*. (1) In diction, dialect and style it is obviously dependent upon Homer, and is therefore considerably later than the *Iliad* and *Odyssey*: moreover, as we have seen, it is in revolt against the romantic school, already grown decadent, and while

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the digamma is still living, it is obviously growing weak, and is by no means uniformly effective.

(2) On the other hand while tradition steadily puts the Cyclic poets at various dates from 776 B.C. downwards, it is equally consistent in regarding Homer and Hesiod as "prehistoric." Herodotus indeed puts both poets 400 years before his own time; that is, at about 850-820 B.C., and the evidence stated above points to the middle of the ninth century as the probable date for the *Works and Days*. The *Theogony* might be tentatively placed a century later; and the *Catalogues* and *Ævone* are again later, but not greatly later, than the *Theogony*: the *Shield of Heracles* may be ascribed to the later half of the seventh century, but there is not evidence enough to show whether the other "developed" poems are to be regarded as of a date so low as this.

Literary Value of Hesiod.—Quintilian's¹ judgment on Hesiod that "he rarely rises to great heights . . . and to him is given the palm in the middle-class of speech" is just, but is liable to give a wrong impression. Hesiod has nothing that remotely approaches such scenes as that between Priam and Achilles, or the pathos of Andromache's preparations for Hector's return, even as he was falling before the walls of Troy; but in matters that come within the range of ordinary experience, he rarely fails to rise to the appropriate level. Take, for instance, the description of the Iron Age (*Works and Days*, 182 ff.) with its catalogue of wrongdoing and violence ever increasing until Aïdōs and Nemesis are forced to

¹ x. 1. 82.

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leave mankind who thenceforward shall have "no remedy against evil." Such occasions, however, rarely occur and are perhaps not characteristic of Hesiod's genius: if we would see Hesiod at his best, in his most natural vein, we must turn to such a passage as that which he himself—according to the compiler of the *Contest of Hesiod and Homer*—selected as best in all his work, "When the Pleiades, Atlas' daughters, begin to rise . . ." (*Works and Days*, 383 ff.). The value of such a passage cannot be analysed: it can only be said that given such a subject, this alone is the right method of treatment.

Hesiod's diction is in the main Homeric, but one of his charms is the use of quaint allusive phrases derived, perhaps, from a pre-Hesiodic peasant poetry: thus the season when Boreas blows is the time when "the Boneless One gnaws his foot by his fireless hearth in his cheerless house"; to cut one's nails is "to sever the withered from the quick upon that which has five branches"; similarly the burglar is the "day-sleeper," and the serpent is the "hairless one." Very similar is his reference to seasons through what happens or is done in that season: "when the House-carrier, fleeing the Pleiades, climbs up the plants from the earth," is the season for harvesting; or "when the artichoke flowers and the clicking grass-hopper, seated in a tree, pours down his shrill song," is the time for rest.

Hesiod's charm lies in his child-like and sincere naïveté, in his unaffected interest in and picturesque view of nature and all that happens in nature. These qualities, it is true, are those pre-eminently of the *Works and Days*: the literary virtues of the *Theogony* are of a more technical character, skill in

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ordering and disposing long lists of names, sure judgment in seasoning a monotonous subject with marvellous incidents or episodes, and no mean imagination in depicting the awful, as is shown in the description of Tartarus (ll. 736-745). Yet it remains true that Hesiod's distinctive title to a high place in Greek literature lies in the very fact of his freedom from classic form, and his grave, and yet child-like, outlook upon his world.

The Ionic School

The Ionic School of Epic poetry was, as we have seen, dominated by the Homeric tradition, and while the style and method of treatment are Homeric, it is natural that the Ionic poets refrained from cultivating the ground tilled by Homer, and chose for treatment legends which lay beyond the range of the *Iliad* and *Odyssey*. Equally natural it is that they should have particularly selected various phases of the tale of Troy which preceded or followed the action of the *Iliad* and *Odyssey*. In this way, without any pre-conceived intention, a body of epic poetry was built up by various writers which covered the whole Trojan story. But the entire range of heroic legend was open to these poets, and other clusters of epics grew up dealing particularly with the famous story of Thebes, while others dealt with the beginnings of the world and the wars of heaven. In the end there existed a kind of epic history of the world, as known to the Greeks, down to the death of Odysseus, when the heroic age ended. In the Alexandrian Age these poems were arranged in chronological order, apparently by Zenodotus of Ephesus, at the beginning

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of the 3rd century B.C. At a later time the term *Cycle*, "round" or "course" was given to this collection.

Of all this mass of epic poetry only the scantiest fragments survive; but happily Photius has preserved to us an abridgment of the synopsis made of each poem of the "Trojan Cycle" by Proclus, i.e. Eutychius Proclus of Sicea.

The pre-Trojan poems of the Cycle may be noticed first. The *Titanomachy*, ascribed both to Eumelus of Corinth and to Arctinus of Miletus, began with a kind of Theogony which told of the union of Heaven and Earth and of their offspring the Cyclopes and the Hundred-handed Giants. How the poem proceeded we have no means of knowing, but we may suppose that in character it was not unlike the short account of the Titan War found in the Hesiodic *Theogony* (617 ff.).

What links bound the *Titanomachy* to the Theban Cycle is not clear. This latter group was formed of three poems, the *Story of Oedipus*, the *Thebais*, and the *Epigoni*. Of the *Oedipodea* practically nothing is known, though on the assurance of Athenaeus (vii. 277 n) that Sophocles followed the Epic Cycle closely in the plots of his plays, we may suppose that in outline the story corresponded closely to the history of Oedipus as it is found in the *Oedipus Tyrannus*. The *Thebais* seems to have begun with the origin of the fatal quarrel between Eteocles and Polynices in the curse called down upon them by their father in his misery. The story was thence carried down to the end of the expedition under Polynices, Adrastus and Amphiaraus against Thebes. The *Epigoni* (ascribed to Antimachus of Teos) re-

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counted the expedition of the "After-Born" against Thebes, and the sack of the city.

The Trojan Cycle.—Six epics with the *Iliad* and the *Odyssey* made up the Trojan Cycle—The *Cyprian Lay*, the *Iliad*, the *Aethiopis*, the *Little Iliad*, the *Sack of Troy*, the *Returns*, the *Odyssey*, and the *Telegony*.

It has been assumed in the foregoing pages that the poems of the Trojan Cycle are later than the Homeric poems; but, as the opposite view has been held, the reason for this assumption must now be given. (1) Tradition puts Homer and the Homeric poems proper back in the ages before chronological history began, and at the same time assigns the purely Cyclic poems to definite authors who are dated from the first Olympiad (776 B.C.) downwards. This tradition cannot be purely arbitrary. (2) The Cyclic poets (as we can see from the abstracts of Proclus) were careful not to trespass upon ground already occupied by Homer. Thus, when we find that in the *Returns* all the prominent Greek heroes except Odysseus are accounted for, we are forced to believe that the author of this poem knew the *Odyssey* and judged it unnecessary to deal in full with that hero's adventures.¹ In a word, the Cyclic poems are "written round" the *Iliad* and the *Odyssey*. (3) The general structure of these epics is clearly imitative. As MM. Croiset remark, the abusive Thersites in the *Aethiopis* is clearly copied from the Thersites of the *Iliad*; in the same poem Antilochus, slain by Menemon and avenged by Achilles, is obviously modelled on Patroclus. (4) The geographical knowledge of a poem like

¹ Odysseus appears to have been mentioned once only—and that exactly—in the *Returns*.

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the *Retarus* is far wider and more precise than that of the *Odyssey*. (5) Moreover, in the Cyclic poems epic is clearly degenerating morally—if the expression may be used. The chief greatness of the *Iliad* is in the character of the heroes Achilles and Hector rather than in the actual events which take place: in the Cyclic writers facts rather than character are the objects of interest, and events are so packed together as to leave no space for any exhibition of the play of moral forces. All these reasons justify the view that the poems with which we now have to deal were later than the *Iliad* and *Odyssey*, and if we must recognize the possibility of some conventionality in the received dating, we may feel confident that it is at least approximately just.

The earliest of the post-Homeric epics of Troy are apparently the *Aethiopis* and the *Sack of Ilium*, both ascribed to Arctinus of Miletus who is said to have flourished in the first Olympiad (776 B.C.). He set himself to finish the tale of Troy, which, so far as events were concerned, had been left half-told by Homer, by tracing the course of events after the close of the *Iliad*. The *Aethiopis* thus included the coming of the Amazon Penthesilea to help the Trojans after the fall of Hector and her death, the similar arrival and fall of the Aethiopian Menneon, the death of Achilles under the arrow of Paris, and the dispute between Odysseus and Aias for the arms of Achilles. The *Sack of Ilium*¹ as analysed by Proclus was very similar to Vergil's version in

¹ MM. Croiset note that the *Aethiopis* and the *Sack* were originally merely parts of one work containing lays (the *Amazoneia*, *Aethiopis*, *Pennis*, etc.), just as the *Iliad* contained various lays such as the *Diomeleia*.

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Aeneid ii, comprising the episodes of the wooden horse, of Laocoön, of Sinon, the return of the Achæans from Tenedos, the actual Sack of Troy, the division of spoils and the burning of the city.

Lesches or Leschios (as Pausanias calls him) of Pyrrha or Mitylene is dated at about 660 B.C. In his *Little Iliad* he undertook to elaborate the Sack as related by Arctinus. His work included the adjudgment of the arms of Achilles to Odysseus, the madness of Atas, the bringing of Philoctetes from Lemnos and his cure, the coming to the war of Neoptolemus who slays Eurypylus, son of Telephus, the making of the wooden horse, the spying of Odysseus and his theft, along with Diomedes, of the Palladium: the analysis concludes with the admission of the wooden horse into Troy by the Trojans. It is known, however (Aristotle, *Poetics*, xxiïi; Pausanias, x, 25-27), that the *Little Iliad* also contained a description of the Sack of Troy. It is probable that this and other superfluous incidents disappeared after the Alexandrian arrangement of the poems in the Cycle, either as the result of some later recension, or merely through disuse. Or Proclus may have thought it unnecessary to give the accounts by Lesches and Arctinus of the same incident.

The *Cyprian Lay*, ascribed to Stasinus of Cyprus¹ (but also to Hegesinus of Salamis) was designed to do for the events preceding the action of the *Iliad* what Arctinus had done for the later phases of the Trojan War. The *Cypria* begins with the first causes of the war, the purpose of Zeus to relieve the overburdened earth, the apple of discord, the rape of Helen. Then

¹ No date is assigned to him, but it seems likely that he was either contemporary or slightly earlier than Lesches.

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follow the incidents connected with the gathering of the Achæans and their ultimate landing in Troy; and the story of the war is detailed up to the quarrel between Achilles and Agamemnon with which the *Iliad* begins.

These four poems rounded off the story of the *Iliad*, and it only remained to connect this enlarged version with the *Odyssey*. This was done by means of the *Return*, a poem in five books ascribed to Agias or Hegias of Troezen, which begins where the *Sack of Troy* ends. It told of the dispute between Agamemnon and Menelaus, the departure from Troy of Menelaus, the fortunes of the lesser heroes, the return and tragic death of Agamemnon, and the vengeance of Orestes on Aegisthus. The story ends with the return home of Menelaus, which brings the general narrative up to the beginning of the *Odyssey*.

But the *Odyssey* itself left much untold: what, for example, happened in Ithaca after the slaying of the suitors, and what was the ultimate fate of Odysseus? The answer to these questions was supplied by the *Telegony*, a poem in two books by Eugammon of Cyrene (fl. 568 B.C.). It told of the adventures of Odysseus in Thesprotis after the killing of the Suitors, of his return to Ithaca, and his death at the hands of Telegonus, his son by Circe. The epic ended by disposing of the surviving personages in a double marriage, Telemachus wedding Circe, and Telegonus Penelope.

The end of the Cycle marks also the end of the Heroic Age.

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The Homeric Hymns.

The collection of thirty-three Hymns, ascribed to Homer, is the last considerable work of the Epic School, and seems, on the whole, to be later than the Cyclic poems. It cannot be definitely assigned either to the Ionian or Continental schools, for while the romantic element is very strong, there is a distinct genealogical interest; and in matters of diction and style the influences of both Hesiod and Homer are well-marked. The date of the formation of the collection as such is unknown. Dioclus Siculus (*temp.* Augustus) is the first to mention such a body of poetry, and it is likely enough that this is, at least substantially, the one which has come down to us. Thucydides quotes the Delian *Hymn to Apollo*, and it is possible that the Homeric corpus of his day also contained other of the more important hymns. Conceivably the collection was arranged in the Alexandrine period.

Thucydides, in quoting the Hymn to Apollo, calls it *πρὸ ὕμνου*, which ordinarily means a "prelude" chanted by a rhapsode before recitation of a lay from Homer, and such hymns as Nos. vi, x, xxxi, xxxii, are clearly preludes in the strict sense; in No. xxxi, for example, after celebrating Helios, the poet declares he will next sing of the "race of mortal men, the demi-gods." But it may fairly be doubted whether such Hymns as those to *Demeter* (ii), *Apollo* (iii), *Hermes* (iv), *Aphrodite* (v), can have been real preludes, in spite of the closing formula "and now I will pass on to another hymn." The view taken by Allen and Sikes, amongst other scholars, is doubtless right, that these longer hymns are only technically

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preludes and show to what disproportionate lengths a simple literary form can be developed. The Hymns to *Pan* (xix), to *Dionysus* (xxvi), to *Hestia and Hermes* (xxix), seem to have been designed for use at definite religious festivals, apart from recitations. With the exception perhaps of the *Hymn to Ares* (viii), no item in the collection can be regarded as either devotional or liturgical.

The Hymn is doubtless a very ancient form; but if no examples of extreme antiquity survive this must be put down to the fact that until the age of literary consciousness, such things are not preserved.

First, apparently, in the collection stood the *Hymn to Dionysus*, of which only two fragments now survive. While it appears to have been a hymn of the larger type,¹ we have no evidence to show either its scope or date.

The *Hymn to Demeter*, extant only in the MS. discovered by Matthiae at Moscow, describes the seizure of Persephone by Hades, the grief of Demeter, her stay at Eleusis, and her vengeance on gods and men by causing famine. In the end Zeus is forced to bring Persephone back from the lower world; but the goddess, by the contriving of Hades, still remains partly a deity of the lower world. In memory of her sorrows Demeter establishes the Eleusinian mysteries (which, however, were purely agrarian in origin).

This hymn, as a literary work, is one of the finest

¹ Cf. Allen and Sikes, *Homeric Hymns* p. xv. In the text I have followed the arrangement of these scholars, numbering the Hymns to Dionysus and to Demeter, I and II respectively; to place *Demeter* after *Hermes*, and the *Hymn to Dionysus* at the end of the collection seems to be merely perversa.

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in the collection. It is surely Attic or Eleusinian in origin. Can we in any way fix its date? Firstly, it is certainly not later than the beginning of the sixth century, for it makes no mention of Iacchus, and the Dionysiac element was introduced at Eleusis at about that period. Further, the insignificance of Triptolemus and Eumolpus point to considerable antiquity, and the digamma is still active. All these considerations point to the seventh century as the probable date of the hymn.

The *Hymn to Apollo* consists of two parts, which beyond any doubt were originally distinct, a Delian hymn and a Pythian hymn. The Delian hymn describes how Leto, in travail with Apollo, sought out a place in which to bear her son, and how Apollo, born in Delos, at once claimed for himself the lyre, the bow, and prophecy. This part of the existing hymn ends with an encomium of the Delian festival of Apollo and of the Delian choirs. The second part celebrates the founding of Pytho (Delphi) as the oracular seat of Apollo. After various wanderings the god comes to Telphusa, near Haliartus, but is dissuaded by the nymph of the place from settling there and urged to go on to Pytho where, after slaying the she-dragon who nursed Typhæon, he builds his temple. After the punishment of Telphusa for her deceit in giving him no warning of the dragoness at Pytho, Apollo, in the form of a dolphin, brings certain Cretan shipmen to Delphi to be his priests; and the hymn ends with a charge to these men to behave orderly and righteously.

The Delian part is exclusively Ionian and insular both in style and sympathy; Delos and no other is Apollo's chosen seat: but the second part is as

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definitely continental; Delos is ignored and Delphi alone is the important centre of Apollo's worship. From this it is clear that the two parts need not be of one date.—The first, indeed, is ascribed (Scholiast on Pindar *Nem.* ii, 2) to Cynaethus of Chios (*fl.* 504 *b.c.*), a date which is obviously far too low; general considerations point rather to the eighth century. The second part is not later than 600 *b.c.*; for (1) the chariot-races at Pytho, which commenced in 586 *b.c.*, are unknown to the writer of the hymn, (2) the temple built by Trophonius and Agamedes for Apollo (ll. 294-299) seems to have been still standing when the hymn was written, and this temple was burned in 548. We may at least be sure that the first part is a Chian work, and that the second was composed by a continental poet familiar with Delphi.

The *Hymn to Hermes* differs from others in its burlesque, quasi-comic character, and it is also the best-known of the Hymns to English readers in consequence of Shelley's translation.

After a brief narrative of the birth of Hermes, the author goes on to show how he won a place among the gods. First the new-born child found a tortoise and from its shell contrived the lyre; next, with much cunning circumstance, he stole Apollo's cattle and, when charged with the theft by Apollo, forced that god to appear in undignified guise before the tribunal of Zeus. Zeus seeks to reconcile the pair, and Hermes by the gift of the lyre wins Apollo's friendship and purchases various prerogatives, a share in divination, the lordship of herds and animals, and the office of messenger from the gods to Hades.

The hymn is hard to date. Hermes' lyre has seven strings and the invention of the seven-stringed

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lyre is ascribed to Terpander (flor. 676 B.C.). The hymn must therefore be later than that date, though Terpander, according to Weir Smyth,¹ may have only modified the scale of the lyre; yet while the burlesque character precludes an early date, this feature is far removed, as Allen and Sikes remark, from the silliness of the *Battle of the Frogs and Mice*, so that a date in the earlier part of the sixth century is most probable.

The *Hymn to Aphrodite* is not the least remarkable, from a literary point of view, of the whole collection, exhibiting as it does in a masterly manner a divine being as the unwilling victim of an irresistible force. It tells how all creatures, and even the gods themselves, are subject to the will of Aphrodite, saving only Artemis, Athena, and Hestia; how Zeus to humble her pride of power caused her to love a mortal, Anchises; and how the goddess visited the hero upon Mt. Ida. A comparison of this work with the Lay of Demeter (Odyssey viii, 266 ff.), which is superficially similar, will show how far superior is the former in which the goddess is but a victim to forces stronger than herself. The lines (247-255) in which Aphrodite tells of her humiliation and grief are specially noteworthy.

There are only general indications of date. The influence of Hesiod is clear, and the hymn has almost certainly been used by the author of the *Hymn to Demeter*, so that the date must lie between these two periods, and the seventh century seems to be the latest date possible.

The *Hymn to Dionysus* relates how the god was seized by pirates and how with many manifestations of power he avenged himself on them by turning them into dolphins. The date is widely disputed, for while

¹ *Greek Melic Poets*, p. 165.

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Ludwich believes it to be a work of the fourth or third century, Allen and Sikes consider a sixth or seventh century date to be possible. The story is figured in a different form on the reliefs from the choragic monument of Lysicrates, now in the British Museum.

Very different in character is the *Hymn to Ares*, which is Orphic in character. The writer, after lauding the god by detailing his attributes, prays to be delivered from feebleness and weakness of soul, as also from impulses to wanton and brutal violence.

The only other considerable hymn is that to *Pan*, which describes how he roams hunting among the mountains and thickets and streams, how he makes music at dusk while returning from the chase, and how he joins in dancing with the nymphs who sing the story of his birth. This, beyond most works of Greek literature, is remarkable for its fresh and spontaneous love of wild natural scenes.

The remaining hymns are mostly of the briefest compass, merely hailing the god to be celebrated and mentioning his chief attributes. The Hymns to *Hermes* (xvii) to the *Dioscuri* (xvii) and to *Demeter* (xiii) are mere abstracts of the longer hymns iv, xxxiii, and ii.

The Epigrams of Homer

The Epigrams of Homer are derived from the pseudo-Herodotean *Life of Homer*, but many of them occur in other documents such as the *Contest of Homer and Hesiod*, or are quoted by various ancient authors. These poetic fragments clearly antedate the "Life" itself, which seems to have been so written

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round them as to supply appropriate occasions for their composition. Epigram iii. on Midas of Larissa was otherwise attributed to Cleobulus of Lindus, one of the Seven Sages; the address to Glaucus (xi) is purely Hesiodic; xiii, according to M^M. Croiset, is a fragment from a gnomie poem. Epigram xiv is a curious poem attributed on no very obvious grounds to Hesiod by Julius Pollux. In it the poet invokes Athena to protect certain potters and their craft, if they will, according to promise, give him a reward for his song; if they prove false, malignant gnomes are invoked to wreck the kiln and hurt the potters.

The Burlesque Poems

To Homer were popularly ascribed certain burlesque poems in which Aristotle (*Poetics* iv) saw the germ of comedy. Most interesting of these, were it extant, would be the *Margites*. The hero of the epic is at once sciolist and simpleton, "knowing many things, but knowing them all badly." It is unfortunately impossible to trace the plan of the poem, which presumably detailed the adventures of this unheroic character: the metre used was a curious mixture of hexametric and iambic lines. The date of such a work cannot be high: Croiset thinks it may belong to the period of Archilochus (c. 650 B.C.), but it may well be somewhat later.

Another poem, of which we know even less, is the *Cercopes*. These Cercopes ("Monkey-Men") were a pair of malignant dwarfs who went about the world mischief-making. Their punishment by Heracles is represented on one of the earlier metopes from Selinus. It would be idle to speculate as to the date of this work.

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Finally there is the *Battle of the Frogs and Mice*. Here is told the story of the quarrel which arose between the two tribes, and how they fought, until Zeus sent crabs to break up the battle. It is a parody of the warlike epic, but has little in it that is really comic or of literary merit, except perhaps the list of quaint arms assumed by the warriors. The text of the poem is in a chaotic condition, and there are many interpolations, some of Byzantine date.

Though popularly ascribed to Homer, its real author is said by Suidas to have been Pigres, a Carian, brother of Artemisia, "wife of Mausolus," who distinguished herself at the battle of Salamis. Suidas is confusing the two Artemisias, but he may be right in attributing the poem to about 480 B.C.

The Contest of Homer and Hesiod

This curious work dates in its present form from the lifetime or shortly after the death of Hadrian, but seems to be based in part on an earlier version by the sophist Alcibiades (c. 400 B.C.). Plutarch (*Comm. Sept. Sap.*, 40) uses an earlier (or at least a shorter) version than that which we possess.¹ The extant *Contest*, however, has clearly combined with the original document much other ill-digested matter on the life and descent of Homer, probably drawing on the same general sources as does the Herodotean *Life of Homer*. Its scope is as follows: (1) the descent (as variously reported) and relative dates of Homer

¹ Cp. Marchant, *Hesiodi fragmenta*, p. 35. The papyrus fragment recovered by Petrie (*Petrie Papyri*, ed. Mahaffy, p. 70, No. xxv.) agrees essentially with the extant document, but differs in numerous minor textual points.

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and Hesiod; (2) their poetical contest at Chalcis; (3) the death of Hesiod; (4) the wanderings and fortunes of Homer, with brief notices of the circumstances under which his reputed works were composed, down to the time of his death.

The whole tract is, of course, more romance; its only values are (1) the insight it gives into ancient speculations about Homer; (2) a certain amount of definite information about the *Cyclic poems*; and (3) the epic fragments included in the *stichomythia* of the *Contest* proper, many of which—did we possess the clue—would have to be referred to poems of the *Epic Cycle*.

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HISTORICAL.—The classification and numeration of MSS. here followed is that of Rzach (1938). It is only necessary to add that on the whole the recovery of Hesiodic papyri goes to confirm the authority of the medieval MSS. At the same time these fragments have produced much that is interesting and valuable, such as the new lines, *Works and Days* 169 a-d, and the improved readings in 278, *Theogony* 91, 90. Our chief gains from the papyri are the numerous and excellent fragments of the Catalogues which have been recovered.

Works and Days :—

- A Vienna, Rainer Papyri I, P. 21-9 (4th cent.).
- B Geneva, Naville Papyri Pap. 94 (5th cent.).
Oxyrhynchus Papyri 1090.*
- C Paris, Bibl. Nat. 2771 (11th cent.).
- D Florence, Laur. xxxi 30 (12th cent.).
- E Messina, Univ. Lib. Procatensis 11 (12th-13th cent.).
- F Rome, Vatikan 38 (14th cent.).
- G Venice, Marc. ix 6 (14th cent.).
- H Florence, Laur. xxxi 37 (14th cent.).
- I " " xxxii 16 (13th cent.).
- K " " xxxvi 2 (14th cent.).
- L Milan, Ambros. G 32 sup. (14th cent.).
- M Florence, Bibl. Riccardiana 71 (15th cent.).
- N Milan, Ambros. J 15 sup. (15th cent.).
- O Paris, Bibl. Nat. 2773 (14th cent.).
- P Cambridge, Trinity College (Gale MS.), O. D. 27 (15th-14th cent.).
- Q Rome, Vatican 1382 (14th cent.).

These MSS. are divided by Rzach into the following families, issuing from a common original :—

αα = C	ϑα = D	ϕα = E
αβ = FGH	ϑβ = IKLM	ϕβ = NOPQ

* Not included in Rzach's list.

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Thesagony:—

- A Paris, Bibl. Nat. Suppl. Græc. (papyrus) 1000 (4th-5th cent.).
- B London, British Museum clix (4th cent.).
- R Vienna, Rainer Papyri I. P. 21-9 (4th cent.).
- C Paris, Bibl. Nat. Suppl. Græc. 663 (12th cent.).
- D Florence, Laur. xxxii 16 (13th cent.).
- E " " Conv. suppl. 158 (14th cent.).
- F Paris, Bibl. Nat. 2833 (15th cent.).
- G Rome, Vatican 915 (14th cent.).
- H Paris, Bibl. Nat. 2772 (14th cent.).
- I Florence, Laur. xxxi 32 (15th cent.).
- K Venice, Marc. ix 6 (15th cent.).
- L Paris, Bibl. Nat. 2768 (15th cent.).

These MSS. are divided into two families:

$$\begin{array}{ll} \Omega a = CD & \Psi = KL \\ \Omega b = EF & \\ \Omega c = GHI & \end{array}$$

Shield of Heracles:—

- P Oxynrhynchus Papyri 650 (2nd cent.).
- A Vienna, Rainer Papyri I. P. 21-20 (4th cent.).
- Q Berlin Papyri, 9771 (1st cent.).
- B Paris, Bibl. Nat., Suppl. Græc. 663 (12th cent.).
- C " " " " (12th cent.).
- D Milan, Ambros. C 222 (13th cent.).
- E Florence, Laur. xxxii 16 (13th cent.).
- F Paris, Bibl. Nat. 2773 (14th cent.).
- G " " " 2772 (14th cent.).
- H Florence, Laur. xxxi 32 (15th cent.).
- I London, British Museum Harleianus (14th cent.).
- K Rome, Bibl. Casanat. 356 (14th cent.).
- L Florence, Laur. Conv. suppl. 158 (14th cent.).
- M Paris, Bibl. Nat. 2833 (15th cent.).

These MSS. belong to two families:

$$\begin{array}{ll} \Omega a = BCDP & \Psi a = E \\ \Omega b = GHI & \Psi b = KLM \end{array}$$

To these must be added two MSS. of mixed family:

- N Venice, Marc. ix 6 (14th cent.).
- O Paris, Bibl. Nat. 2768 (15th cent.).

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Editions of Hesiod :—

- Demetrius Chalkandyles, Milan (?) 1403 (?) (*editio princeps*, containing, however, only the *Works and Days*).
 Aldus Manutius (Aldine edition), Venice, 1495 (complete works).
 Juntine Editions, 1515 and 1540.
 Trincavalli, Venice, 1537 (with scholia).

Of modern editions the following may be noticed :—

- Gaisford, Oxford, 1814–1820; Leipzig, 1823 (with scholia: in Poet. Græc. Min. II).
 Goettling, Götting, 1831 (3rd edition, Leipzig 1878).
 Didot Edition, Paris, 1840.
 Schneidemann, 1869.
 Koehly and Kinkel, Leipzig, 1870.
 Fisch, Leipzig, 1874–8.
 Raach, Leipzig, 1902 (larger edition), 1908 (smaller edition).

On the Hesiodic poems generally the ordinary Histories of Greek Literature may be consulted, but especially the *Hist. de la Littérature Grecque* I pp. 460 ff. of MM. Couzet. The summary account in Prof. Murray's *Anc. Gr. Lit.* is written with a strong sceptical bias. Very valuable is the appendix to Muir's translation (Oxford, 1908) on *The Farmer's Year in Hesiod*. Recent work on the Hesiodic poems is reviewed in full by Raach in Bursian's *Jahresberichte* vols. 109 (1899) and 152 (1911).

For the *Fragmenta* of Hesiodic poems the work of Markschuffel, *Hesiodi Fragmenta* (Leipzig, 1840), is most valuable: important also is Kinkel's *Epicorum Græcorum Fragmenta* I (Leipzig, 1877) and the editions of Raach noticed above. For recently discovered papyrus fragments see Wilamowitz, *Neue Herculaneische d. Hesiodi Katalog* (Sitzungsab. der k. preuss. Akad. für Wissenschaft, 1900, pp. 839–851.) A list of the papyri belonging to lost Hesiodic works may here be added: all are from the *Catalogues*.

- (1) Berlin Papyri 7497¹ (2nd cent.). } Frag. 7.
 (2) Oxyrhynchus Papyri 421 (2nd cent.). }

¹ See Schubart, *Berl. Klassikertexte* v. 1. 22 ff.; the other papyri may be found in the publications whose name they bear.

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- (3) *Petrie Papyri* iii 3. } Frag.
 (4) *Papyri greci e latine*, No. 130 (2nd to 3rd cent.) } 14.
 (5) *Strassburg Papyri*, 55 (2nd cent.) Frag. 58.
 (6) *Berlin Papyri* 9799¹ (2nd cent.) } Frag. 58.
 (7) " " 10500¹ (3rd cent.) }
 (8) " " 9777² (4th cent.) Frag. 98.
 (9) *Papyri greci e latine*, No. 131 (2nd 3rd cent.) Frag. 99.

The Homeric Hymns:—The text of the Homeric hymns is distinctly bad in condition, a fact which may be attributed to the general neglect under which they seem to have laboured at all periods previously to the Revival of Learning. Very many defects have been corrected by the various editions of the Hymns, but a considerable number still defy all efforts; and especially an abnormal number of uncoloured lacunae disfigure the text. Unfortunately no papyrus fragment of the Hymns has yet emerged, though one such fragment (*Bibl. Klioideotica* v. 1. pp. 7 ff.) contains a paraphrase of a poem very closely parallel to the *Hymn to Demeter*.

The medieval MSS.² are thus enumerated by Dr. T. W. Allen:—

- A Paris, Bibl. Nat. 2763.
 At Athens, Vatopedi 587.
 D Paris, Bibl. Nat. 2765.
 C Paris, Bibl. Nat. 2833.
 F Brussels, Bibl. Royale 11377 11380 (16th cent.).
 D Milan, Ambros. B 98 sup.
 E Modena, Estense iii B 11.
 G Rome, Vatican, Regina 91 (16th cent.).
 H London, British Mus. Harley 1752.
 J Modena, Estense, ii B 14.
 K Florence, Laur. 31, 32.
 L " " 33, 45.
 L₁ " " 70, 35.
 L₂ " " 32, 4.
 M Leyden (the Meuseus MS.) 33 H (14th cent.).
 Mem. Munich, Royal Lib. 338 c.
 N Leyden, 74 c.
 O Milan, Ambros. C 10 inf.

¹ See note on page xlv.

² Unless otherwise noted, all these MSS. are of the 16th century.

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- P Rome, Vatican Pal. græc. 170.
 Π Paris, Bibl. Nat. Suppl. græc. 1096.
 Q Milan, Ambros. 8 31 sup.
 R₁ Florence, Bibl. Riccard. 53 K ii 13.
 R₂ " " " 52 K ii 14.
 S Rome, Vatican, Vatican græc. 1880.
 T Madrid, Public Library 24.
 V Venice, Marc. 456.

The same scholar has traced all the MSS. back to a common parent from which three main families are derived (M had a separate descent and is not included in any family):—

x¹ = KT.

x² = LH (and more remotely) A:DSHJK.

y = BLIT (marginal readings).

ρ = ABCrGL²L³NO²QR₁R₂V Mon.

Additions of the Homeric Hymns, &c.

Demetrios Chalkandyles, Florence, 1488 (with the Epigrams and the battle of the Frogs and Mice in the *ed. pr.* of Homer).

Aldine Edition, Venice, 1591.

Justine Edition, 1597.

Stephanus, Paris, 1566 and 1586.

More modern editions or critical works of value are:—

Martin (Variorum Latinorum lib. iv), Paris, 1665.

Barnes, Cambridge, 1711.

Ruhnken, Leyden, 1782 (Epist. Crit. and Hymn to Demeter).

Hgen, Halle, 1796 (with Epigrams and the Battle of Frogs and Mice).

Matthiæ, Leipzig, 1806 (with the Battle of Frogs and Mice).

Hermann, Berlin, 1806 (with Epigrams).

Franko, Leipzig, 1828 (with Epigrams and the Battle of the Frogs and Mice).

Hindorf (Didot edition), Paris, 1837.

Baummeister (Battle of the Frogs and Mice), Göttingen, 1852.

" (Hymns), Leipzig, 1860.

Grell, Leipzig, 1886.

Gordwin, Oxford, 1893.

Ludwich (Battle of the Frogs and Mice), 1896.

Allen and Sikes, London, 1904.

Allen (Homeri Opera v), Oxford, 1912.

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Of these editions that of Messrs Allen and Siders is by far the best: not only is the text purged of the load of conjectures for which the frequent obscurities of the Hymns offer a special opening, but the Introduction and the Notes throughout are of the highest value. For a full discussion of the MSS. and textual problems, reference must be made to this edition, as also to Dr. T. W. Allen's series of articles in the *Journal of Hellenic Studies* vols. xv ff. Among translations those of J. Edgar (Edinburgh, 1891) and of Andrew Lang (London, 1899) may be mentioned.

The Epic Cycle. The fragments of the Epic Cycle being drawn from a variety of authors, no list of MSS. can be given. The following collections and editions may be mentioned:—

Müller, Leipzig, 1829.

Dindorf (Dubat edition of Hauer), Paris, 1837-38.

Kinkel (*Epicorum Græcorum Fragmenta* i, Leipzig, 1877.

Allen (*Homeri Opera* v), Oxford, 1912.

The fullest discussion of the problems and fragments of the epic cycle is P. G. Welscher's *der epische Cyclus* (Bonn, vol. i, 1845: vol. ii, 1849: vol. i, 2nd edition, 1865). The Appendix to Meunier's *Homers Odyssee* xii-xxiv (pp. 340 ff.) deals with the Cyclic poets in relation to Homer, and a clear and reasonable discussion of the subject is to be found in Coissin's *Hist. de la Littérature Grecque* vol. i.

HESIOD

ΗΣΙΟΔΟΥ ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ

Μούσαι Πιερίηθεν ἀειδήσιν κλείουσαι
 δεῦτε, Δὲ ἐνέπετε, σφέτερον πατέρ' ὑμνείουσαι·
 ὄντε διὰ βροτοὶ ἀνδρες ὁμῶς ἀφατοὶ τε φατοὶ τε,
 ῥητοὶ τ' ἄρρητοί τε Διὸς μεγάλιο ἔκητι.
 ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει, 5
 ῥεῖα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
 ῥεῖα δὲ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
 Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
 κλῦθι ἰδὼν αἰών τε, δίκη δ' ἰθυνε θέμιστας
 τύνη· ἐγὼ δέ κε, Πέρση, ἐτήτυμα μυθησαίμην. 10

Οὐκ ἄρα μαῦτον ἔην Ἑρίδιον γένος, ἀλλ' ἐπὶ
 γαῖαν
 εἰσὶ δύνω· τὴν μὲν κεν ἐπαιέσσειε νοήσας,
 ἧ δ' ἐπιμωμητή· διὰ δ' ἀνδιχα θυμὸν ἔχουσιν.
 ἧ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει,
 σχετλίη· οὔτις τὴν γε φιλεῖ βροτός, ἀλλ' ὑπ'
 ἀνάγκης 15
 ἀθανάτων βουλῇσιν Ἕριν τιμῶσι βαρεῖαν.
 τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νυξ
 ἐρεβενή,
 θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 γαίης ἐν ῥέχρσι, καὶ ἀνδράσι πολλὸν ἀμείνω·
 ἦτε καὶ ἀπάλαμόν περ ὁμῶς ἐπὶ ἔργον ἔχειρεν. 20

HESIOD'S WORKS AND DAYS

Muses of Pieria who give glory through song, come hither, tell of Zeus your father and chant his praise. Through him mortal men are famed or unfamed, sung or unsung alike, as great Zeus wills. For easily he makes strong, and easily he brings the strong man low; easily he humbles the proud and raises the obscure, and easily he straightens the crooked and blasts the proud, — Zeus who thunders aloft and has his dwelling most high. Attend thou with eye and ear, and make judgements straight with righteousness. And I, Perses, would tell of true things.

So, after all, there was not one kind of Strife alone, but all over the earth there are two. As for the one, a man would praise her when he came to understand her; but the other is blameworthy: and they are wholly different in nature. For one fosters evil war and battle, being cruel: her no man loves; but perforce, through the will of the deathless gods, men pay harsh Strife her honour due. But the other is the elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth: and she is far kinder to men. She stirs up even the shiftless to toil; for a

εἰς ἑτέρου γάρ τις τε ἰδὼν ἔργοισι χατίζει¹
 πλούσιον, ὃς σπεύδει μὲν ἀρώμεναι ἥδ' ἐφυτεύειν
 οἶκόν τ' εὖ θέσθαι· ξηλοὶ δὲ τε γείτονα γείτων
 εἰς ἄφρονος σπεύδοντ'. ἀγαθὴ δ' Ἔρις ἦδε
 βροτοῖσιν.

καὶ κεραμεὺς κεραμεὶ κοτέει καὶ τέκτονι τέκτων, 25
 καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

ὦ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικατθεο θυμῷ,
 μηδὲ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι
 νεῖκε' ἐπιπύουτ' ἀγορῆς ἐπακονὸν ἔοντα.
 ἔρη γάρ τ' ὀλίγη πέλεται νεκέων τ' ἀγορέων τε, 30
 ὅστις μὴ βίος ἐνδοῦ ἐπηγετανὸς κατὰκειται
 ὥραϊος, τὸν γαῖα φέρει, Δημήτερος ἀκτῆν.
 τοῦ κε κορεσσάμενος νεῖκα καὶ δῆριον ὀφέλλοις
 κτήμασ' ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι ζεύτερον
 ἔσται

ᾧδ' ἔρδειν· ἀλλ' αὖθις διακρινώμεθα νεῖκος 35
 ἰθείρῃσι δίκῃσι, αἵ τ' ἐκ Διὸς εἰσιν ἄρισται.
 ἦδη μὲν γὰρ κλῆρον ἔδασσάμεθ', ἀλλὰ τὰ² πολλὰ
 ἀρπάξων ἐφόρεις μέγα κυδαίνων βασιλῆος
 ἑωραφώγονα, οἳ τήνδε δίκην ἐθέλουσι δίκασσαι.
 νῆπιοι, οὐδὲ ἴσασιν ὅσῳ πλείον ἡμῖσιν παντὸς 40
 οὐδ' ὅσον ἐν μάλαχῃ τε καὶ ἀσφιδέλῳ μέγ' ἦνειαρ.

Κρίψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισιν·
 ῥηιδίως γάρ κεν καὶ ἐπ' ἡματι ἐργάσσαιτο,
 ὥστε σε κείς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἔοντα·
 αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο, 45
 ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν.
 ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ἦσιν,
 ὅτι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης·
 τοῖνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρὰ.

¹ CE: χατίζει, other MSS.

² Guyet: ἄλλα τε, MSS.

WORKS AND DAYS

man grows eager to work when he considers his neighbour, a rich man who hastens to plough and plant and put his house in good order; and neighbour vies with his neighbour as he hurries after wealth. This Strife is wholesome for men. And potter is angry with potter, and craftsman with craftsman, and beggar is jealous of beggar, and minstrel of minstrel.

Perseus, lay up these things in your heart, and do not let that Strife who delights in mischief hold your heart back from work, while you peep and peer and listen to the wrangles of the court-house. Little concern has he with quarrels and courts who has not a year's victuals laid up betimes, even that which the earth bears, Demeter's grain. When you have got plenty of that, you can raise disputes and strive to get another's goods. But you shall have no second chance to deal so again: nay, let us settle our dispute here with true judgment which is of Zeus and is perfect. For we had already divided our inheritance, but you seized the greater share and carried it off, greatly swelling the glory of our bribe-swallowing lords who love to judge such a cause as this. Fools! They know not how much more the half is than the whole, nor what great advantage there is in mallow and asphodel.¹

For the gods keep hidden from men the means of life. Else you would easily do work enough in a day to supply you for a full year even without working; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste. But Zeus in the anger of his heart hid it, because Prometheus the crafty deceived him; therefore he planned sorrow and mischief against

¹ That is, the poor man's fare, like "mallow and cheese."

κρίψε δὲ πῦρ· τὸ μὲν αὖτις εἰς πάϊς Ἰαπετοῖο 60
 ἔκλεψ' ἀνθρώποισι Διὸς πῦρα μητιόεντος
 ἐν κοίλῃ νάρθηκι λαθὼν Δία τερπικέραυνον.

τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἰαπετιοῖδῃ, πάντων πέρι μῆδεα εἰδώς,
 χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπείσας, 65
 σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἰσσομένοισιν.
 τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ κεν
 ἅπαντες

τέρπωνται κατὰ θυμὸν ἐὼν κακὸν ἀμφαγαπῶντες.

ᾧς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε
 θεῶν τε.

Ἦφαιστον δ' ἐκέλευσε περικλυτὸν ὅττι τάχιστα 60
 γαῖαν ὕδρι φύρειν, ἐν δ' ἀνθρώπου θέμεν αὖδην
 καὶ σθένος, ἀθανάτης δὲ θεῆς εἰς ὧπα εἰσκειν
 παρθενικῆς καλὸν εἶδος ἐπήρατον· αὐτὰρ Ἀθήνην
 ἔργα διδασκῆσαι, πολυδαίδαλον ἰστὸν ὑφαίνειν·
 καὶ χάριν ἀμφιχέαι κεφαλῇ χρυσῆν Ἀφροδίτην, 65
 καὶ πόθον ἀργαλέαν καὶ γειοκόρους μελεδῶνας·
 ἐν δὲ θέμεν κύνειν τε νύον καὶ ἐπὶ κλοπῶν ἦθος
 Κρομύην ἦνωγε, διάκτορον Ἀργεῖφόντην.

ᾧς ἔφαθ'· αἱ δ' ἐπίθοντο Διὶ Κρομύονι ἄνακτι,
 αὐτίκα δ' ἐκ γαίης πλάσσειν κλυτὸς Ἀμφιγυῖεις 70
 παρθένῳ αἰδοίῃ ἱκελὸν Κρομύιδεω διὰ βουλᾶς·
 ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφὶ δέ οἱ Χάριτες τε θεαὶ καὶ πότνια Παιδὸς
 ὄρμους χρυσεῖους ἔθισαν χρῶδ' ἀμφὶ δὲ τήν γε
 ὤραι καλλίκομοι στέφον ἀνθεσιν εἰαρινοῖσιν 75
 [πάντα δέ οἱ χρῶδ' κόσμον ἐφήρμωσε Παλλὰς
 Ἀθήνη.]

ἐν δ' ἄρα οἱ στήθεσσι διύκτορες Ἀργεῖφόντης
 ψεῖδεά θ' αἰμυλλοὺς τε λόγους καὶ ἐπὶ κλοπῶν ἦθος

WORKS AND DAYS

men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

"Son of Iapetus, surpassing all in cunning, you are glad that you have outwitted me and stolen fire—a great plague to you yourself and to men that shall be. But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction."

So said the father of men and gods, and laughed aloud. And he bade famous Hephaestus make haste and mix earth with water and to put in it the voice and strength of human kind, and fashion a sweet, lovely maiden-shape, like to the immortal goddesses in face; and Athene to teach her needlework and the weaving of the varied web; and golden Aphrodite to shed grace upon her head and cruel longing and cares that weary the limbs. And he charged Hermes the guide, the Slayer of Argus, to put in her a shameless mind and a deceitful nature.

So he ordered. And they obeyed the lord Zeus the son of Cronos. Forthwith the famous Lune God moulded clay in the likeness of a modest maid, as the son of Cronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Graces and queenly Persuasion put necklaces of gold upon her, and the rich-haired Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manner of finery. Also the Guide, the Slayer of Argus, contrived within her lies and crafty words and a deceitful nature at the

[τεύξε Διὸς βουλῇσι βαρυκτύπον· ἐν δ' ἄρα
φωνήν]

θῆκε θεῶν κῆρυξ, οὐκ ἔμελλε δὲ τῇδε γυναῖκα 80
Παιδείην, ὅτι πάντες Ὀλύμπια δώματ' ἔχουσιν
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφειστῆσιν.

Λιγὰρ ἔπει δούλον αἰπὺν ἀμύχανον ἐξετέλεσσεν,
εἰς Ἐπιμηθεῖα πέμπε πατὴρ κλυτὸν Ἀργεῖφόντην
δῶρον ἄγοιτα, θεῶν ταχὺν ἄγγελον οὐδ' Ἐπι- 85
μηθεὺς

ἰφρύνεσθ', ὥς οἱ εἶπε Προμηθεὺς μὴ ποτε δῶρον
δέξασθαι παρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπτειν
ἐξοπίσω, μὴ ποῦ τι κακὸν θνητοῖσι γένηται.
αὐτὰρ ὁ δεξιόμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησεν.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων 90
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ γαλεποῖο πόνοιο
νούσων τ' ἀργαλίων, αἱ τ' ἀνδράσι Κῆρας ἔδωκαν.
[αἶψα γὰρ ἐν κακότητι βροτοὶ καταγερύσκουσιν.]

ἀλλὰ γυνὴ χεῖρισι πίθον μέγα πῶμ' ἀφελούσα
ἰσκέδασ'· ἀνθρώποισι δ' ἐμήσατο κῆδεα λυγρὰ. 95

μούνῃ δ' αὐτόβι' Ἑλπίς ἐν ἀρρήκτοισι δόμοισιν
ἔνδον ἔμελλε πίθον ὑπὸ χεῖλεσιν, οὐδὲ θύραζε
ἰξίπτῃ· πρῶσθεν γὰρ ἐπέλλαβε¹ πῶμα πίθοιο
[αἰγρόχου βουλῇσι Διὸς νεφεληγερέταο.]

ἀλλὰ δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται 100
πλείῃ μὲν γὰρ γαῖα κακῶν, πλείῃ δὲ θάλασσα·
νοῦσσι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ, αἱ δ' ἐπὶ νυκτὶ
αὐτόματα φοιτῶσι κακὰ θνητοῖσι φέρουσαι
σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.

οὕτως αὖτις πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 105

¹ CHK and Photach: ἐπέλαβε, DFF, ἐτέλλαι, EHNOPQ.

WORKS AND DAYS

will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora,¹ because all they who dwell on Olympus gave each a gift, a plague to men who eat bread.

But when he had finished the sheer, hopeless snare, the Father sent glorious Argus-Slayer, the swift messenger of the gods, to take it to Epimetheus as a gift. And Epimetheus did not think on what Prometheus had said to him, bidding him never take a gift of Olympian Zeus, but to send it back for fear it might prove to be something harmful to men. But he took the gift, and afterwards, when the evil thing was already his, he understood.

For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sicknesses which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar² with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the other countless plagues wander amongst men; for earth is full of evils and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus.

¹ The All-endowed.

² The jar or casket contained the gifts of the gods mentioned in l. 82.

HESIOD

Εἰ δ' ἐθέλεις, ἑτερόν τοι ἐγὼ λόγον ἐκκορυφώσω
εὐ καὶ ἐπισταμένως· σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
ὥς ὁμόθεν γεγιάσι θεοὶ θνητοὶ τ' ἄνθρωποι.

Χρῦσεον μὲν πρῶτιστα γένος μερόπων ἀνθρώ-
πων

ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες. 110
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν·
ὥστε θεοὶ δ' ἔζων ἀκηδέα θυμὸν ἔχοντες
νόσφιν ἄτερ τε πόνων καὶ οἰζύος· οὐδέ τι δειλὸν
γῆρας ἐπ' ἦν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων· 115
θνήσκον δ' ὥσθ' ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα
τοῖσιν ἦν· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
αὐτομάτῃ πολλὸν τε καὶ ἄφθονον· οἱ δ' ἐβελήμοι
ἡσυχοὶ ἐργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν.
ἀφειοὶ μῆλοισι, φίλοι μακάρεσσι θεοῖσιν. 120

Λυτὰρ ἐπεὶ δὴ τοῦτο γένος κατὰ γαῖ' ἐκάλυψε,—
τοὶ μὲν δαίμονες ἄγνοὶ ἐπιχθόνιοι καλέονται¹
ἐσθλαί, ἀλεξίκακοι,² φύλακες θνητῶν ἀνθρώπων,
[οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα
ἡέρα ἐσσύμενοι πάντη φοιτῶντες ἐπ' αἶαν,] 125
πλουτοδύται· καὶ τοῦτο γέρας βασιλῆιον ἔσχον—,
δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν
ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
χρυσέῳ οὔτε φύῃν ἐναλίγκιον οὔτε νόημα.
ἀλλ' ἐκατὸν μὲν παῖς ἔτα παρὰ μητέρι κεδυῇ 130
ἐτρίφετ' ἀτάλλων, μέγα νήπιος, ᾧ ἐνὶ οἴκῳ.
ἀλλ' ὅτ' ἄρ' ἠβήσας τε καὶ ἤβης μέτρον ἴκοιτο,

¹ ἄγνοὶ, καλέονται, Plato (*Cratylus*), Aristocides, Olympiodorus, Theodoros. ἐπιχθόνιοι, Plato (*Repub.*), Olymp., Theod.: the MSS. read εἰσι αἰεὶ μέγαν δὲ βασιλῆα.

² Plato, Aristocides, Theophrastus and others: ἐπιχθόνιοι, MSS.

WORKS AND DAYS

Or if you will, I will sum you up another tale well and skilfully—and do you lay it up in your heart,—how the gods and mortal men sprang from one source.

First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.

But after the earth had covered this generation—they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received;—then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother's side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they

παυρίδιον ζώεσκον ἐπὶ χρόνον, ἀλγέ' ἔχοντες
 ὠφραδίης· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
 ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν
 ἠθέλων οὐδ' ἔρδειν μακίρων ἱεροῖς ἐπὶ βωμοῖς,
 ἣ θέμις ἀνθρώποις κατὰ ἤθεα. τοὺς μὲν ἔπειτα
 Ζεὺς Κρονίδης ἔκρυψε χολαύμενος, οὔνεκα τιμᾶς
 οὐκ εἶδιδον μακίρεσσι θεοῖς, οἳ Ὀλύμπῳ ἔχουσιν.

135

Λυτὰρ ἐπεὶ καὶ ταῦτο γένος κατὰ γαῖ' ἐκά-
 λυψε,—

140

τοὶ μὲν ὑποχθύνει μίκαρες θνητοῖς καλλόνται,
 δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ—,
 Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώ-
 πων

χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐτὲν ὁμοῖον,
 ἐκ μελῶν, δεινὸν τε καὶ ὕβριμον οἷσιν Ἄρης
 ἔργ' ἐμελεν στοτόεντα καὶ ὕβριες· οὐδέ τι σῖτον
 ἤσθιον, ἀλλ' ἰδύμαντος ἔχον κρατερόφρονα θυμῷ,
 ἀπλαστοί· μεγάλῃ δὲ βίῃ καὶ χεῖρες ἅαπτοι
 ἐξ ὅμων ἐπέφυκαν ἐπὶ στιβαροῖσι μέλεσσι.

145

τῶν δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δὲ τε οἴκοι
 χαλκῇ δ' εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος.
 καὶ τοὶ μὲν χεῖρεσσιν ὑπο σφετέρῃσι θαμέντες
 βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἀΐδαο
 κόνεσμον· θάνατος δὲ καὶ ἐκπύγλους περ εὖντας
 ἰλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡέλιαι.

150

155

Λυτὰρ ἐπεὶ καὶ ταῦτο γένος κατὰ γαῖ' ἐκάλυψεν,
 αὐτίς ἐτ' ἄλλο τέταρτον ἐπὶ χθονὶ πρυλυσταίρῃ
 Ζεὺς Κρονίδης ποίησε, δικαιώτερον καὶ ἄρειον,

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lived only a little time and that in sorrow because of their foolishness, for they could not keep from sinning and from wringing one another, nor would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

But when earth had covered this generation also—they are called blessed spirits of the underworld by men, and, though they are of second order, yet honour attends them also—Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees¹; and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. These were destroyed by their own hands and passed to the dark house of chill Hades, and left no name: terrible though they were, black Death seized them, and they left the bright light of the sun.

But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more

¹ Hesiodians refers to Hesiod as stating that men sprung "from oaks and stones and ash-trees." Proclus believed that the Nymphs called Melino (*Theogony*, 187) were intended. Gouttling would render: "A race terrible because of their (ashen) apenes."

ἀνδρῶν ἡρώων θεῶν γένος, οἳ καλέονται
 ἡμίθεοι, προτέρη γενεὴ κατ' ἀπείρονα γαῖαν. 160
 καὶ τοὺς μὲν πόλεμόν τε κακὸς καὶ φύλοπις αἰνῇ,
 τοῖς μὲν ὑφ' ἐπταπύλῳ Θῆβη, Καδμηλίδι γαίῃ,
 ὤλεσε μαρναμένους μῆλων ἕνεκ' Οἰδιπόδαο,
 τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θα-
 λίσσης
 ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠνκόμοιο. 165
 εὐθ' ἦτοι τοῖς μὲν θανάτου τέλος ἀμφεκάλυψε,
 τοῖς δὲ δίχ' ἀνθρώπων βίαιον καὶ ἦθε' ὀπάσας
 Ζεὺς Κρονίδης κατέρασσε πατὴρ ἐς πείρατα
 γαίης.
 καὶ τοὶ μὲν καίουσιν ἀκηδέα θυμὸν ἔχοντες 170
 ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυθύην,
 ὀλβιοὶ ἦρωες, τοῖσιν μέλιτ' ἀέθρα καρπὸν
 τρὶς ἔτεος θάλλοντα φέρεי χεῖδωροὶ ἄρουρα. 175
 τηλοῦ ἀπ' ἀθανάτων τοῖσιν Κρόνος ἐμβασι-
 λεύει.¹ 169
 τοῦ γὰρ δεσμὸν ἔλυσε πα[τὴρ ἀνδρῶν τε θεῶν τε. 169^a
 ταῖσι δ' ὁμῶς ν[ε]μέτοις τιμὴ [καὶ κῦδος ὀπηδεῖ. 169^b
 Πέμπτον δ' αὖτις ἐτ' αἰ]λλο γένος θῆκε [εὐρύοπα
 Ζεὺς 169^c
 ἀνδρῶν, οἳ] γεγύασιν ἐπὶ [χθονὶ πονυλυσταίρῃ.] 169^d
 Μυκέρ' ἔπειτ' ὄφελλον ἐγὼ πέμπτοισι μετεῖναι 174
 ἀνδρῶσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γε-
 νέσθαι. 176
 κῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἡμαρ
 παύσεται ² καμάστου καὶ διζύου, οὐδέ τι νύκτωρ

¹ Preserved only by Proclus, from whom some inferior MSS. have copied the verse. The four following lines occur only in Geneva Papyri No. 94. For the restoration of ll. 169 b-c see O'Keefe, *op. cit.* vii. 210-221.

² B: καύσεται, MSS.

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righteous, a god-like race of hero-men who are called demigods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake: there death's end enshrouded a part of them. But to the others father Zeus the son of Cronus gave a living and an abode apart from men, and made them dwell at the ends of earth. And they live untouched by sorrow in the islands of the blessed along the shore of deep swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them; for the father of men and gods released him from his bonds. And these last equally have honour and glory.

And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay

HESIOD

φθειρόμενοι. χαλεπὰς δὲ θεοὶ θάσσουσι μερίμνας·
 ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ κακοῖσιν.
 Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώ-
 πων, 180
 εἴτ' ἂν γινόμενοι πολιοκρόταφοι τελέθωσιν.
 οὐδὲ πατὴρ παιδεύσει ὁμοίος αὐτὰ τι παῖδες,
 οὐδὲ ξεῖνος ξειναδόκη καὶ ἐταῖρος ἐταῖρῳ,
 οὐδὲ κασίγνητος φίλος ἔσσεται, ὥς τὸ πάρος περ.
 αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· 185
 μέμψονται δ' ἄρα τοῖς χαλεπαῖς βιάζοντες ἔπεσσι
 σχέτλιοι αὐδὲ θεῶν ὅπιν εἰδότες· οὐδέ κεν οἱ γε
 γηράντεςσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν
 χειροδίκαι· ἕτερος δ' ἐτέρου πόλιν ἐξαλαπάξει.
 οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου 190
 οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτήρα καὶ ὕβριν
 ἀνέρες αἰνήσουσι.¹ δίκη δ' ἐν χερσὶ, καὶ αἰδῶς
 οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα
 μύθοισιν σκολιοῖς ἐνέπων, ἐπὶ δ' ὕρκον ὁμείται.
 ξῆλος δ' ἀνθρώποισιν αἰζυροῖσιν ἅπασι 195
 δυσκέλαδος κακὸς ἄχαρτος ἁμαρτήσῃ, στυγερῶπης.
 καὶ τότε δὴ πρὸς Ὀλύμπου ἀπὸ χθονὸς εὐρυο-
 δείης
 λευκαῖσιν φάρεσσι καλυψαμένα χροῶσ' ἀγαθὸν
 ἀθανάτων μετὰ φύλον ἱόν προλιπόντ' ἀνθρώ-
 πους
 Αἰδῶν καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ 200
 θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἄλκιφ.

¹ Tr. 1 ἀνέρα τιμήσουσι, MSS.

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sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth.¹ The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be their right: and one man will sack another's city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then *Aidōs* and *Nemesis*,² with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.

¹ i.e. the race will so degenerate that at the last even a new-born child will show the marks of old age.

² *Aidōs*, as a quality, is that feeling of reverence or shame which restrains men from wrong; *Nemesis* is the feeling of righteous indignation aroused especially by the sight of the wicked in undeserved prosperity (cf. *Psalms*, lxxii. 1-19).

Νῦν δ' αἶων βασιλεύουσιν ἑρέα φρονέουσι καὶ
αὐτοῖν·

ὣδ' ἱρηξ προσέειπεν ἀηδόνα ποικιλόδειρον
ὑψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·
ἦ δ' ἔλεόν, γναμπτοῖσι πεπαρμένῃ ἀμφ' ὀνύ- 205
χεσσι,

μύρστο· τὴν ὅγ' ἐπικρατέως πρὸς μῦθον ἔειπεν·
Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν
ἄρειων·

τῇ δ' εἷς, ἥ σ' ἂν ἐγὼ περ ἄγω καὶ ἀοιδὸν ἐοῦσαν·
ἔειπεν δ', αἶ κ' ἐθέλω, ποιήσομαι ἢ ἐμσθήσω.
ἄφρων δ', ὅς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερέ- 210
ξιν·

νίκης γε στέρεται πρὸς τ' αἰσχεῖσιν ἄλγιστα πάσχει.
ὣς ἔφατ' ὠκυπέτης ἱρηξ, ταυνοσίπτερος ἄρης.

ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν
ὀφελλε·

ὕβρις γάρ τε κακῇ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς
ῥηιδίως φερέμεν δύνатаι, βαρύνθαι δέ θ' ὑπ' αὐτῆς 215
ἐγκύρσας ἀτρῖων· ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων ἐς τὰ δίκαια· Δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.
αὐτίκα γὰρ τρέχει Ὀρκος ἅμα σκολιῇσι δίκησιν.
τῆς δὲ Δίκης ῥάθος ἐλαομένης, ἥ κ' ἀνδρες ᾄγωσι 220
δηροφίεροι, σκολιῇς δὲ δίκης κρίνωσι θέμιστας.
ἦ δ' ἔπεται κλαίουσα πόλιν καὶ ἦθεα λαῶν,
ἠέρα ἔσσαμένα, κακὸν ἀνθρώποισι φέρουσα,
οἳ τε μιν ἐξελάσωσι καὶ οὐκ ἰθὺϊαν ἐνειμαν.

Οἳ δὲ δίκας ξαίνοισι καὶ ἐνδύμοισι διδοῦσιν 225
ἰθείας καὶ μή τι παρεκβαίνουσι δικαίου,
τοῖσι τέθηλε πόλιν, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ·

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And now I will tell a fable for princes who themselves understand. Thus said the hawk to the nightingale with speckled neck, while he carried her high up among the clouds, gripped fast in his talons, and she, pierced by his crooked talons, cried pitifully. To her he spoke disdainfully: "Miserable thing, why do you cry out? One far stronger than you now holds you fast, and you must go wherever I take you, songstress as you are. And if I please I will make my meal of you, or let you go. He is a fool who tries to withstand the stronger, for he does not get the mastery and suffers pain besides his shame." So said the swiftly flying hawk, the long-winged bird.

But you, Perses, listen to right and do not foster violence; for violence is bad for a poor man. Even the prosperous cannot easily bear its burden, but is weighed down under it when he has fallen into delusion. The better path is to go by on the other side towards justice; for Justice beats Outrage when she comes at length to the end of the race. But only when he has suffered does the fool learn this. For Oath keeps pace with wrong judgements. There is a noise when Justice is being dragged in the way where those who devour bribes and give sentence with crooked judgements, take her. And she, wrapped in mist, follows to the city and haunts of the people, weeping, and bringing mischief to men, even to such as have driven her forth in that they did not deal straightly with her.

But they who give straight judgements to strangers and to the men of the land, and go not aside from what is just, their city flourishes, and the people

εἰρήνη δ' ἀνὰ γῆν κουροτρέφος, οὐδέ ποτ' αὐτοῖς
 ἀργαλέον πόλεμον τεκμαίρεται εὐρύσπα Ζεὺς·
 οὐδέ ποτ' ἰθυοδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ 230
 οὐδ' ἄτη, θαλίης δὲ μεμηλότα ἔργα τέμονται.
 τοῖσι φέρει μὲν γαῖα πολλὸν βίον, οὔρεσι δὲ ὄρυς
 ἄκρῃ μὲν τε φέρει βαλάνας, μέσση δὲ μελίσσας·
 εἰροπόκει δ' ὅιες μαλλοῖς καταβεβρίθασιν·
 τίκτουσιν δὲ γυναῖκες ἰοικάτα τέκνα γονεῦσιν· 235
 βάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν
 εἰσσηνται, καρπὸν δὲ φέρει ζειδωρὸς ἄρουρα.

Οἷς δ' ὕβρις τε μέμλε κακῇ καὶ σχέτλια ἔργα,
 ταῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύσπα Ζεὺς.
 πολλάκι καὶ ξύμπασα πόλιν κακοῦ ἀνδρὸς 240
 ἀπὴρᾶ,

ὅς κεν ἀλιτραίνῃ¹ καὶ ἀτάσθαλα μηχανάται.
 ταῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων
 λιμὸν ὁμοῦ καὶ λοιμὸν· ἀποφθινύθουσι δὲ λαοί.
 οὐδὲ γυναῖκες τίκτουσιν, μινύθουσι δὲ οἶκοι
 Ζηνὸς φραδομοσύνησιν Ὀλυμπίην· ἄλλοτε δ' αὖτε 245
 ἢ τῶν γε στρατῶν εὐρὺν ἀπώλεσεν ἢ ὃ γε τεῖχος
 ἢ νέας ἐν πάντῃ Κρονίδης ἀπαλείνεται αὐτῶν.

*Ὁ βασιλεῦς, ὑμεῖς δὲ καταφροῦζεσθε καὶ αὐτοὶ
 τῆνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἔοντες
 ἀθάνατοι φρίσσονται, ὅσοι σκολεῖσι δίκησιν 250
 ἀλλήλους τρίβουσι θεῶν ὅπιν οὐκ ἀλέγοντες.
 τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
 ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων
 οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα
 ἤερα ἐσάμενοι, πάντα φοιτῶντες ἐπ' αἶαν· 255

¹ Αλιτρίσσει : ἔτ τις ἀλιτρίσσει, Μάκκ.

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prosper in it: Peace, the nurse of children, is abroad in their land, and all-seeing Zeus never decrees cruel war against them. Neither famine nor disaster ever haunt men who do true justice; but light-heartedly they tend the fields which are all their care. The earth bears them victual in plenty, and on the mountains the oak bears acorns upon the top and leaves in the midst. Their woolly sheep are laden with fleeces; their women bear children like their parents. They flourish continually with good things, and do not travel on ships, for the grain-giving earth bears them fruit.

But for those who practise violence and cruel deeds far-seeing Zeus, the son of Cronos, ordains a punishment. Often even a whole city suffers for a bad man who shins and devises presumptuous deeds, and the son of Cronos lays great trouble upon the people, famine and plague together, so that the men perish away, and their women do not bear children, and their houses become few, through the contriving of Olympian Zeus. And again, at another time, the son of Cronos either destroys their wide army, or their walls, or else makes an end of their ships on the sea.

You princes, mark well this punishment you also; for the deathless gods are near among men and mark all those who oppress their fellows with crooked judgements, and reek not the anger of the gods. For upon the bounteous earth Zeus has thrice ten thousand spirits, watchers of mortal men, and these keep watch on judgements and deeds of wrong as they roam, clothed in mist, all over the earth. And

ἡ δὲ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
 κυδρή τ' αἰδοίη τε θεῶν,¹ οἳ Ὀλυμπον ἔχουσιν.
 καὶ ῥ' ὅπότ' ἄν τις μιν βλάπτῃ σκολιῶς ἀνοτάξων,
 αὐτίκα παρ Διὶ πατρὶ καθεζομένη Κρονίῳ
 γηρύετ' ἀνθρώπων ἄδικον νόον, ὅφρ' ἀποτίσῃ 260
 δῆμος ἀτασθαλίας βασιλείων, οἳ λυγρὰ νοεῦντες
 ἄλλῃ παρκλίνωσι ἕκας σκολιῶς ἐνέποντες.
 ταῦτα φύλασσόμενοι, βασιλῆς, ἰδύνετε † δίκας²
 δουραφάγοι, σκολιέων δὲ δεικέων³ ἐπὶ πάγχυν
 λάθεσθε.

Οἱ γ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ
 τεύχων. 265

ἡ δὲ κακὴ βουλὴ τῷ βουλευσάντι κακίστη.

Πάντα ἰδὼν Διὸς ὀφθαλμοῖς καὶ πάντα νοήσας
 καὶ νυντάδ', αἰε' ἐθέλῃσ', ἐπιδέρεται, οὐδέ ἐ λήθει,
 οἴην δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἔργει.
 νῦν δὴ ἐγὼ μῆτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος 270
 εἶην μῆτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον
 ἔμμεναι, εἰ μείζω γὰρ δίκην ἀδικώτερος ἔξει
 ἀλλὰ τὰ γ' οὐ πῶ ἔολπα τελεῖν Δία μητιόεντα.

ὦ Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο
 σῆσι,
 καὶ νῦν δίκης ἐπίκουε, βίης δ' ἐπιλήθεο πάμπαν. 275
 τόνδε γὰρ ἀνθρώποις νόμον διέταξε Κρονίῳ
 ἰχθύσι μὲν καὶ θηρσὶ καὶ εἰαυοῖς πεπενηνοῖς
 ἐσθέμεν⁴ ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶ μετ'⁵
 αὐτοῖς·

¹ Ox. Pap. 1090: θεῶν, MSS.

² CHD etc. (Ox. Pap. βασιλῆς): other MSS. read μόνον.

³ Ox. Pap. i: δεικῶν MSS.

⁴ Clement of Alexandria, Itzech: ἰσθῶν, MSS.

⁵ A, Plutarch, Aelian: μὲν' αὐτῶν, Clement, Porphyry:
 μετ' αὐ... Ox. Pap.: ἐν αὐτοῖς, MSS.

WORKS AND DAYS

there is virgin Justice, the daughter of Zeus, who is honoured and revered among the gods who dwell on Olympus, and whenever anyone hurts her with lying slander, she sits beside her father, Zeus the son of Cronos, and tells him of men's wicked heart, until the people pay for the mad folly of their princes who, evilly minded, pervert judgement and give sentence crookedly. Keep watch against this, you princes, and make straight your judgements, you who devour bribes ; put crooked judgements altogether from your thoughts.

He does mischief to himself who does mischief to another, and evil planned harms the plotter most.

The eye of Zeus, seeing all and understanding all, beholds these things too, if so he will, and fails not to mark what sort of justice is this that the city keeps within it. Now, therefore, may neither I myself be righteous among men, nor my son—for then it is a bad thing to be righteous—if indeed the unrighteous shall have the greater right. But I think that all-wise Zeus will not yet bring that to pass.

But you, Perses, lay up these things within your heart and listen now to right, ceasing altogether to think of violence. For the son of Cronos has ordained this law for men, that fishes and beasts and winged fowls should devour one another, for right is not in them ; but to mankind he gave right which

ἀνθρώποισι δ' ἔδωκε δίκην, ἥ πολλὸν ἀρίστη
 γίγνεται· εἰ γὰρ τίς κ' ἐθέλῃ τὰ δίκαι' ἀγορεύσαι 260
 γιγνώσκων, τῷ μὲν τ' ἄλβον διδοὶ εὐρύσπα Ζεὺς·
 ὃς ἔε κε μαρτυρήσῃ ἐκὼν ἐπιόρκειν ὁμόσας
 ψεύσεται, ἐν δὲ δίκην βλάβης νύκτεστον ἁσθῆ,
 τοῦ δέ τ' ἁμαυρατέρῃ γενεῇ μετόπισθε λείλειπται·
 ἄνδρὸς δ' εὐόρκει γενεῇ μετόπισθεν ἀμείνων. 265

Σοὶ δ' ἐγὼ ἐσθλὰ νείων ἐρέω, μέγα νήπιε
 Πέρση.

τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἐλίσθαι
 ῥηιδίως· λείψ μὲν ἄδός, μάλα δ' ἐγγύθι νάει·
 τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προσπάρκειν ἔθηκαν
 ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίος οἶμος ἐς αὐτὴν 270
 καὶ τροχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἰκνέται,
 ῥηιδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἰούσα.

Οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ
 φρασσάμενος, τὰ κ' ἔπειτα καὶ ἐς τέλος ᾗσιν
 ἀμείνων·

ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθηται 285
 ὃς δὲ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούμῃ
 ἐν θυμῷ βάλλεται, ὃ δ' αὖτ' ἀχρήσιος ἀνὴρ.
 ἀλλὰ σύ γ' ἡμετέρῃς μεμνημένος αἶν ἐφετμῆς
 ἐργάζεαι, Πέρση, δῖον γένος, ὅφρα σε λιμὸς
 ἐχθαίρῃ, φίλῃ δέ σ' εὐστέφανος Δημήτηρ 290
 αἰδοίῃ, βιότου δὲ τετὴν πιμπλῇσι καλήν·
 λιμὸς γάρ τοι πύμπαν ἀεργῷ σύμφατος ἄνδρϊ.
 τῷ δὲ θεοὶ νομεσῶσι καὶ ἄνδρες, ὃς κεν ἀεργὸς
 ζῶν, κηφήμεσσι κοθύροισι εἵκελος ὀργῇ.

οἳ τε μελισσῶν κάματος τρύχουσι ἀεργοὶ 305
 ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
 ὥς κέ τοι ὠραίου βιότου πλήθωσι καλῆαι.
 ἐξ ἔργων δ' ἄνδρες πολύμηλοι τ' ἀφνειοὶ τε·

WORKS AND DAYS

proves far the best. For whoever knows the right and is ready to speak it, far-seeing Zeus gives him prosperity; but whoever deliberately lies in his witness and forswears himself, and so hurts Justice and sins beyond repair, that man's generation is left obscure thereafter. But the generation of the man who swears truly is better thenceforward.

To you, foolish Perses, I will speak good sense. Badness can be got easily and in shoals: the road to her is smooth, and she lives very near us. But between us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her, and it is rough at the first; but when a man has reached the top, then indeed she is easy, though otherwise hard to reach.

That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man. But do you at any rate, always remembering my charge, work, high-born Perses, that Hunger may hate you, and venerable Demeter richly crowned may love you and fill your barn with food; for Hunger is altogether a meet comrade for the sluggard. Both gods and men are angry with a man who lives idle, for in nature he is like the stingless drones who waste the labour of the bees, eating without working; but let it be your care to order your work properly, that in the right season your barns may be full of victual. Through work men grow rich in flocks and substance, and working they

καὶ ἐργαζόμενοι πολὺ φίλτεροι¹ ἀθανάτοισιν. 300
 ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δὲ τ' ὄνειδος. 311
 εἰ δέ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς
 πλουτεῦντα· πλοῦτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.
 δαίμονι δ' οἷος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον,
 εἰ κεν ἅπ' ἀλλοτρίων κτεάνων ἀσιφφρονα θυμὸν 315
 εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.
 αἰδώς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,
 αἰδώς, ἥ τ' ἄνδρας μέγα σίνεταί ηἰδ' οὐμένησιν.
 αἰδώς τοι πρὸς ἀνολβίῃ, θύρσος δὲ πρὸς δλβῳ,
 Χρήματα δ' οὐχ ἄρπακτά, θεόσδοτα πολλὸν 320
 ἄμεινω.
 εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν δλβον ἔληται,
 ἢ ὁ γ' ἀπὸ γλῶσσης λήισσεται, οἷά τε πολλὰ
 γίγνεται, εὐτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
 ἀνθρώπων, αἰδῶ δὲ τ' ἀναιδείῃ κατοπάζῃ· 325
 ῥεῖα δὲ μιν μαυροῦσι θεοί, μινίθουσι δὲ οἶκον
 ἀνέρι τῷ, παῦροι δὲ τ' ἐπὶ χρόνον δλβος ὀπηδεῖ.
 ἴσον δ' ὅς θ' ἰκέτην ὅς τε ξείνον κακὸν ἔρξῃ,
 ὅς τε κασιγνήτοιο ἰοῦ ἀνὰ δέμνια βαίνει
 κρυπταδίας εὐνῆς ἀλόχου, παρακαίρια ῥέζων,
 ὅς τε τεν ἀφραδίας ἀλιταίνεται ὀρφανὰ τέκνα, 330
 ὅς τε γονῆα γέροντα κακῶ ἐπὶ γήραος οὐδ' ὄ
 νεικίῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν·
 τῷ δ' ἢ τοι Ζεὺς αὐτὸς ἀγασίται, ἐς δὲ τελευτὴν
 ἔργων ἅντ' ἀδέκων χαλεπὴν ἐπέθηκεν ἄμοιβήν.
 ἀλλὰ σὺ τῶν μὲν πᾶμπαν ἔεργ' ἀσιφφρονα
 θυμὸν. 335
 καδὲ δύναμιν δ' ἔρδειν ἰέρ' ἀθανάτοισι θεοῖσιν

¹ CFH: ἐργαζόμενοι . . . φίλτεροι, other MSS. Line 310, ἴσσοις ἢ δὲ θροτοῖς· μέγα γὰρ συγγένηται ἀεργός, is omitted by ACD and Stobaeus.

WORKS AND DAYS

are much better loved by the immortals.¹ Work is no disgrace: it is idleness which is a disgrace. But if you work, the idle will soon envy you as you grow rich, for fame and renown attend on wealth. And whatever be your lot, work is best for you, if you turn your misguided mind away from other men's property to your work and attend to your livelihood as I bid you. An evil shame is the needy man's companion, shame which both greatly harms and prospers men: shame is with poverty, but confidence with wealth.

Wealth should not be seized: god-given wealth is much better; for if a man take great wealth violently and perforce, or if he steal it through his tongue, as often happens when gain deceives men's sense and dishonour tramples down honour, the gods soon blot him out and make that man's house low, and wealth attends him only for a little time. Alike with him who does wrong to a suppliant or a guest, or who goes up to his brother's bed and commits unnatural sin in lying with his wife, or who intimately offends against fatherless children, or who abuses his old father at the cheerless threshold of old age and attacks him with harsh words, truly Zeus himself is angry, and at the last lays on him a heavy requital for his evil doing. But do you turn your foolish heart altogether away from these things, and, as far as you are able, sacrifice to the death-

The alternative version is: "and, working, you will be much better loved both by gods and men: for they greatly dislike the idle."

ἀγνῶς καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν·
 ἄλλοτε δὲ σπεινῶσι θύεσσί τε ἰλίσκεσθαι,
 ἡμὲν ὅτ' εὐνάξῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ,
 ὥς κέ τοι ἴλαον κραδίην καὶ θυμὸν ἔχωσι. 340
 ὄφρ' ἄλλων ἀνῆ κλήρου, μὴ τὸν τεὸν ἄλλος.

Τὸν φιλέειτ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν
 ἱᾶσαι
 τὸν δὲ μάλιστα καλεῖν, ὅς τις σέθεν ἐγγύθι ναίει·
 εἰ γάρ τοι καὶ χρημ' ἐγχώριον ἄλλο γένηται,
 γείτονες ἄξωστοι ἔκιν, ζώσαντο δὲ πηοί. 345
 πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὕνειαρ.
 ἔμμορέ τοι τιμῆς, ὅς τ' ἔμμορε γείτονος ἐσθλοῦ.
 οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
 εὐ μὲν μετρεῖσθαι παρὰ γείτονος, εὐ δ' ἀποδοῦναι,
 αὐτῷ τῷ μέτρῳ, καὶ λῶσιον, αἴ κε δύνηαι, 350
 ὥς ἂν χρηρίζων καὶ ἐς ὕστερον ἄρκιον εὖρῃς.

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἀάτησιν.¹
 τὸν φιλέοντα φιλεῖν, καὶ τῷ προσίοντι προστεῖναι.
 καὶ δόμεν, ὅς κεν δῶ, καὶ μὴ δόμεν, ὅς κεν μὴ δῶ.
 δώτῃ μὲν τις ἔδωκεν, ἀδότη δ' οὔτις ἔδωκεν. 355
 δῶς ἀγαθή, ἄρπαξ δὲ κακὴ, θανάτοιο δότειρα.
 ὅς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὃ γε, καὶ² μέγα βροίη,
 χαίρει τῷ δώρῳ καὶ τέρπεται θυ κατὰ θυμὸν
 ὅς δέ κεν αὐτὸς ἔλῃται ἀναιδείῃφι πιθήσας,
 καὶ τε σμικρὸν εἶν, τό γ' ἐπάχνωσεν φίλον ἦτορ. 360
 ὅς δ' ἐπ' εἶσι φέρεי, ὃ δ' ἀλέξεται αἰθοπα λιμὸν 363
 εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο 361
 καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ
 γένοιτο.³ 362

¹ Iza ἄτρει, ACDE, etc.

² Schoemann, Paley: καί, A and all MSS.

³ Line 363 seems to be misplaced in the MSS.

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less gods purely and cleanly, and burn rich meats also, and at other times propitiate them with libations and incense, both when you go to bed and when the holy light has come back, that they may be gracious to you in heart and spirit, and so you may buy another's holding and not another yours.

Call your friend to a feast; but leave your enemy alone; and especially call him who lives near you: for if any mischief happen in the place, neighbours come ungirt, but kinsmen stay to gird themselves.¹ A bad neighbour is as great a plague as a good one is a great blessing; he who enjoys a good neighbour, enjoys honour. Not even an ox would die but for a bad neighbour. Take fair measure from your neighbour and pay him back fairly with the same measure, or better, if you can; so that if you are in need afterwards, you may find him sure.

Do not get base gain: base gain is as bad as ruin. Be friends with the friendly, and visit him who visits you. Give to one who gives, but do not give to one who does not give. A man gives to the free-handed, but no one gives to the close-fisted. Give is a good girl, but Take is bad and she brings death. For the man who gives willingly, even though he gives a great thing, rejoices in his gift and is glad in heart; but whoever gives way to shamelessness and takes something himself, even though it be a small thing, it freezes his heart. He who adds to what he has, will keep off bright-eyed hunger; for if you add only a little to a little and do this often, soon that little will become great. What

¹ i.e. neighbours come at once and without making preparations, but kinsmen by marriage (who live at a distance) have to prepare, and so are long in coming.

οὐδὲ τὰ ἡ' ἐν οἴκῳ κατακτείνετον ἄνδρα κήδει.
οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν. 365
ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
χρηζέιν ἀπεόντος, ἃ σε φράζεσθαι ἄνωγα.
ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,
μεσότη φείδεσθαι· δειλὴ δ' ἐν πυθμένι φειδῶ.

Μισθὸς δ' ἄνδρὶ φίλῳ εἰρημένος ἀρκίος ἔστω. 370
καὶ τε κασιγνήτῳ γελῶσας ἐπὶ μάρτυρα θέσθαι,
πίστεις γάρ τ' τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄν-
δρας.

Μὴ δὲ γυνή σε νόον πυγαστόλος ἐξαπατάτω
αἰμύλα κωτίλλουσα, τῶν διφῶσα καλῆν.
ὣς δὲ γυναικὶ πέποιθε, πέποιθ' ὃ γε φηλήτῃσιν. 375

Μουνογενὴς δὲ πάϊς εἴη πατρώϊον οἶκον
φερβέμεν· ὅς γάρ πλοῦτος ἀέξεται ἐν μεγάροισιν.
γηραιὸς δὲ θάνους ἕτερον παῖδ' ἐγκαταλείπων.
ῥεῖα δὲ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὀλβον.
πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. 380

Σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ᾗσιν,
ὣδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

Πλητῶδων Ἀτλαγενέων ἐπιτελλομενῶν
ἄρχεσθ' ἀμῆτου, ἀρότοις δὲ δυσομενῶν.
αἱ δὲ τοι νύκτας τε καὶ ἡμέρας τεσσαράκοντα 385
κεκρύφαται, αὐτὶς δὲ περιπλομένου ἐναιουτοῦ
φαίνονται τὰ πρῶτα χαρασσομένοιο σιδήρου.
εὐτὸς τοι ποδῖνον πέλεται νόμος, οἳ τε θαλάσσης
ἐγγύθι ναιετάουσ', οἳ τ' ἄγρια βησσήεστα,
πάντου κυμαίνεντος ἀπόπρῃθι, πίονα χάριν· 390
ναίονσιν· γυμνὸν σπείρειν, γυμνὸν δὲ βρωτῶν,
γυμνὸν δ' ἡμάειν, εἴ χ' ὅρια πάντ' ἐθέλησθα

¹ Bentley : ε' ἡρα, G.

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a man has by him at home does not trouble him : it is better to have your stuff at home, for whatever is abroad may mean loss. It is a good thing to draw on what you have ; but it grieves your heart to need something and not to have it, and I bid you mark this. Take your fill when the cask is first opened and when it is nearly spent, but midway be sparing : it is poor saving when you come to the lees.

Let the wage promised to a friend be fixed ; even with your brother smile--and get a witness ; for trust and mistrust, alike ruin men.

Do not let a flouting woman coax and cozen and deceive you ; she is after your barn. The man who trusts womankind trusts deceivers.

There should be an only son, to feed his father's house, for so wealth will increase in the home ; but if you leave a second son you should die old. Yet Zeus can easily give great wealth to a greater number. More hands mean more work and more increase.

If your heart within you desires wealth, do these things and work with work upon work.

When the Pleiades, daughters of Atlas, are rising,¹ begin your harvest, and your ploughing when they are going to set.² Forty nights and days they are hidden and appear again as the year moves round, when first you sharpen your sickle. This is the law of the plains, and of those who live near the sea, and who inhabit rich country, the gleas and dingles far from the tossing sea,—strip to sow and strip to plough and strip to reap, if you wish to get in all Demeter's fruits in due season, and that each kind may grow in

¹ Early in May.

² In November.

ἔργα κομίζεσθαι Δημήτερος· ὥς τοι ἕκαστα
 ἰσθί' ἀέξεται, μὴ πως τὰ μέταξε¹ χατίζων
 πτώσσης ἀλλοτρίου οἴκου καὶ μηδὲν ἀνύσσης. 395
 ὥς καὶ σὺ ἐπ' ἐμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω
 οὐδ' ἐπιμετρούσω· ἔργαζεν, νήπιε Πέρση,
 ἔργα, τὰ τ' ἀνθρώποισι θεοὶ διετεκμήραντο,
 μὴ ποτε σὺν παῖδεσσι γυναικί τε θυμὸν ἀγέων
 ἱητεύης βίотου κατὰ γέιτονας, οἳ δ' ἀμελῶσιν. 400
 οἷς μὲν γὰρ καὶ τρεῖς τάχα τεύξεαι· ἦν δ' ἔτι
 λυπῆς,

χορῆμα μὲν οὐ πρήξεις, σὺ δ' ἐτώσια πόλλ' ἀγο-
 ρεύσεις·

ἰχρεῖος δ' ἔσται ὀρέων νομός. ἀλλὰ σ' ἀνωγα
 φράζεσθαι χρεῖων το λύσαι λιμοῦ τ' ἀλευρήν.

Οἶκον μὲν πρότιστα γυναικὰ τε βούν τ' ἀρα-
 τήρα, 405

κτητήν, οὐ γαμήτην, ἥτις καὶ βουσὶν ἔποιτο,
 χορῆματα δ' ἐν οἴκῳ πάντ' ἄρμενα ποιήσασθαι,
 μὴ σὺ μὲν αἰτῆς ἄλλον, ὃ δ' ἀρκῆται, σὺ δὲ τητῇ,
 ἣ δ' ὥρη παραμείβηται, μινύθῃ δὲ τὸ ἔργον.
 μηδ' ἀναβάλλεσθαι ἔς τ' αὖριον ἔς τε ἑτηφιν· 410
 οὐ γὰρ ἐτωσιεργὸς ἀνὴρ πύμπλησι καλὴν
 οὐδ' ἀναβαλλόμενος· μελέτη δὲ τὸ ἔργον ὀφέλλει·
 αἰεὶ δ' ὁρμολιεργὸς ἀνὴρ ἄττησι παλαίει.

Ἦμος ἐὼς λήγει μένος ὀξέος ἡελίοιο
 καύματος ἰδαλίμου, μετ' ὧρινδ' ὁμβρήσαντος 415
 Ζηνὸς ἐριςθενέος, μετὰ δὲ τρέπεται βρότεος χροῶς
 πολλὸν θαφρότερος· δὴ γὰρ τότε Σείριος ἀστήρ
 βαιὼν ὑπὲρ κεφαλῆς κηριτρεφῶν ἀνθρώπων
 ἔρχεται ἡμίτιος, πλείον ἢ τε νυκτὸς ἐπαυραῖ·
 τῆμος ἀδηκτοτάτῃ πέλεται τμηθεῖσα σιδήρῃ 420

¹ Herodias: μεταξὺ, MSS.

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its season. Else, afterwards, you may chance to be in want, and go begging to other men's houses, but without avail; as you have already come to me. But I will give you no more nor give you further measure. Foolish Perses! Work the work which the gods ordained for men, lest in bitter anguish of spirit you with your wife and children seek your livelihood amongst your neighbours, and they do not heed you. Two or three times, may be, you will succeed, but if you trouble them further, it will not avail you, and all your talk will be in vain, and your word-play unprofitable. Nay, I bid you find a way to pay your debts and avoid hunger.

First of all, get a house, and a woman and an ox for the plough—a slave woman and not a wife, to follow the oxen as well—and make everything ready at home, so that you may not have to ask of another, and he refuse you, and so, because you are in lack, the season pass by and your work come to nothing. Do not put your work off till to-morrow and the day after; for a sluggish worker does not fill his barn, nor one who puts off his work: industry makes work go well, but a man who puts off work is always at hand-grips with ruin.

When the piercing power and sultry heat of the sun abate, and almighty Zeus sends the autumn rains,¹ and men's flesh comes to feel far easier,—for then the star Sirius passes over the heads of men, who are born to misery, only a little while by day and takes greater share of night—, then, when it showers its leaves to the ground and stops sprouting,

¹ In October.

ὕλη, φύλλα δ' ἔραζε χέει. πτόρθαιό τε λίγει
 τῆμος ἄρ' ὕλοτομεῖν μεμνημένος ὥρια ἔργα.
 ὄλμοι μὲν τριπύδην τάμνει, ὕπερον δὲ τρίπηχυν,
 ἄξονα δ' ἐπταπύδην· μάλα γάρ νύ τοι ἄρμενον
 οὕτω·

εἰ δέ κεν ὀκταπύδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425
 τρισπίδαμον δ' ἄψιν τάμνειν δεκαδιώρω ἀμάξῃ.
 πόλλ' ἐπικαμπύλα κῦλα· φέρειν δὲ γύνῃ, ὅτ' ἂν
 εὖρρη.

ἐς οἶκον, κατ' ἥρος διζήμενος ἢ κατ' ἄρουραν,
 πρίνινον ὥς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
 εὖτ' ἂν Ἀθηναίης ἐμῆος ἐν ἐλύματι πῆξας 430
 γόμφουσιν πελάσας προσαρήρεται ἱστοβοῆι.
 δοιὰ δὲ θέσθαι ἄροτρα, ποιησάμενος κατὰ οἶκον,
 αὐτόγυον καὶ πηκτόν, ἐπεὶ πολὺ λάϊμον οὕτω·
 εἰ χ' ἕτερον ἄξαις, ἕτερόν κ' ἐπὶ βουσὶ βάλαιο.

δαφνῆς δ' ἢ πετέλης ἀκιώτατοι ἱστοβοῆς, 435
 ἐρυδὸς ἐλυμα, γύνῃς πρίνου· βύε δ' ἐνναετήρῳ
 ἄρσενε κεκτῆσθαι, τῶν γὰρ σθίνος οὐκ ἀλαπαδνόν,
 ἦβης μέτρον ἔχοντε· τὼ ἐργάζεσθαι ἀρίστω.
 οὐκ ἂν τὼ γ' ἐρίσαντε ἐν αὐλακι καὶ μὲν ἄροτρον
 ἄξιαν, τὸ δὲ ἔργον ἐτώσιον αὐθι λίποιεν. 440

τοῖς δ' ἅμα τεσσαρακοῦταετῆς αἰζηνὸς ἔποιτο
 ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,
 δε ἔργου μελετῶν ἰθείαν κ' αὐλακ' ἐλαιῖοι,
 μηκέτι παπταίνων μεθ' ὀμήλικας, ἀλλ' ἐπὶ ἔργῳ

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the wood you cut with your axe is least liable to worm. Then remember to hew your timber: it is the season for that work. Cut a mortar¹ three feet wide and a pestle three cubits long, and an axle of seven feet, for it will do very well so; but if you make it eight feet long, you can cut a beetle² from it as well. Cut a felloe three spans across for a waggon of ten palms' width. Hew also many bent timbers, and bring home a plough-tree when you have found it, and look out on the mountain or in the field for one of holm-oak; for this is the strongest for oxen to plough with when one of Athens's handmen has fixed in the share-beam and fastened it to the pole with dowels. Get two ploughs ready and work on them at home, one all of a piece, and the other jointed. It is far better to do this, for if you should break one of them, you can put the oxen to the other. Poles of laurel or elm are most free from worms, and a share-beam of oak and a plough-tree of holm-oak. Get two oxen, bulls of nine years; for their strength is unspent and they are in the prime of their age: they are best for work. They will not fight in the furrow and break the plough and then leave the work undone. Let a brisk fellow of forty years follow them, with a loaf of four quarters³ and eight slices⁴ for his dinner, one who will attend to his work and drive a straight furrow and is past the age for gaping after his fellows, but will keep his mind

¹ For pounding corn.

² A mallet for breaking clods after ploughing.

³ The loaf is a flattish cake with two intersecting lines scored on its upper surface which divide it into four equal parts.

⁴ The meaning is obscure. A scholiast renders "giving eight mouthfuls"; but the elder Philostratus uses the word in contrast to "leavened."

θυμὸν ἔχων· τοῦ δ' αὖτις νεώτερος ἄλλος ἀμείνων 415
σπέρματα διόσσεσθαι καὶ ἐπισπορίην ἀλέασθαι.
κουρότερος γὰρ ἀνὴρ μεθ' ὀμφαλῆος ἐπταίηται.

Φριξέσθαι δ', εὐτ' ἂν γερένου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐναιούσια πεκληγυῖης·
ἦτ' ἀρότοιό τε σῆμα φέρει καὶ χείματος ὥρην 450
δεικνύει ὀμβρηραῦ· κραδίην δ' ἔδακ' ἀνδρῶν
ἀβούτew·

ἔη τότε χορτάξῃς ἔλικας βύας ἔνδον εὐνῆς
ῥηίδιον γὰρ ἔπος εἶπεν· βόε δὲ καὶ ἄμαξαν·
ῥηίδιον δ' ἀπαυγέσσεσθαι πάρα ἔργα βόεσσιν.
φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πύξασθαι ἄμαξαν, 465
νήπιος, αὐδὲ τὸ οἶδ'· ἑκατὸν δέ τε βούρατ' ἀμύξης,
τῶν πρόσθεν μελέτην ἐχέμεν οἰκῆμα θέσθαι.

Εὐτ' ἂν δὲ πρώτιστ' ἄροτος θυητοῖσι φανείη,
ἔη τέτ' ἐφορμηθῆναι ὁμῶς ὁμῶς τε καὶ αὐτὸς
αὐτὴν καὶ διεργὴν ἀρόων ἀρότοις καθ' ὥρην, 460
πρῶτ' ἄλλα σπεύδew, ἵνα τοι πλήθωσιν ἄρουραι.
ἦρι πολεῖν· θέρεος δὲ νεωμένη οὐ σ' ἀπατήσει.
νείων δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν·
νείος ἀλεξιάρῃ παίδων εὐκηλήτεια.

Εὐχεσθαι δὲ Διὶ χθονίῳ Δημήτερί θ' Ἄγρῃ, 465
ἐκτελέα βρίθων Δημήτερος ἱερὸν ἱκτῆν,
ἀρχύμενος τὰ πρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτης
χειρὶ λαβὼν ὄρπηκα βοῶν ἐπὶ νῶτον ἵκηαι
ἐνδρουν ἐλκόντων μεσούβων. ὁ δὲ τυτθὸς ὀπισθε
δμοῦς ἔχων μακέλην πόνον ὀρμίσσῃσι τιθείη 470
σπέρμα κατακρύπτων· ἐνθυμοσύνη γὰρ ἀρίστη

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on his work. No younger man will be better than he at scattering the seed and avoiding double-sowing; for a man less staid gets disturbed, hankering after his fellows.

Mark, when you hear the voice of the crane¹ who cries year by year from the clouds above, for she gives the signal for ploughing and shows the season of rainy winter; but she vexes the heart of the man who has no oxen. Then is the time to feed up your horned oxen in the byre; for it is easy to say: "Give me a yoke of oxen and a waggon," and it is easy to refuse: "I have work for my oxen." The man who is rich in fancy thinks his waggon as good as built already—the fool! he does not know that there are a hundred timbers to a waggon. Take care to lay these up beforehand at home.

So soon as the time for ploughing is proclaimed to men, then make haste, you and your slaves alike, in wet and in dry, to plough in the season for ploughing, and hestir yourself early in the morning so that your fields may be full. Plough in the spring; but fallow broken up in the summer will not belie your hopes. Sow fallow land when the soil is still getting light: fallow land is a defender from harm and a soother of children.

Pray to Zeus of the Earth and to pure Demeter to make Demeter's holy grain sound and heavy, when first you begin ploughing, when you hold in your hand the end of the plough-tail and bring down your stick on the backs of the oxen as they draw on the pole-bar by the yoke-straps. Let a slave follow a little behind with a mattock and make trouble for the birds by hiding the seed; for good management.

¹ About the middle of November.

θυητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.
 ὧδέ κεν ἀδρόσυνη στάχυνες νεύουσιν ἔραζε,
 εἰ τέλος αὐτὸς ὅπισθεν Ὀλύμπιος ἐσθλὸν ὑπάξει,
 ἐκ δ' ἀργέων ἐλάσειας ἀράχνας· καί σε βολπα 475
 γηθήσειν βίβου αἰρεύμενον ἐνδον ἐόντος.
 εὐοχθίων δ' ἴξαι· πολὺν ἔαρ, οὐδὲ πρὸς ἄλλους
 αἰγιάσαι· σέο δ' ἄλλος ἀνὴρ κεχρημένος ἔσται.

Εἰ δέ κεν ἡελίοιο τροπῆς ἀρόφης χθόνα διαν,
 ἦμενος ἀμήσις ὀλίγον περὶ χειρὸς ἔργων, 480
 ἀντία δεσμεύων κεκοιμένος, οὐ μάλ' αἰ χαιρῶν,
 οἴσεις δ' ἐν φόρμῳ· παῦροι δὲ σε θηήσονται.
 ἄλλοτε δ' ἄλλοιός Ζητὸς νόσος αἰγιδόχοιο,
 ἀργαλέος δ' αἰνέρισσι καταθηητοῖσι νοῆσαι.
 εἰ δέ κεν ὕψ' ἀρόστης, τόδε κέν ται φάρμακον εἴη· 485
 ἦμος κύκκυξ κακκίζει δρυὸς ἐν πετάλοισι
 τὰ πρῶτον, τέρπει δὲ βροτοὺς ἐπ' ἀπείρονα γαῖαν,
 τῆμος Ζεὺς οἱ τρίτῳ ἡματι μῆδ' ἀπολήγει,
 μήτ' ἄρ' ὑπερβάλλων βοδὸς ὀπλὴν μήτ' ἀπολείπων·
 οὕτω κ' ὀψαρότης προφηρότῃ¹ ἰσοφάριζοι. 490
 ἐν θυμῷ δ' εὖ πάντα φιλάσσεο· μῆδέ σε λήθαι
 μήτ' ἔαρ γιγνόμενον πολὺν μίθ' ὥριος ὄμβρος.

Πάρ δ' ἴθι χυλκείον θῶκον καὶ ἐπαλέα λίσχην
 ὦρῃ χειμερίῃ, ὅποτε κρύος ἀνέρα ἔργων
 ἰσχύει, ὅθ' αὖ κ' ἄσκιος ἀνὴρ μέγα αἶκον ἀφέλλαι, 495
 μὴ σε κακοῦ χειμῶνος ἀμηχανίῃ καταμάρψῃ
 σὺν πενή, λεπτή δὲ παχὺν πόδα χαιρὶ πιέξῃ.
 πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μέμνων,
 χρηρίζων βιότῳ, κακὰ προσελέξατο θυμῷ.

¹ Kitchuff: προφρότη, CD: πρωτηρότη, (IKL).

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is the best for mortal men as bad management is the worst. In this way your corn-ears will bow to the ground with fullness if the Olympian himself gives a good result at the last, and you will sweep the cobwebs from your bins and you will be glad, I ween, as you take of your garnered substance. And so you will have plenty till you come to grey¹ springtime, and will not look wistfully to others, but another shall be in need of your help.

But if you plough the good ground at the solstice,² you will reap sitting, grasping a thin crop in your hand, binding the sheaves awry, dust-covered, not glad at all; so you will bring all home in a basket and not many will admire you. Yet the will of Zeus who holds the ægis is different at different times; and it is hard for mortal men to tell it; for if you should plough late, you may find this remedy—when the cuckoo first calls³ in the leaves of the oak and makes men glad all over the boundless earth, if Zeus should send rain on the third day and not cease until it rises neither above an ox's hoot nor falls short of it, then the late-plougher will vie with the early. Keep all this well in mind, and fail not to mark grey spring as it comes and the season of rain.

Pass by the smithy and its crowded lounge in winter time when the cold keeps men from field work,—for then an industrious man can greatly prosper his house—lest bitter winter catch you helpless and poor and you chafe a swollen foot with a shrunk hand. The idle man who waits on empty hope, lacking a livelihood, reaps a full harvest of trouble in his heart;

¹ Spring is so described because the birds have not yet cast their iron-grey hanks.

² In December.

³ In March.

ἐλπίς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, 500
 ἡμεῖον ἐν λίσσῃ, τῷ μὴ βίος ἄρκιος εἴη.

Δείκνυς δὲ δμῶεσσι θέρευνς ἐτι μέσσον ἔντος·
 οὐκ αἰεὶ θέρος ἐσσεῖται, ποιήσθε καλίας.

Μῆνα δὲ Ἀθηναῖονα, κῆκ' ἡματα, βουδέρα
 πάντα,

τοῦτον ἀλεύασθαι, καὶ πηγὰδας, αἷτ' ἐπὶ γαῖαν 505
 πνεύσαντος Βορέας ἐνσηλεγίης τελέθουσιν,

ὅστε διὰ Θρήκης ἵπποτρόφον εὐρεῖ πόντῳ
 ἐμπνεύσας ὄρινε· μέμυκε δὲ γαῖα καὶ ὕλη·
 πολλὰς δὲ δοῦς ὑψικόμους ἐλάτας τε παχείας
 οὖρεος ἐν βήσσης πιλυῇ χθονὶ πουλυβοτείρῃ 510
 ἐμπύπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.

θῆρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέξε' ἔθεντο,
 τῶν καὶ λάχνη ἔρμα κατὰσκιον· ἀλλὰ νῦν καὶ
 τῶν

ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων·
 καὶ τε διὰ ῥινού βοὸς ἔρχεται, οὐδέ μιν ἴσχει 515
 καὶ τε δι' αἶγα ἄησι ταυντριχα· πῶτα δ' οὐ τι,

οὐνεκ' ἐπηγετανὰί τρέχες αὐτίαν, οὐ διάησιν
 ἰς ἀνέμου Βορείου τροχαλὸν δὲ γέροντα τίθησιν.

καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν,
 ἦτε δῶμων ἐντοσθε φίλῃ παρὰ μητρί μίμναι 520
 οὐ πῶ ἔργα ἰδυῖα πολυχρύσου Ἀφροδίτης·

εὐ τε λοεσσαμένη τέρενα χροῶ καὶ λίπ' ἐλαίῳ
 χρυσαμένη μυχίῃ καταλέξεται ἐνδοθι οἴκου
 ἡματι χειμερίῳ, ὅτ' ἀνέστεος ἐν πόδι τένδει
 ἐν τ' ἀπύρῳ οἴκῳ καὶ ἥθεσι λευγαλέοισιν. 525

οὐδέ οἱ¹ ἥελιος δείκνυ νομὸν ὀρμηθῆναι·

¹ Hermann: οὐ γὰρ εἰ, MSS.

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it is not an wholesome hope that accompanies a needy man who lolls at ease while he has no sure livelihood.

While it is yet midsummer command your slaves :
" It will not always be summer, build barns."

Avoid the month Lonæon,¹ wretched days, all of them fit to skin an ox, and the frosts which are cruel when Boreas blows over the earth. He blows across horse-breeding Thrace upon the wide sea and stirs it up, while earth and the forest howl. On many a high-leaved oak and thick pine he falls and brings them to the bounteous earth in mountain glens : then all the immense wood roars and the beasts shudder and put their tails between their legs, even those whose hide is covered with fur ; for with his bitter blast he blows even through them although they are shaggy-breasted. He goes even through an ox's hide ; it does not stop him. Also he blows through the goat's fine hair. But through the fleeces of sheep, because their wool is abundant, the keen wind Boreas pierces not at all ; but it makes the old man curved as a wheel. And it does not blow through the tender maiden who stays indoors with her dear mother, unlearned as yet in the works of golden Aphrodite, and who washes her soft body and anoints herself with oil and lies down in an inner room within the house, on a winter's day when the Boneless One² gnaws his foot in his fireless house and wretched home ; for the sun shows him no pastures to make

¹ The latter part of January and earlier part of February.

² I.e. the octopus or cuttle.

ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε
 στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαίνει.
 καὶ τότε δὴ κεραεὶ καὶ νήκερι ὕληκοῖται
 λυγρὸν μυδιόωντες ἀνὰ δρία βησσήεντα 330
 φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν,
 ὥς σκίπα μαιόμενοι πυκινούς κευθμῶνας ἔχουσι¹
 καὶ γλάφυ πετρῆν· τότε δὴ τρίποδι βροτῶ ἴσσι,
 οὐ τ' ἐπὶ κῶτα ἔαγε, κάρη δ' ἔϊς οὐδας ὀράται,
 τῷ ἱελοὶ φοιτῶσιν, ἀλευόμενοι νίφα λευκήν. 335

Καὶ τότε ἔσσασθαι ἔρυμα χρυεὺς, ὥς σε κελεύω,
 χλαῖνάν τε μαλακὴν καὶ τερμύοντα χιτῶνα·
 στήμονι δ' ἐν παύρῳ πολλὴν κρύκα μηρύσασθαι·
 τὴν περιέσσασθαι, ἧα τοι τρίχες ἀτρεμέσσι,
 μηδ' ὀρθαὶ φρίσσουσιν ἀειρόμεναι κατὰ σῶμα. 340
 ἄμφι δὲ ποσσὶ πέδιλα βόας ὑφὶ κταμένοιο
 ἄρμενα δῆσασθαι, πύλοις ἔντοσθε πυκίσσας.
 πρωτογόνων δ' ἐρίφων, ὅπότ' ἂν κρύος ἔριον
 ἔλθῃ,

δέρματα συρρίπτειν νεύρῳ βόας, ὅφρ' ἐπὶ κῶτῳ
 ὑετοῦ ἄμφιβέβη· ἀλόνῃ· κεφαλῇφι δ' ὑπερθεῖν 345
 πῖλον ἔχειν ἀσκητόν, ἵν' οὐατα μὴ καταδείῃ·
 ψυχρὴ γάρ τ' ἥως πέλεται Βορέας πεσόντος·
 ἡώιος δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος
 αἴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργους·
 ὅστε ἀρουσάμενος ποταμῶν ἀπο αἰεταόωντων, 350
 ὑψοῦ ὑπὲρ γαίης ἀρθεῖς ἀνέμοιο θυέλλῃ
 ἄλλοτε μὲν ὅ' οἶ ποτὶ ἔσπερον, ἄλλοτ' αἴσι
 πυκνὰ Θρηκίου Βορέου νίφεα κλονέοντος.
 τὸν φθάμενος ἔργον τελέσας οἰκόνδε νέεσθαι,

¹ Perrenmaller: δ . . . ἔχουσι, MSS.

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for, but goes to and fro over the land and city of dusky men,¹ and shines more sluggishly upon the whole race of the Hellenes. Then the horned and unhorned denizens of the wood, with teeth chattering pitifully, flee through the copses and glades, and all, as they seek shelter, have this one care, to gain thick coverts or some hollow rock. Then, like the Three-legged One² whose back is broken and whose head looks down upon the ground, like him, I say, they wander to escape the white snow.

Then put on, as I bid you, a soft coat and a tunic to the feet to shield your body,—and you should weave thick woof on thin warp. In this clothe yourself so that your hair may keep still and not bristle and stand upon end all over your body. Lace on your feet close-fitting boots of the hide of a slaughtered ox, thickly lined with felt inside. And when the season of frost comes on, stitch together skins of firstling kids with ox-sinew, to put over your back and to keep off the rain. On your head above wear a shaped cap of felt to keep your ears from getting wet, for the dawn is chill when Boreas has once made his onslaught, and at dawn a fruitful mist is spread over the earth from starry heaven upon the fields of blessed men: it is drawn from the ever flowing rivers and is raised high above the earth by wind-storm, and sometimes it turns to rain towards evening, and sometimes to wind when Thracian Boreas huddles the thick clouds. Finish your work and return home ahead of him, and do not let the

¹ *i.e.*, the dark-skinned people of Africa, the Egyptians or Ethiopians.

² *i.e.* an old man walking with a staff (the "third leg"—as in the riddle of the Sphinx).

μή ποτέ σ' οὐρανόθεν σκοτίας νέφος ἀμφικαλύψῃ, 565
 χρῶτα δὲ μυδαλέον θήῃ κατὰ θ' εἴματα δέυσῃ.
 ἀλλ' ὑπαλείψσθαι· μίς γάρ χαλεπώτατος οὗτος,
 χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώ-
 ποις.

τῆμος τῶμισυ βουσίν, ἐπ' ἀνέρι δὲ πλέον εἴη
 ἄρμαλιῆς· μακραί γὰρ ἐπέρροθαι εὐφρόναι εἰσίν. 569
 ταῦτα φυλασσόμενος τετελεσμένοι εἰς ἐνιαυτὸν
 ἰσοῦσθαι νύκτας τε καὶ ἡμέρας, εἰσέκεν αὖτις
 γῇ πάντων μήτηρ καρπὸν σύμμικτον ἐνεΐκῃ.

Εὖτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἡελίοιο
 χειμέρι' ἐκτελέσῃ Ζεὺς ἡμέρας, δὴ ῥα τότε' ἀστήρ 565
 Ἀρκτοῦρος προλιπὼν ἱερὸν ῥέον Ὠκεανοῖο
 πρῶτον παμφαίνων ἐπιτέλλεται ἀκροενέφαιος.
 τὸν δὲ μετ' ὀρθογόνῃ Πανδιονίς ἄρτο χελιδὼν
 ἐς φάος ἀνθρώποις, ἔαρος νέον ἰσταμένοιο.
 τὴν φθάμενος οἶνας περιταμνέμεν· ὅς γάρ ἄμεινον. 570
 Ἄλλ' ὁπότε' ἂν φερέοικος ἀπὸ χθονὸς ἄμ' φυτὰ
 βαίῃ

Πλημίδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων
 ἀλλ' ἄρπας τε χαρασσόμεναι καὶ δμῶας ἐγείρειν·
 φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἡῶα¹ κοῖτον
 ἄρῃ ἐν ἀμῆτου, ὅτε τ' ἡῆλιος χροῶα κάρφει. 575
 τημοῦτος σπεύδειν καὶ οἴκαδε καρπὸν ἀγνεῖν
 ὀρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴη.
 ἥως γὰρ ἔργοιο τρίτην ἀπομαίρεται αἴσαν,
 ἥως τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου,
 ἥως, ἥτε φανείσα πολέας ἐπέβησε κελεύθου 580
 ἀνθρώπους πολλοῖσί τ' ἐπὶ ζυγὰ βουσὶ τίθησιν.

¹ Gerhart: ἡῶ, MSS.

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dark cloud from heaven wrap round you and make your body clammy and soak your clothes. Avoid it ; for this is the hardest month, wintry, hard for sheep and hard for men. In this season let your oxen have half their usual food, but let your man have more ; for the helpful nights are long. Observe all this until the year is ended and you have nights and days of equal length, and Earth, the mother of all, bears again her various fruit.

When Zeus has finished sixty wintry days after the solstice, then the star Arcturus¹ leaves the holy stream of Ocean and first rises brilliant at dusk. After him the shrilly wailing daughter of Pandion, the swallow, appears to men when spring is just beginning. Before she comes, prune the vines, for it is best so.

But when the House-carrier² climbs up the plants from the earth to escape the Pleiades, then it is no longer the season for digging vineyards, but to whet your sickles and rouse up your slaves. Avoid shady seats and sleeping until dawn in the harvest season, when the sun scorches the body. Then be busy, and bring-home your fruits, getting up early to make your livelihood sure. For dawn takes away a third part of your work, dawn advances a man on his journey and advances him in his work,—dawn which appears and sets many men on their road, and puts yokes on many oxen.

¹ February to March.

² i.e. the snail. The season is the middle of May.

Ἴμμος ἐν σκάλυμός τ' ἰνυθεὶ καὶ ἡχέτα τέττιξ
 δυνδρέφ' ἐφεζόμενος λαγυρὴν καταχεύετ' ὠσιδὴν
 πυκτὸν ὑπὸ πτερυγίων, θέρεος καματώδεος ὄρη,
 τῆμος πιόταται τ' αἶγες καὶ οἶκος ἀριστος, 585
 μαχλότηται δὲ γυναικες, ἀφανρότατοι δέ τοι
 ἄνδρες
 εἰσὶν, ἐπεὶ κεφαλὴν καὶ γούνατα Χείριος ἄζει,
 οὐαλὸς δέ τε χρῶς ὑπὸ καύματος· ἀλλὰ τὸτ' ἤδη
 εἴη πετραίη τε σκιὴ καὶ βίβλινος οἶκος,
 μῆλα τ' ἐμολγαίη γάλα τ' αἰγῶν σβεννυμενίων, 590
 καὶ βοὸς ὕλοφάγοιο κρέας μὴ πω τετοκνύης
 πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἶθρα πινέμεν
 οἶνον,
 ἐν σκιῇ ἐξόμενοι, κεκορημένον ἦτορ ἰδωδῆς,
 ἄντιον ἀκρατος Ζεφύρου τρέψαντα πρύσσωπα,
 κρήνης τ' αἰετούου καὶ ἀπορρύτου, ἦτ' ἀθύλωτος, 595
 τρεῖς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἶνον.

Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
 δινέμεν, εὐτ' ἂν πρῶτα φανῇ σθένος Ἰλαρίωνος,
 χώρῳ ἐν εὐαεὶ καὶ ἐντροχάλλῳ ἐν ἰλλυῇ.
 μέτρῳ δ' εὖ κομίσασθαι ἐν ἡγεσιν· αὐτὰρ ἐπεὶ δὴ 600
 πάντα βίον κατέβηαι ἐπάρμενον ἔνδοθι οἴκου,
 θῆτά τ' αἰκὸν ποιεῖσθαι καὶ ἄτεκνον ἔριθον
 εἰξῆσθαι κέλαμαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
 καὶ κύνα καρχαρτόδοντα κομεῖν, μὴ φείδω σίτου,
 μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ'
 ἔληται. 605
 χύρτεν δ' ἐσκομίσαι καὶ σαρφετόν, ἄφρα τοι εἴη
 βουσί καὶ ἡμῖνοισιν ἐπητανύν. αὐτὰρ ἔπειτα
 δμῶας ἀναψύξαι φίλα γούνατα καὶ βύε λῦσαι.

WORKS AND DAYS

But when the artichoke flowers,¹ and the chirping grass-hopper sits in a tree and pours down his shrill song continually from under his wings in the season of wearisome heat, then goats are plumpest and wine sweetest; women are most wanton, but men are feeblest, because Sirius parches head and knees and the skin is dry through heat. But at that time let me have a shady rock and wine of Biblis, a clot of curds and milk of drained goats with the flesh of an heifer fed in the woods, that has never calved, and of firstling kids; then also let me drink bright wine, sitting in the shade, when my heart is satisfied with food, and so, turning my head to face the fresh Zephyr, from the everflowing spring which pours down unfouled thrice pour an offering of water, but make a fourth libation of wine.

Set your slaves to winnow Demeter's holy grain, when strong Orion² first appears, on a smooth threshing-floor in an airy place. Then measure it and store it in jars. And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out a servant-girl with no children;—for a servant with a child to nurse is troublesome. And look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper³ may take your stuff. Bring in fodder and litter so as to have enough for your oxen and mules. After that, let your men rest their poor knees and unyoke your pair of oxen.

¹ In June.

² July.

³ i.e. a robber.

HECATAEUS

Ἰὼν δ' Ἰαρίων καὶ Σείριος ἐς μέσσην ἔλθῃ
 οὐρανόθεν, Ἀρκτοῦρον δ' ἐσείη ῥοδοδάκτυλος Ἥως, 610
 ὡς Πέρση, τότε πάντας ἀποδρέπεν οἴκαδε βότρυς
 δείξαι δ' ἡλίου δέκα τ' ἡμέρας καὶ ἔκα νύκτας,
 πέντε δὲ συσκιᾶσαι, ἕκτῃ δ' εἰς ἄγγ' ἀφύσσαι
 δῶρα Διωνύσου πολυμήθεος. αὐτὰρ ἐπὶν δὴ
 Πλημίδες θ' Ἰάδης τε τό τε σθένης Ἰαρίωνος 615
 δύωσι, τότε ἔπειτ' ἀράτου μεμνημένους εἶναι
 ὠραίον· πλειὸν δὲ κατὰ χθονὸς ἄρμενος εἴσι.

Ἢ δέ σε ναυτιλίας δυσπεμφέλου ἔμερος αἰρεῖ,
 εἴτ' ἔν Πλημίδες σθένης ὄβριμον Ἰαρίωνος
 φεύγουσαι πίπτωσι ἐς ἡεροιδέα πάντων, 620
 δὴ τότε παντοίων ἀνέμων θυίοναι· ἄηται
 καὶ τότε μηκέτι νῆας ἔχειν ἐν οἴκοι πόλιν,
 γῆν ἐργάζεσθαι μεμνημένους, ὥς σε κελεύω.
 νῆα δ' ἐπ' ἡπείρου ἐρύσαι πυκίνας τε λίθοις
 πάντοθεν, ὅφρ' ἴσχωσ' ἀνέμων μένος ἱγρὸν ἀέντων, 625
 χεῖμαρον ἐξερύσας, ἵνα μὴ πέθῃ Διὸς ὄμβρος.
 ὅπλα δ' ἐπύρμενα πάντα τὰ ἐγκύκλιον οἴκῳ
 εὐκύνωσθαι στολίσας νῆος περὶ ποντοπόροιον
 πηδύλιον δ' ἐνεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.
 αὐτὸς δ' ὠραίον μίμνειν πλάον, εἰσέκεν ἔλθῃ 630
 καὶ τότε νῆα θοὴν ἄλαδ' ἐλκόμεν, ἐν δὲ τε φόρτον
 ἄρμενος ἐνύνασθαι, ἵν' οἴκαδε κέρδος ἄρῃαι,
 ὥς περ ἐμὸς τε πατήρ καὶ σὺς, μέγα νήπιε Πέρση,
 πλώϊζεσθ' ἐν νηυσί, βίου κεκρημένος ἐσθλοῦ
 ὅς ποτε καὶ τῇδ' ἦλθε, πολὺν διὰ πάντων ἀνύσσας, 635
 Κύμην Λιολίβα προλιπών, ἐν νηὶ μελαίνῃ
 οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ δαβαν,

1 Reach: Anaxim, MSS.

WORKS AND DAYS

But when Orion and Sirius are come into mid-heaven, and rosy-fingered Dawn sees Arcturus,¹ then cut off all the grape-clusters, Persees, and bring them home. Show them to the sun ten days and ten nights: then cover them over for five, and on the sixth day draw off into vessels the gifts of joyful Dionysus. But when the Pleiades and Hyades and strong Orion begin to set,² then remember to plough in season: and so the completed year³ will fitly pass beneath the earth.

But if desire for uncomfortable sea-faring seize you; when the Pleiades plunge into the misty sea⁴ to escape Orion's rude strength, then truly gales of all kinds rage. Then keep ships no longer on the sparkling sea, but bethink you to till the land as I bid you. Haul up your ship upon the land and pack it closely with stones all round to keep off the power of the winds which blow damply, and draw out the bilge-plug so that the rain of heaven may not rot it. Put away all the tackle and fittings in your house, and stow the wings of the sea-going ship neatly, and hang up the well-shaped rudder over the smoke. You yourself wait until the season for sailing is come, and then haul your swift ship down to the sea and stow a convenient cargo in it, so that you may bring home profit, even as your father and mine, foolish Persees, used to sail on ship-board because he lacked sufficient livelihood. And one day he came to this very place crossing over a great stretch of sea; he left Aeolian Cyne and fled, not from riches and substance, but from wretched

¹ September.

² The end of October.

³ That is, the succession of stars which make up the full year.

⁴ The end of October or beginning of November.

ἀλλὰ κακὸν πενίην, τὴν Ζεὺς ἄνδρεσσιν δίδωσιν·
νάσσατο δ' ἄγχ' Ἐλικῶνος διζυρῇ ἐνὶ κόμῃ,
Ἄσκρα, χεῖμα κακῇ, θέρει ἄργαλήν, οὐδέ ποτ'
ἐσθλήν. 640

Τύχη δ' ὦ Πέρση, ἔργων μεμνημένος εἶναι
ῥαίων πάντων, περὶ ναυτιλίας δὲ μάλιστα.
νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτίᾳ θέσθαι.
μείζων μὲν φόρτος, μείζον δ' ἐπὶ κέρδει κέρδος
ἔσσεται, εἰ κ' ἄνεμοί γε κακὰς ἀπέχωσιν ἀήτας. 645

Εἴτ' ἂν ἐπ' ἐμπορίην τρέψας ἀεσίφρονα θυμὸν
βούλῃαι χρεῖα τε πρᾶνυγεῖν καὶ λιμὸν ἀτερπέα,
εἰδὼ δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσης,
οὔτε τι ναυτιλίας σεσοφισμένος οὔτε τι νηῶν.
οὐ γάρ πώ ποτε νηὶ γ' ἐπέπλων εὐρία πόντον, 650
εἰ μὴ ἐς Εὐβοίαν ἐξ Ἀβυλίδος, ἧ ποτ' Ἀχαιοὶ
μείναντες χειμῶνα πολλὸν σὺν λαῶν ἄγειραν
Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.
ἔνθα δ' ἐγὼν ἐπ' ἀεθλα βαίφρονος Ἀμφιδάμαντος
Χαλκίδα τ' εἰς ἐπέρητα· τὰ δὲ προπεφραδμένα
πολλὰ 655

ἀεθλ' ἔθεσαν παῖδες μεγάλῃτορος· ἔνθα μέ φημι
ἔμω νικήσαντα φέρειν τρίποδ' ὠτάκεντα.
τὸν μὲν ἐγὼ Μούσῃς Ἐλικωνιάδεσσ' ἀνέθηκα,
ἔνθα με τὸ πρῶτον λιγυρῇ ἐπέβησαν ἰοιδῆς.
τύσσοι τοι νηῶν γε πεπείρημαι πολυγόμφων· 660
ἀλλὰ καὶ ὣς ἐρέω Ζηνὸς νόον αἰγιόχοιο·
Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν.

Ἦματα πεντήκοντα μετὰ τροπὰς ἡέλιου,
ἐς τέλος ἐλθόντος θέριος καματώδεας ὥρης,
ῥαίως πέλεται θνητοῖς πλῆθος· οὔτε κε νῆα
καυῶσαις οὔτ' ἄνδρας ἀποφθείσειε θύλασσα, 665

WORKS AND DAYS

poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Aspera, which is bad in winter, sultry in summer, and good at no time.

But you, Perses, remember all works in their season but sailing especially. Admire a small ship, but put your freight in a large one; for the greater the lading, the greater will be your piled gain, if only the winds will keep back their harmful gales.

If ever you turn your misguided heart to trading and wish to escape from debt and joyless hunger, I will show you the measures of the loud-roaring sea, though I have no skill in sea-faring nor in ships; for never yet have I sailed by ship over the wide sea, but only to Euboea from Aulis where the Achæans once stayed through much storm when they had gathered a great host from divine Hellas for Troy, the land of fair women. Then I crossed over to Chalcis, to the games of wise Amphidamns where the sons of the great-hearted hero proclaimed and appointed prizes. And there I boast that I gained the victory with a song and carried off an hauled tripod which I dedicated to the Muses of Helicon, in the place where they first set me in the way of clear song. Such is all my experience of many-pegg'd ships; nevertheless I will tell you the will of Zeus who holds the ægis; for the Muses have taught me to sing in marvellous song.

Fifty days after the solstice,¹ when the season of wearisome heat is come to an end, is the right time for men to go sailing. Then you will not wreck your ship, nor will the sea destroy the sailors, unless

¹ July-August.

HESIOD

εἰ δὲ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
 ἢ Ζεὺς ἰθθαυνίων βασιλεὺς ἐβέλυσιν ὀλέσσαι
 ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε.
 τῆμος δ' εὐκρινέες τ' αὔραι καὶ πόντος ἀπήμων· 670
 εὐκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
 ἐλκέμεν ἐς πάντον φόρτον τ' ἐς πάντα τίθεσθαι,
 σπεύδειν δ' ὅτι τάχιστα πάλιν οἰκόνδε νέεσθαι·
 μηδὲ μένειν οἴῳν τε νέον καὶ ὀπωρινὸν ἄμβρον
 καὶ χειμῶν' ἐπιόντα Νότοιό τε δεινὰς ἀήτας, 675
 ὅσθ' ὥρις θάλασσαν ὁμαρτήσας Διὸς ὄμβρον
 πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν.
 Ἄλλος δ' εἰαρινὸς πέλεται πλόος ἀνθρώποισιν·
 ἦμος δὴ τὸ πρῶτον, ὅσων τ' ἐπιβῦσα καρῶν
 ἰχθυος ἐποίησεν, τάσσαν πέταλ' ἀνδρὶ φανείη 680
 ἐν κράδῃ ἀκροτάτῃ, τότε δ' ἄμβρατός ἐστι θάλασσα·
 εἰαρινὸς δ' οὗτος πέλεται πλόος. οὐ μιν ἔγωγε
 αἶνημ'· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστίν·
 ἄρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλὰ νῦ
 καὶ τὰ
 ἀνθρώποι βέξουσιν αἰδρεῖσσι νόοιο· 685
 χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσιν.
 δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν, ἀλλὰ σ' ἄνωγα
 φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὥς ἀγορεύω.
 μηδ' ἐν νηυσὶν ἀπαντα βίαν κοίλῃσι τίθεσθαι·
 ἀλλὰ πλέω λείπειν, τὰ δὲ μέλαινα φορτίζεσθαι. 690
 δεινὸν γὰρ πάνταν μετὰ κύμασι πῆματι κύρσαι.
 δεινὸν δ', εἴ κ' ἐπ' ἄμαξαν ὑπέρβιον ἄχθος ἀείρας
 ἄξονα κανάξαις καὶ φορτία μαυρῶθειν.
 μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

Ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, 695
 μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων

WORKS AND DAYS

Poseidon the Earth-Shaker be set upon it, or Zeus, the king of the deathless gods, wish to slay them; for the issues of good and evil alike are with them. At that time the winds are steady, and the sea is harmless. Then trust in the winds without care, and haul your swift ship down to the sea and put all the freight on board; but make all haste you can to return home again and do not wait till the time of the now wine and autumn rain and oncoming storms with the fierce gales of Notus who accompanies the heavy autumn rain of Zeus and stirs up the sea and makes the deep dangerous.

Another time for men to go sailing is in spring when a man first sees leaves on the topmost shoot of a fig-tree as large as the foot-print that a crow makes; then the sea is passable, and this is the spring sailing time. For my part I do not praise it, for my heart does not like it. Such a sailing is snatched, and you will hardly avoid mischief. Yet in their ignorance men do even this, for wealth means life to poor mortals; but it is fearful to die among the waves. But I bid you consider all these things in your heart as I say. Do not put all your goods in hollow ships; leave the greater part behind, and put the lesser part on board; for it is a bad business to meet with disaster among the waves of the sea, as it is bad if you put too great a load on your waggon and break the axle, and your goods are spoiled. Observe due measure: and proportion is best in all things.

Bring home a wife to your house when you are of the right age, while you are not far short of thirty

HESIOD

μήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὄριος
οὗτος·

ἣ δὲ γυνὴ τέτορ' ἠβώοι, πέμπτη δὲ γαμοῖτο.
παρθενικὴν ἔδ' γαμεῖν, ὥς κ' ἦθεα κεδνὰ διπλάξης.
τὴν δὲ μάλιστα γαμεῖν, ἣ τις σέθεν ἐγγίθι ναίει, 700
πάντα μάλ' ἀμφιδῶν,¹ μὴ γέτοσι χάσματα γήμη.
αὐτὸ μὲν γάρ τι γυναικὸς ἀνὴρ λήϊζεν ἄμεινον
τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥέγιον ἄλλο,
δειπνολόχην· ἦτ' αὐδρα καὶ ἰφθιμὸν περ εἶντα
εὖτε ἄτερ δαλοῖο καὶ ὠμῷ γήραι δῶκεν.² 705

Ἡ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένους
εἶναι.

μηδὲ κασιγνήτην ἴσον ποιεῖσθαι ἑταῖρον·
εἰ δέ κε ποιήσῃς, μὴ μιν πρότερος κακὸν ἔρξῃς.
μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχῃ
ἣ τι ὅπως εἰπὼν ἀποθύμιον ἦε καὶ ἔρξας, 710
διτ' τόσα τίνυσθαι μεμνημένος· εἰ δὲ σέ γ' αὖτις
ἠγῇτ' ἐς φιλότητα, δίκην δ' ἐβέλῃσι παρασχεῖν,
δέξασθαι· δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μὴ τι νόον κατελογχέτω εἶδος.

Μηδὲ πολύφειμον μηδ' ἄξιον καλέεσθαι, 715
μηδὲ κακῶν ἑταρον μηδ' ἐσθλῶν νεκροστῆρα.

Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ
τέτλαθ' ὀνειδίξεν, μακάρων δόσιν αἰὲν εἶναι.
γλώσσης τοι θεσσαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκού-
σεις.

¹ Heyne: ἀμφὶ ἰδῶν, MSS.

² Apollonius rhapsodion has δαλοῖο καὶ ἐν ὠμῷ γήραι ἔθηκεν: so
ARNDORF, Putsch, Stollman.

WORKS AND DAYS

years nor much above; this is the right age for marriage. Let your wife have been grown up four years, and marry her in the fifth. Marry a maiden, so that you can teach her careful ways, and especially marry one who lives near you, but look well about you and see that your marriage will not be a joke to your neighbours. For a man wins nothing better than a good wife, and, again, nothing worse than a bad one, a greedy soul who roasts her man without fire, strong though he may be, and brings him to a raw¹ old age.

Be careful to avoid the anger of the deathless gods. Do not make a friend equal to a brother; but if you do, do not wrong him first, and do not lie to please the tongue. But if he wrong you first, offending either in word or in deed, remember to repay him double; but if he ask you to be his friend again and be ready to give you satisfaction, welcome him. He is a worthless man who makes now one and now another his friend; but as for you, do not let your face put your heart to shame.²

Do not get a name either as lavish or as churlish; as a friend of ragues or as a slanderer of good men.

Never dare to taunt a man with deadly poverty which eats out the heart; it is sent by the deathless gods. The best treasure a man can have is a sparing tongue, and the greatest pleasure, one that moves orderly; for if you speak evil, you yourself will soon be worse spoken of.

¹ i.e. untimely, premature. Juvenal similarly speaks of "crudus senectus" (caused by gluttony).

² The thought is parallel to that of "O, what a goodly outside falsehood hath."

HESIOD

Μηδὲ πολυζείνον δαιτὸς δυσπéμφελος εἶναι
ἐκ κοινοῦ· πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη.

Μηδέ ποτ' ἐξ ἡοῦς Διὶ λειβέμεν αἶθοπα οἶνον
χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν· 725
αὐτὰρ τοί γε κλύουσιν, ἀποπτύουσιν δέ τ' ἀράς.

Μηδ' αὐτ' ἥελιόν τετραμμένος ὀρθὸς ὀμιχεῖν·
αὐτὰρ ἐπεὶ κε δῦῃ, μεμνημένος, ἔς τ' ἀνιόντα·
μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην εὐρήσῃς
μηδ' ἀπογυμνωθείς· μακάρων τοι νύκτες ἔασιν· 730
ἐξόμενος δ' ὃ γε θεῖος ἀνὴρ, πεπνυμένα εἰδώς,
ἢ ὃ γε πρὸς τοῖχον πελάσας εὐερέος αὐλῆς.

Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
ἰστίῃ ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι.
μηδ' ἀπὸ δυσφῆμοιο τάφου ἀποιοσθήσαντα 735
σπερμαίνειν γενεήν, ἀλλ' ἀθανάτων ἀπὸ δαιτὸς.

Μηδέ ποτ' αἰενάων ποταμῶν καλλίρροον ὕδωρ
ποσσὶ περῶν, πρὶν γ' εὗξῃ ἰδῶν ἐς καλὰ ῥέεθρα,
χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.
ὅς ποταμὸν διαβῇ κακότητ' ἰδὲ χεῖρας ἀνίπτος, 740
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὑπίσσω.

Μηδ' ἀπὸ πεντύζοιο θεῶν ἐν δαιτὶ θαλεῖῃ
αἶον ἀπὸ χλωροῦ τάμνειν αἶθωμι σιδήρῳ.

Μηδέ ποτ' οἶνοχόην τιθέμεν κρητῆρος ὑπερθε
πινόντων· ὅλοῃ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. 745

WORKS AND DAYS

Do not be boorish at a common feast where there are many guests; the pleasure is greatest and the expense is least.¹

Never pour a libation of sparkling wine to Zeus after dawn with unwashed hands, nor to others of the deathless gods; else they do not hear your prayers but spit them back.

Do not stand upright facing the sun when you make water, but remember to do this when he has set and towards his rising. And do not make water as you go, whether on the road or off the road, and do not uncover yourself: the nights belong to the blessed gods. A scrupulous man who has a wise heart sits down or goes to the wall of an enclosed court.

Do not expose yourself befouled by the fireside in your house, but avoid this. Do not beget children when you are come back from ill-omened burial, but after a festival of the gods.

Never cross the sweet-flowing water of ever-rolling rivers afoot until you have prayed, gazing into the soft flood, and washed your hands in the clear, lovely water. Whoever crosses a river with hands unwashed of wickedness, the gods are angry with him and bring trouble upon him afterwards.

At a cheerful festival of the gods do not cut the withered from the quick upon that which has five branches² with bright steel.

Never put the ladle upon the mixing-bowl at a wine party, for malignant ill-luck is attached to that.

¹ The "common feast" is one to which all present subscribe. Theognis (line 465) says that one of the chief pleasures of a banquet is the general conversation. Hence the present passage means that such a feast naturally costs little, while the many present will make a pleasurable conversation.

² i.e. "do not cut your finger-nails."

HESIOD

Μηδὲ δόμον ποιῶν ἀνεπίξεστος καταλείπειν,
μή τοι ἐφεξομένη κρώξη λακέρυζα κορώνη.

Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα
ἔσθειν μηδὲ λῶεσθαι· ἐπεὶ καὶ τοῖς ἐν ποινῇ.

Μηδ' ἐπ' ἀκινήτοισι καθιζέμεν, οὐ γὰρ ἄμεινον, 750
παῖδα δυωδεκαταῖον, ὅτ' ἀνὴρ' ἀνήμερα ποιεῖ,
μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται.

μηδὲ γυναικεῖν λουτρῷ χροῖα φαιδρύνεσθαι
ἀνέρα· λευγαλή γάρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῇ
ποινῇ. 755
μηδ' ἱεροῖσιν ἐπ' αἰθαμένοισι κυρήσας
μωμεύειν αἰδηλα· θεὸς νύ τι καὶ τὰ νεμεσσῇ.

μηδέ ποτ' ἐν προχοῇς ποταμῶν ἄλλαδε προρέοντων
μηδ' ἐπὶ κρηναῖων οὐρεῖν, μάλα δ' ἐξαλέασθαι
μηδ' ἐναποψύχειν· τὸ γὰρ οὐ τοι λῶιόν ἐστιν.

Ἦδ' ἔρδειν· δειπνὴν δὲ βροτῶν ὑπαλεύεο φήμην. 760
φήμη γάρ τε κακὴ πέλεται, κούφη μὲν ἀείρει
ρεῖα μάλ', ἀργαλήν δὲ φέρειν, χαλεπὴ δ' ἀπο-
θέσθαι.

φήμη δ' οὔτις πάνπαν ἀπόλλυται, ἦν τινα πολλοὶ
λαοὶ φημίξωσι· θεὸς νύ τίς ἐστι καὶ αὐτῇ.

Ἦματα δ' ἐκ Διόθεν πεφυλαγμένους εὖ κατὰ
μοῖραν 765

πεφραδέμεν δμῶεσσι· τριηκίδα μηνὸς ἀρίστην
ἔργα τ' ἐποπτεύειν ἢ δ' ἄρμαλιν δατίεσθαι.

Αἶθε γὰρ ἡμέραι εἰς Διὸς πάρα μητιόντος, 766
εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν. 768

Πρῶτον ἐν τετράς τε καὶ ἐβδόμῃ ἱερὸν ἡμαρ· 770
τῇ γάρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ·
ὀγδοῇ δ' ἐνάτῃ τε, δύο γε μὲν ἡματα μηνὸς

WORKS AND DAYS

When you are building a house, do not leave it rough-hewn, or a cawing crow may settle on it and creak.

Take nothing to eat or to wash with from uncharmed pots, for in them there is mischief.

Do not let a boy of twelve years sit on things which may not be moved,¹ for that is bad, and makes a man unmanly; nor yet a child of twelve months, for that has the same effect. A man should not clean his body with water in which a woman has washed, for there is bitter mischief in that also for a time. When you come upon a burning sacrifice, do not make a mock of mysteries, for Heaven is angry at this also. Never make water in the mouths of rivers which flow to the sea, nor yet in springs; but be careful to avoid this. And do not ease yourself in them: it is not well to do this.

So do; and avoid the talk of men. For Talk is mischievous, light, and easily raised, but hard to bear and difficult to be rid of. Talk never wholly dies away when many people voice her: even Talk is in some ways divine.

Mark the days which come from Zeus, duly telling your slaves of them, and that the thirtieth day of the month is best for one to look over the work and to deal out supplies.

For these are days which come from Zeus the all-wise, when men discern aright.

To begin with, the first, the fourth, and the seventh—on which Leto bore Apollo with the blade of gold—each is a holy day. The eighth and

¹ i.e. things which it would be sacrilegious to disturb, such as tombs.

ἔξοχ' ἀεξομένισι βροτήσια ἔργα πένεσθαι
 ἐνδεκάτῃ δὲ δυωδεκάτῃ τ', ἄμφω γε μὲν ἐσθλαί,
 ἡμὲν οὖς πείκειν ἡδ' εὐφρονα καρπὸν ἀμᾶσθαι 775
 ἡ δὲ δυωδεκάτῃ τῆς ἐνδεκάτης μέγ' ἀμείνων
 τῇ γάρ τοι νῆ νήματ' ἀερσιπότητος ἀράχνης
 ἡματος ἐκ πλείον, ὅτε ἰδρὶς σωρὸν ἀμᾶται
 τῇ δ' ἴστων στήσαιτο γυνὴ προβάλοιτό τε ἔργον.

Μηνὸς δ' ἴσταμένου τρισκαιδεκάτην ἀλέασθαι 780
 σπέρματος ἀρξασθαι· φυτὰ δ' ἐνθρέψασθαι
 ἀρίστη.

Ἐκτὴ δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν,
 ἀνδρογόνος δ' ἀγαθή· κούρη δ' οὐ σύμφορός ἐστιν,
 οὔτε γενέσθαι πρῶτ' οὔτ' ἂρ γάμου ἀντιβολῆσαι.
 οἰδὲ μὲν ἡ πρώτη ἑκτὴ κούρη γε¹ γενέσθαι 785
 ἄρμενος, ἀλλ' ἐρέφους τάμειν καὶ πώϊα μύλων
 σηκόν τ' ἀμφιβαλεῖν ποιμνίου ἡπιον ἡμαρ.
 ἐσθλὴ δ' ἀνδρογόνος· φιλέοι δ' ὁ γε² κέρτομα
 βάξειν

ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ'
 ἄριστους.

Μηνὸς δ' ὀγδοάτῃ κάπρον καὶ βοῦν ἐρίμυκον 790
 ταμνέμεν, οὐρήας δὲ δυωδεκάτῃ ταλαεργούς.

Εἰκάδι δ' ἐν μεγάλῃ, πλέω ἡματι, ἴσταρα φῶτα
 γίνασθαι· μάλα γάρ τε νόον πεπυκασμένος
 ἐστίν.

ἐσθλὴ δ' ἀνδρογόνος δεκάτῃ, κούρη δὲ τε τετράς
 μέσση· τῇ δὲ τε μῆλα καὶ εἰλίποδας ἑλικας βοῦς 795
 καὶ κύνα καρχαρόδοντα καὶ οὐρήας ταλαεργούς
 πρηύνειν ἐπὶ χεῖρα τιθεῖς. πεφύλαξο δὲ θυμῷ

¹ Hesiod: κούρη τε, AFGH etc.: κοῖρησι τε, KI.: κομῆσι, C.

² A: φιλέοι σφ φιλέει δέ κε, MSS.

WORKS AND DAYS

the ninth, two days at least of the waxing month,¹ are specially good for the works of man. Also the eleventh and twelfth are both excellent, alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,² gathers her pile. On that day a woman should set up her loom and get forward with her work.

Avoid the thirteenth of the waxing month for beginning to sow: yet it is the best day for setting plants.

The sixth of the mid-month is very unfavourable for plants, but is good for the birth of males, though unfavourable for a girl either to be born at all or to be married. Nor is the first sixth a fit day for a girl to be born, but a kindly for gelding kids and sheep and for fencing in a sheep-cote. It is favourable for the birth of a boy, but such will be fond of sharp speech, lies, and cunning words, and stealthy converse.

On the eighth of the month geld the boar and lead-bellowing bull, but hard-working mules on the twelfth.

On the great twentieth, in full day, a wise man should be born. Such an one is very sound-witted. The tenth is favourable for a male to be born; but, for a girl, the fourth day of the mid-month. On that day tame sheep and shambling, horned oxen, and the sharp-fanged dog and hardy mules to the touch of the hand. But take care to avoid troubles which

¹ The month is divided into three periods, the waxing, the mid-month, and the waning, which answer to the phases of the moon.

² i.e. the ant.

HESIOD

τετράδ' ἀλείσθαι φθίνοντός θ' ἰσταμένον τε
ἀλγεα θυμοβορῇ¹ μάλα γάρ² τετελεσμένον ἡμαρ.

Ἐν δὲ τετάρτῃ μηνὸς ἄρχεσθαι³ οἶκον ἄκουιν 800
οἰωνοὺς κρίνας, οἳ ἐπ' ἔργματι τούτῳ ἄριστοι.

Πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ
αἶναι·

ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν
Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκους.

Μέσση δ' ἐβδομαίτῃ Δημήτερος ἱερὸν ἀκτὴν 805
εὐ μάλ' ὀπιπεύοντα εὐτροχάλῳ ἐν ἀλωῇ
βαλλέμεν, ὑλοτόμον τε ταμεῖν θαλαμήια δοῦρα
νῆμά τε ξύλα πολλά, τά τ' ἄρμενα νηυσὶ
πέλονται.

τετράδι δ' ἄρχεσθαι νῆας πῆγνυσθαι ἄραις.

Εἰνὰς δ' ἡ μέσση ἐπὶ δεῖλα λώιον ἡμαρ, 810
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν·
ἰσθλὴ μὲν γάρ θ' ἡ γε⁴ φυτενέμεν ἠδὲ γενέσθαι
ἀνέρι τ' ἠδὲ γυναικί· καὶ οὐποτε πάγκακον ἡμαρ.

Παῦροι δ' αὖτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
ἄρξασθαί τε πίθου καὶ ἐπὶ ζυγὸν αὐχένι θεῖναι 815
βουσὶ καὶ ἡμίονοις καὶ ἵπποις ὠκυπόδεσσι,
νῆα πολυκλήδα θοὴν εἰς οἶνοπα πόντον
εἰρύμεναι· παῦροι δέ τ' ἀληθέα κικλήσκουσιν.

Τετράδι δ' οἷγε πίθου· περὶ πάντων ἱερὸν ἡμαρ
μέσση· παῦροι δ' αὖτε μετ' εἰκάδα μηνὸς ἀρίστην 820
ἡοὺς γιγνομένης· ἐπὶ δεῖλα δ' ἐστὶ χερσίων.

¹ Gutzet: θυμοβορίη, MSS.

² Sittl: ἀγεσθ' αἶε, MSS.

³ A: τοι, MSS.

⁴ AM: ἔστ, most MSS.

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eat out the heart on the fourth of the beginning and ending of the month; it is a day very fraught with fate.

On the fourth of the month bring home your bride, but choose the omens which are best for this business.

Avoid fifth days: they are unkindly and terrible. On a fifth, they say, the Erinyes assisted at the birth of Horeus (Oath) whom Eris (Strife) bore to trouble the forsworn.

Look about you very carefully and throw out Demeter's holy grain upon the well-rolled¹ threshing floor on the seventh of the mid-month. Let the woodman cut beams for house building and plenty of ships' timbers, such as are suitable for ships. On the fourth day begin to build narrow ships.

The ninth of the mid-month improves towards evening; but the first ninth of all is quite harmless for men. It is a good day on which to beget or to be born both for a male and a female: it is never an wholly evil day.

Again, few know that the twenty-seventh of the month is best for opening a wine-jar, and putting yokes on the necks of oxen and mules and swift-footed horses, and for hauling a swift ship of many thwarts down to the sparkling sea; few call it by its right name.

On the fourth day open a jar. The fourth of the mid-month is a day holy above all. And again, few men know that the fourth day after the twentieth is best while it is morning: towards evening it is less good.

¹ Such seems to be the meaning here, though the epithet is otherwise rendered "well-rounded." Corn was threshed by means of a sledge with two runners leaving three or four rollers between them, like the modern Egyptian *sarag*.

HESIOD

Αἴθε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ἄνειαρ,
 αἱ δ' ἄλλαι μετὰδουποι, ἠκήριοι, οὐ τι φέρουσαι.
 ἄλλος δ' ἄλλοίην αἰνεῖ, παῦροι δὲ ἴσασιν.
 ἄλλοτε μητρὸν πέλει ἡμέρη, ἄλλοτε μήτηρ. 825
 τάων εὐδαίμων τε καὶ ὀλβιος, ὅς τ' αὖτε πάντα
 εἰδὼς ἐργάζηται ἀναίτιος ἀθανάτεσσιν,
 θρυίας κρέων καὶ ὑπερβασίας ἀλεείνων.

ORNIΘOMANTEIA

Praefatus on Works and Days, §28. Τούτοις δὲ ἐπ' αἰγούσι τις τὴν Ὀρνιθομαντείαν αἶτις Ἀπολλώνιος ὁ Ρόδιος ἀθετεῖ.

WORKS AND DAYS

These days are a great blessing to men on earth ; but the rest are changeable, luckless, and bring nothing. Everyone praises a different day but few know their nature. Sometimes a day is a step-mother, sometimes a mother. That man is happy and lucky in them who knows all these things and does his work without offending the deathless gods, who discerns the omens of birds and avoids transgression.

THE DIVINATION BY BIRDS

Some make the *Divination by Birds*, which Apollonius of Rhodes rejects as spurious, follow this verse (*Works and Days*, 828).

ΑΣΤΡΟΝΟΜΙΑ

1.

Athenaeus xi. p. 491 d. καὶ ὁ τὴν εἰς Ἡσίοδον
δὴ ἀναφερομένην ποιήσας Ἀστρονομίαν αἰεὶ
Πελειάδας αὐτὰς λέγει·

τὰς δὲ βροτοὶ καλέουσι Πελειάδας.
καὶ πάλιν·

χειμέριαι δύνουσι Πελειάδες.
καὶ πάλιν·

τῆμος ἀποκρύπτουσι Πελειάδες

Scholium on Pindar, Nem. ii. 16. Πηλειάδας . . .
ὧν οἱ ἰστέρες οὔτοι·

Τηυγέτη τ' ἐρώσσει καὶ Ἠλέκτρη κυανώπις
Ἀλκυόνη τε καὶ Ἀστερόπη δῶή τε Κελαινώ
Μαϊά τε καὶ Μερύπη, τὰς γείνατο φαίδιμος
Ἄτλας.

Κυλλήνης ἐν ὄρεσσι θεῶν κήρυκα τέχ'
Ἑρμῆν.

2.

Scholium on Anstius 251. Ζεὺς δὲ ἰστέρας
αὐτὰς (τὰς Ἑρμῆος ἀδελφάς) πεποίηκε, τὰς

THE ASTRONOMY

THE ASTRONOMY

1.

And the author of the Astronomy, which is attributed forsooth to Hesiod, always calls them (the Pleiades) Peleïades: "but mortals call them Peleïades"; and again, "the stormy Peleïades go down"; and again, "then the Peleïades hide away"

The Pleiades . . . whose stars are these:—"Lovely Teygeta, and dark-faced Electra, and Alcyone, and bright Asterope, and Celaeno, and Maia, and Merope, whom glorious Atlas begot In the mountains of Cyllene she (Maia) bare Hermes, the herald of the gods."

2.

But Zeus made them (the sisters of Hyas) into the stars which are called Hyades. Hesiod

HESIOD

καλευμένας Τύδας. ὅν τὰ ὀνόματα Ἡσίοδος
ἐν τῇ Ἀστρομῇ αὐτοῦ βίβλῳ διδάσκει λέγων

Νύμφαι Χαρίτεσσιν ὁμοῖαι,¹

Φαισύλῃ ἠδὲ Κορινίῃ εὐστέφανός τε Κλέεια
Φαιώ θ' ἱμερόεσσα ἰδ' Ἐυδώρῃ τανύπεπλος,
ἧς Τύδας καλέουσιν ἐπὶ χθονὶ φύλ' ἀνθρώ-
πων.

3.

Perseus-Eratosthenes Catalogue, frag. 1.² Ἄρκτος ἡ
μεγάλη] ταύτην Ἡσίοδος φησι Λυκίοντος θυγα-
τέρα ἐν Ἀρκαδίᾳ οἰκεῖν, εἰσελθαι δὲ μετὰ
Ἀρτέμιδος τὴν περὶ τὰς θήρας ἀγωγὴν ἐν τοῖς
ὄρεσι ποιεῖσθαι· φθαρεῖσαν δὲ ὑπὸ Διὸς ἐμμεῖναι
λαυθάνουσαν τὴν θεὸν φωραθῆναι δὲ ὕστερον
ἐπίτοκον ἤδη οὔσαν ἐφθεῖσαν ὑπ' αὐτῆς λου-
μένην· ἐφ' ᾗ ὀργισθεῖσαν τὴν θεὸν ἀποθηριώσαι
αὐτὴν· καὶ οὕτως τεκεῖν ἄρκτον γενομένην τὸν
κληθέντα Ἀρκάδα. αὔσαν δ' ἐν τῷ ὄρει θηρευ-
θῆναι ὑπὸ αἰπόλων τινῶν καὶ παραδεδῆναι μετὰ
τοῦ βρέφους τῷ Λυκίοντι· μετὰ χρόνον δὲ τινα
δόξαι εἰσελθεῖν εἰς τὸ τοῦ Διὸς ἄβατον [ἱερὸν]
ἀγνοήσασιν τὸν νόμον. ὑπὸ δὲ τοῦ ἰδίου υἱοῦ
διωκομένην καὶ τῶν Ἀρκάδων, καὶ ἀναιρεῖσθαι
μέλλουσαν διὰ τὸν εἰρημένον νόμον, ὃ Ζεὺς διὰ
τὴν συγγένειαν αὐτὴν ἐφέλετο καὶ ἐν τοῖς
ἄστροις αὐτὴν ἔθηκεν. Ἄρκτον δὲ αὐτὴν ὀνό-
μασε διὰ τὸ συμβεβηκὸς αὐτῇ σύμπτωμα.

Comrie, Syncretism on Arcadia, p. 517 M. S. περὶ
τοῦ Προῦτου τοῦ καὶ Ἀρκετοφύλακος. περὶ ταύτου

¹ This half verse is added by the Scholiast on Arcadia, 172.

² The *Perseidion* ("Placings among the Stars") is a col-
lection of legends relating to the various constellations.

THE ASTRONOMY

in his Book about Stars tells us their names as follows: "Nymphs like the Graces, Phaesyle and Coronis and rich-crowned Cleeia and lovely Phaco and long-robed Eudora, whom the tribes of men upon the earth call Hyades."

3.

The Great Bear.]—Hesiod says she (Callisto) was the daughter of Lyeon and lived in Arcadia. She chose to occupy herself with wild-beasts in the mountains together with Artemis, and, when she was seduced by Zeus, continued some time undetected by the goddess, but afterwards, when she was already with child, was seen by her bathing and so discovered. Upon this, the goddess was enraged and changed her into a bear. Thus she became a bear and gave birth to a son called Arcas. But while she was in the mountain, she was hunted by some goat-herds and given up with her babe to Lyeon. Some while after, she thought fit to go into the forbidden precinct of Zeus, not knowing the law, and being pursued by her own son and the Arcadians, was about to be killed because of the said law; but Zeus delivered her because of her connection with him and put her among the stars, giving her the name Bear because of the misfortune which had befallen her.

Of Bootes, also called the Bear-warden. The story goes that he is Arcas the son of Callisto and

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λέγεται, ὅτι Ἀρκίος ἔστιν ὁ Καλλιστοῦς καὶ Διὸς
γεγονώς· ᾤκησε δὲ περὶ τὸ Λυκαίον. φθείραντος
αὐτὴν Διὸς, οὐ προσποιησάμενος ὁ Λυκαίων, τὸν
Δία ἐξένιξεν, ὅς φησιν Ἡσίοδος, καὶ τὸ βρέφος
κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

4.

Pseudo-Eratosthenes, Catast. fr. xxvii. Ἐρίων]
ταῦτον Ἡσίοδος φησιν Εὐρυάλης τῆς Μίνωιος
καὶ Ποσειδῶτος εἶναι, δοθῆναι δὲ αὐτῷ δουρὰν
ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ
τῆς γῆς. ἐλθόντα δὲ αὐτὸν εἰς Χίον Μερόπην
τὴν Οἰνοπίωνα βιάσασθαι οἰνωθέντα, γένετα
δὲ τὸν Οἰνοπίωνα καὶ χαλεπῶς ἐνεγκόντα τὴν
ὕβριν ἐκτυφλῶσαι αὐτόν καὶ ἐκ τῆς χώρας
ἐκβαλεῖν· ἐλθόντα δὲ εἰς Λῆμνον ἀλητεύοντα
Ἠφαίστῳ συμμῖξαι· ὃς αὐτὸν ἐλειψας δίδωσιν
αὐτῷ Κηεάλιωνα τὸν αὐτοῦ [οἰκείου] οἰκίτην, ὅπως
ὁδηγῇ· ὃν λαβὼν ἐπὶ τῶν ὤμων ἔφερε σημαίνοντα
τὰς ὁδοὺς. ἐλθὼν δ' ἐπὶ τὰς ἀνατολάς καὶ Ἠλίῳ
συμμῖξας δοκεῖ ἑγνασθῆναι καὶ οὕτως ἐπὶ τὸν
Οἰνοπίωνα ἐλθεῖν πάλιν τιμαρίην αὐτῷ ἐπιθή-
σων. ὁ δὲ ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέκρυπτο.
ἀπειλπίσαι δὲ τὴν ἐκείνου ζήτησιν ἀπηλῆθεν εἰς
Κρήτην καὶ περὶ τὰς θήρας διήγε κυνηγετῶν
τῆς Ἀρτέμιδος παραβολῆς καὶ τῆς Λητοῦς, καὶ
δοκεῖ ἀπειλήσασθαι ὡς πᾶν θηρίου ἀνελεῖν τῶν
ἐπὶ τῆς γῆς γινημένων. θυμωθεῖσα δὲ αὐτῷ Γῆ
ἀνῆκε σκορπίον εὐμεγέθη, ἐφ' οὗ τῷ κέντρῳ
πληγαῖς ἀπώλετο. ὤθεν διὰ τὴν αὐτοῦ ἀνδρίαν
ἐν τοῖς ἄστροις αὐτὸν ἔθηκεν ὁ Ζεὺς ὑπὸ Ἀρτέ-

THE ASTRONOMY

Zeus, and he lived in the country about Lycaëum. After Zeus had seduced Callisto, Lycaon, pretending not to know of the matter, entertained Zeus, as Hesiod says, and set before him on the table the babe which he had cut up.

4.

Orion.]—Hesiod says that he was the son of Euryale, the daughter of Minos, and of Poseidon, and that there was given him as a gift the power of walking upon the waves as though upon land. When he was come to Chios, he outraged Merope, the daughter of Oenopion, being drunken; but Oenopion when he learned of it was greatly vexed at the outrage and blinded him and cast him out of the country. Then he came to Lemnos as a beggar and there met Hephaestus who took pity on him and gave him Cedalion his own servant to guide him. So Orion took Cedalion upon his shoulders and used to carry him about while he pointed out the roads. Then he came to the east and appears to have met Helios (the Sun) and to have been healed, and so returned back again to Oenopion to punish him; but Oenopion was hidden away by his people underground. Being disappointed, then, in his search for the king, Orion went away to Crete and spent his time hunting in company with Artemis and Leto. It seems that he threatened to kill every beast there was on earth; whereupon, in her anger, Earth sent up against him a scorpion of very great size by which he was stung and so perished. After this Zeus, at the prayer of Artemis and Leto, put him among the

HESIOD

μίδος καὶ Λητοῦς ἀξιοθαίς, ὁμοίως καὶ τὸ θηρίον
τοῦ εἶναι μνημόσυνον καὶ τῆς πράξεως.

5.

Diachryma iv. 85. ἔτιοι δὲ λέγουσι σεισμῶν
μεγίστων γενομένων διαρραγῆναι τὸν αὐχένα τῆς
ἠπείρου καὶ γενέσθαι τὸν πορθμὸν, διεργούσης
τῆς θαλάσσης τὴν ἠπειρὸν ἀπὸ τῆς νήσου.
Ἡσίοδος δὲ ὁ ποιητὴς φησι τοῦναίτιον, ἀνα-
πεπταμένου τοῦ πελάγους Ὀρέονα προσχῶσαι
τὸ κατὰ τὴν Πελοπίδα κείμενον ἀκρωτήριον καὶ
τὸ τέμενος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώ-
μενον ὑπὸ τῶν ἐγχωρίων διαφερόντως· ταῦτα δὲ
διαπραξάμενον εἰς Εὐβοίαν μεταναστῆσαι καὶ κεῖ
κατοικῆσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν
ἄστροις καταριθμηθέντα τυχεῖν ἀθανάτου μνήμης.

ΧΕΙΡΩΝΟΣ ΤΠΟΘΗΚΑΙ

1.

Scholias on Pindar, Pyth. vi. 19.

Εὐ εἴ μοι τὰ ἕκαστα μετὰ φρεσὶ πευκαλίμῃσι
φράζεσθαι· πρῶτον μὲν, ὅτ' ἂν δόμον εἰσαφίκηαι,
ἐρδόμεν ἱερὰ καλὰ θεοῖς αἰετγενέτησιν.

2.

Plutarch Mor. 1034 x.

μηδὲ δίκην δικάσης, πρὶν ἂν ἀμφὸν μῦθον
ἀκούσης.

THE PRECEPTS OF CHIRON

stars, because of his manliness, and the scorpion also as a memorial of him and of what had occurred.

5.

Some say that great earthquakes occurred, which broke through the neck of land and formed the straits,¹ the sea parting the mainland from the island. But Hesiod, the poet, says just the opposite: that the sea was open, but Orion piled up the promontory by Peloris, and founded the close of Pausanias which is especially esteemed by the people thereabouts. When he had finished this, he went away to Euboea and settled there, and because of his renown was taken into the number of the stars in heaven, and won undying remembrance.

THE PRECEPTS OF CHIRON

1.

"And now, pray, mark all these things well in a wise heart. First, whenever you come to your house, offer good sacrifices to the eternal gods."

2.

"Decide no suit until you have heard both sides speak."

¹ The Straits of Messina.

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3.

Plutarch de Orac. defectu ii. 415 a.

ἐνθά ται ζώει γενεάς λακέρυζα κορώνη
ἀνδρῶν γηράντων· ἑλαφος δέ τε τετρακόρωνος·
τρεις δ' ἐλάφους ὁ κύραξ γηράσκειται· αὐτὰρ ὁ
φοῖνξ

ἐνθά μὲν κόρακας, δέκα φοίνικας δέ ται ἡμεῖς
Νύμφαι εὐπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

4.

Quintilian, i. 1. 15. Quidam litteris instituendos, qui minores septem annis essent, non putaverunt . . . in qua sententia Hesiodum esse plurimi tradunt, qui ante Grammaticum Aristophanem fuerunt, nam in primis Ὑποθήκας, in quo libro scriptum hoc invenitur, negavit esse huius poetæ.

ΜΕΓΑΛΑ ΕΡΓΑ

1.

Cicero, on *Aristotle, Nicomachean Ethics*, v. 8.
τὸ μέντοι ἔπος (τὸ τοῦ Ῥαδαμάνθυος) ἐστὶ παρ'
Ἡσιόδῳ ἐν τοῖς Μεγάλοις Ἔργοις οὕτως ἔχον·

εἰ κακὰ τις σπείρει, κακὰ κέρδεά κ' ἀμύσειεν·
εἰ κε πάθει τά τ' ἔρεξε, δίκη κ' ἰθεία γένοιτο.

2.

Priestley on Hesiod, Works and Days, 126. τὸ
δὲ ἀργύρεον ἔμοι τῇ γῇ ἀκούουσι λέγοντες ὅτι
ἐν τοῖς Μεγάλοις Ἔργοις τὸ ἀργύριον τῆς γῆς
γενεαλογεῖ.

THE GREAT WORKS

3.

"A chattering crow lives out nine generations of aged men, but a stag's life is four times a crow's, and a raven's life makes three stags old, while the phoenix outlives nine ravens, but we, the rich-haired Nymphs, daughters of Zeus the agis-holder, outlive ten phoenixes."

4.

Some consider that children under the age of seven should not receive a literary education . . . That Hesiod was of this opinion very many writers affirm who were earlier than the critic Aristophanes; for he was the first to reject the *Precepts*, in which book this maxim occurs, as a work of that poet.

THE GREAT WORKS

1.

THE verse, however (the saying of Rhadamanthys), is in Hesiod in the Great Works and is as follows: "If a man sow evil, he shall reap evil increase; if men do to him as he has done, it will be true justice."

2.

Some believe that the Silver Race (is to be attributed to) the earth, declaring that in the Great Works Hesiod makes silver to be of the family of Earth.

HESIOD

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

Pliny, Natural History vii. 56, 197. . . . Ferrum conflare et temperare Hesiodus in Creta esse (monstruoso) qui vocati sunt Dactyli Idaei.

Clement, Stromateis i. 16. 75. Κάλμις τε αὖ καὶ Δαμναμενέως, οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι, σίδηρον εὖρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰθαῖος εὖρε χαλκοῦ κράσιν, ὥς δὲ Ἡσίοδος, Σκύθης.

THE IDAÆAN DACTYLS

THE IDAÆAN DACTYLS

Hesiod says that those who are called the Idaean Dactyls taught the smelting and tempering of iron in Crete.

Celmis, again, and Damanameneus, the first of the Idaean Dactyls, discovered iron in Cyprus; but bronze-smelting was discovered by Delas, another Idaean, though Hesiod calls him Seythes.¹

¹ Or perhaps "a Seythian."

ΗΣΙΟΔΟΥ ΘΕΟΓΟΝΙΑ

Μουσίων Ἑλικωνιάδων ἀρχώμεθ' αἰδεῖν,
 αἴθ' Ἑλικῶνος ἔχουσιν ὄρος μετὰ τε ζῆθέων τε
 καὶ τε περὶ κρήνην ἰοειδέα πύσσ' ἀπαλοῖσιν
 ἔρχευνται καὶ βαμὸν ἐρισθενέος Κρονίαιος. 5
 καὶ τε λοεσσάμεναι τέρινα χρῖα Παρμησσαῖο
 ἢ Ἴππον κρήνης ἢ Ὀλμειοῦ ζαθέου
 ἀερωτάτω Ἑλικῶνι χοροῖς ἐνεποιήσαντο
 καλοῖς, ἡμερόεντας· ἐπερρώσαντο δὲ πασσίν.
 εὐθεν ἀπορυνόμεναι, κεκαλυμμένα ἤερί πολλῇ,
 ἐπύχλαι στείχον περικαλλέα ὕσαν ἰεῖσαι, 10
 ὑμνῶσαι Δία τ' αἰγιόχον καὶ πότνιαν Ἥρην
 Ἀργεῖην, χρυσεόισι πεδίλοις ἐμμεβανίαν,
 κούρην τ' αἰγιόχοιο Διὸς γλαυκῶπιν Ἀθήνην
 Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχίαιραν
 ἠδὲ Ποσειδάωνα γειόχον, ἐνοσίγαιον, 15
 καὶ Θέμιν αἰδοῖν ἐλικοβλίφαρόν τ' Ἀφροδίτην
 Ἥβην τε χρυσοστέφανον καλὴν τε Διώνην
 Λητώ τ' Ἰαπετόν τε ἰδὲ Κρόνον ἀγκυλομήτην
 Ἥῳ τ' Ἥελίον τε μέγαν λαμπρὸν τε Σελήνην
 Γαῖῃν τ' Ὀκεανόν τε μέγαν καὶ Νύκτα μέλαιναν 20
 ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἔοντων.
 αἶ νύ ποθ' Ἡσίεον καλὴν ἰδέεσθαι ἰοιδόν,

THE THEOGONY OF HESIOD

From the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice, praising Zeus the aegis-holder and queenly Hera of Argos who walks on golden sandals and the daughter of Zeus the aegis-holder bright-eyed Athene, and Phoebus Apollo, and Artemis who delights in arrows, and Poseidon the earth-holder who shakes the earth, and reverend Themis and quick-glancing¹ Aphrodite, and Hebe with the crown of gold, and fair Dione, Leto, Iapetus, and Cronos the crafty counsellor, Eos and great Helios and bright Selene, Earth too, and great Oceanus, and dark Night, and the holy race of all the other deathless ones that are for ever. And one day they taught Hesiod glorious song while he was shepherding his lambs under holy

¹ The epithet probably indicates coquettishness.

ἄρνας παρμαίνουθ' Ἐλικῶνες ὑπὸ ζαθέοιο.
τόνδε δὲ με πρῶτιστα θεὰ καὶ πρὸς μῦθον εἶπον,
Μοῦσαι Ὀλυμπιαῖδαι, κοῦραι Διὸς ἀνιόχοιο· 25

Ποιμένεσσι ἀγραυλοῖ, κάκ' ἐλέγχεα, γαστέρες οἶον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι.

Ὅτ' εἶπασαν κοῦραι μεγάλου Διὸς ἀρτιπέπαι·
καὶ μοι σκηπτρῶν ἔδεν δάφνης ἐριθγλέος ὄξον 30
δρέψασαι, θηητόν· ἐνέπνευσαν δὲ μοι ἀνδρῶν
θέσπιν, ἵνα κλείοιμι τὰ τ' ἐσσόμενα πρό τ' ἐόντα.
καὶ μ' ἐκέλευθ' ὕμνεῖν μακάρων γένος αἰὲν ὄντων,
σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστατον αἰὲν ἀείδειν.
ἄλλὰ τί ἢ μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρων; 35

Τόνη, Μουσάων ἀρχώμεθα, καὶ Διὶ πατρὶ
ὕμνεῦσαι τέρπουσι μέγαν κῆρον ἔντεσσι Ὀλύμπου,
εἰρεῦσαι τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα,
φωνῇ ὁμιρεῦσαι· τῶν δ' ἀκάματος ῥέει αὐδὴ
ἐκ στομάτων ἡδεῖα· γελᾷ δὲ τε δώματα πατρὸς 40
Ζητὸς ἐριγδούποισσι θεῶν ὅππῃ λαιριέεσση
σκιδναμένῃ· ἤχεϊ δὲ κάρη νιφέεντος Ὀλύμπου
δώματι τ' ἀθανάτων. αἳ δ' ἄμβροτον ὄσσαν ἰκῆσαι
θεῶν γένος αἰδοῖον πρῶτον κλείουσιν ἀοιδῇ
ἐξ ἀρχῆς, οὗς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν, 45
οἳ τ' ἐκ τῶν ἐγένοντο θεοί, δαοτήρες εἰώων.
δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἡδὲ καὶ ἀνδρῶν,
ἀρχόμεναί θ' ὕμνευσι καὶ ἐκλήγονται¹ ἀοιδῆς.

¹ Lucretius: etiam λέγουσιν τ', MSS.

THEOGONY

Helicon, and this word first the goddesses said to me—the Muses of Olympus, daughters of Zeus who holds the aegis:

"Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true; but we know, when we will, to utter true things."

So said the ready-voiced daughters of great Zeus, and they plucked and gave me a reed, a shoot of sturdy olive, a marvellous thing, and breathed into me a divine voice to celebrate things that shall be and things that were aforetime; and they bade me sing of the race of the blessed gods that are eternally, but ever to sing of themselves both first and last. But why all this about oak or stone?¹

Come then, let us begin with the Muses who gladden the great spirit of their father Zeus in Olympus with their songs, telling of things that are and that shall be and that were aforetime with consenting voice. Unceasing flows the sweet sound from their lips, and the house of their father Zeus the loud-thunderer is glad at the lily-like voice of the goddesses as it spreads abroad, and the peaks of snowy Olympus resound, and the homes of the immortals. And they uttering their immortal voice, celebrate in song first of all the reverend race of the gods from the beginning, those whom Earth and wide Heaven beget, and the gods sprung of these, givers of good things. Then, next, the goddesses sing of Zeus, the father of gods and men, as they begin and end their strain, how much he is the most excellent among the

¹ A proverbial saying meaning, "why enlarge on irrelevant topics?"

ὅσων φέρτατός ἐστι θεῶν κράτει τε μέγιστος.
 αἷτις δ' ἀνθρώπων τε γένος κρατερῶν τε Τιγάντων 50
 ὑμνεῖσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
 Μοῦσαι Ὀλυμπιίδες, κοῦραι Διὸς ἀνιόχοιο.

Τὰν ἐν Πιερίῃ Κρονίδῃ τέκε πατρί μεγάισα
 Μνημοσύνη, γουνοῖσιν Ἐλευθήρας μεδέουσα,
 ληισμοσύνην τε κακῶν ἄμπαυμά τε μερμηρύων. 65
 ἐννέα γάρ οἱ νύκτας ἐμίσηγετο μητίετα Ζεὺς
 νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων·
 ἀλλ' ὅτε διήρ' ἰοιαντὸς ἔην, περὶ δ' ἔτραπον ἄραι
 μηνῶν φθιγοντων, περὶ δ' ἡματα πόλλ' ἔτελέσθη,
 ἥ δ' ἔτεκ' ἐννέα κούρας ὁμόφρονας, ἥσιν ἀπιδῆ 60
 μέμβλεται ἐν στήθεσσι, ἀκηδέα θυμὸν ἐχούσαις,
 τυτθὸν ἀπ' ἀκρατάτης κορυφῆς υἱόεντος Ὀλύμ-
 που.

ἐνθα σφιν λιπαραί τε χοροὶ καὶ δώματα καλὰ.
 παρ δ' αὐτῆς Χάριτες τε καὶ Ἱμερὸς οἰκί' ἔχουσιν
 ἐν θαλίῃ· ἐρατὴν δὲ ξιά στόμα δόσαν ἰεῖσαι 65
 μέλπονται πάντων τε νόμους καὶ ἤθεα κεδνὰ
 ἀθανάτων κλείουσιν, ἐπήρατον δόσαν ἰεῖσαι.
 αἱ τὸτ' ἴσαν πρὸς Ὀλύμπου ἀγαλλόμεναι ἀπὸ καλῆ,
 ἄμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
 ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὑποδοῖος ὀράρει 70
 νισσομένων πατέρ' εἰς οὐρανὸν ἐμβασιλεύει,
 αὐτὴς ἔχων βροντὴν ἥδ' αἰθαλόεντα κερκυρόν,
 κάρτει νικήσας πατέρα Κρόνον· εὐ δὲ ἕκαστα
 ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς.

Ταῦτ' ἄρα Μοῦσαι ἄειδον, Ὀλύμπια δώματ'
 ἔχουσαι, 75

ἐντὶα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
 Κλειώ τ' Εὐτέρπη τε Θυίλει τ' Μελπομένη τε
 Τερψιχόρη τ' Ἐρατώ τε Πολύμνιά τ' Οὐρανίη τε

THEOGONY

gods and supreme in power. And again, they chant the race of men and strong giants, and gladden the heart of Zeus within Olympus,—the Olympian Muses, daughters of Zeus the aegis-holder.

Them in Pieria did Mnemosyne (Memory), who reigns over the hills of Eleuther, bear of union with the father, the son of Cronos, a forgetting of ills and a rest from sorrow. For nine nights did wise Zeus lie with her, entering her holy bed remote from the immortals. And when a year was passed and the seasons came round as the months waned, and many days were accomplished, she bare nine daughters, all of one mind, whose hearts are set upon song and their spirit free from care, a little way from the topmost peak of snowy Olympus. There are their bright dancing-places and beautiful homes, and beside them the Graces and Himerus (Desire) live in delight. And they, uttering through their lips a lovely voice, sing the laws of all and the goodly ways of the immortals, uttering their lovely voice. Then went they to Olympus, delighting in their sweet voice, with heavenly song, and the dark earth resounded about them as they chanted, and a lovely sound rose up beneath their feet as they went to their father. And he was reigning in heaven, himself holding the lightning and glowing thunderbolt, when he had overcome by might his father Cronos; and he distributed fairly to the immortals their portions and declared their privileges.

These things, then, the Muses sang who dwell on Olympus, nine daughters begotten by great Zeus, Cleio and Euterpe, Thalia, Melpomene and Terpsichore, and Erato and Polyhymnia and Urania

Καλλιόπη θ'· ἥ δὲ προφανεστάτη ἐστὶν ἀπάσῃων.
 ἥ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοῖοισιν ὀπηδεῖ. 80
 οὐν τινα τιμήσωσι Διὸς κοῦραι μέγαλον
 γεινόμεον τε ἴδωσι¹ διοτρεφέων βασιλῆων,
 τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσιν ἔρσην,
 τοῦ δ' ἐπε' ἐκ στόματος ῥεῖ μέλιχα· οἳ δέ τε λαοὶ
 πάντες ἐς αὐτὸν ὀρώσι διακρίνοντα θέμιστας 85
 ἰθείησι δίκησιν· ὃ δ' ἀσφαλὲς ἀγορεύων
 αἰψά κε² καὶ μέγα νεῖκος ἐπισταμένως κατέ-
 παυσεν·
 τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
 βλαπτομένοις ἀγορήφι μετάτροπα ἔργα τελευτοῖ
 ῥηιδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90
 ἐρχόμενον δ' αὖν ἀγῶνα³ θεὸν ὥς ἰλάσκονται
 αἰδοὶ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν
 τοίῃ⁴ Μουσάων ἱερὴ δόσις ἀνθρώποισιν.
 ἐκ γάρ ται Μουσέων καὶ ἐκηβόλου Ἀπόλλωνος
 ἄνδρες ἁοῖδοι ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, 95
 ἐκ δὲ Διὸς βασιλῆς· ὃ δ' ὄλβιος, ὃν τινα Μοῦσαι
 φίλωνται· γλυκερὴ οἳ ἀπὸ στόματος ῥεῖ αὐδή.
 αἱ γὰρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ
 αἷηται κραδίην ἀκαχήμενος, αὐτὰρ ἁοιδὸς
 Μουσάων θερίπων κλέει⁵ προτέρων ἀνθρώπων 100
 ὑμνήσῃ μάκαράς τε θεούς, οἳ Ὀλυμπον ἔχουσιν,
 αἰψ' ὃ γε δυσφραστικέων ἐπιλήθεται οὐδέ τι
 κηδέων
 μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεῶν.

Χαίρετε, τέκνα Διός, δότε δ' ἱμερόεσσαν ἁοιδίην.

¹ Themistius, Stobaeus: τ' ἴδωσι or ἔλθωσι, MSS.

² A: τε, MSS.

³ A and Scholastic: ἀνὰ δαίτη, MSS.

⁴ A: αἰά τε, MSS.

⁵ Nauck: κλέια, MSS.

THEOGONY

and Calliope,¹ who is the chiefest of them all, for she attends on worshipful princes: whomsoever of heaven-nourished princes the daughters of great Zeus honour, and behold him at his birth, they pour sweet dew upon his tongue, and from his lips flow gracious words. All the people look towards him while he settles causes with true judgements: and he, speaking surely, would soon make wise end even of a great quarrel; for therefore are there princes wise in heart, because when the people are being misguided in their assembly, they set right the matter again with ease, persuading them with gentle words. And when he passes through a gathering, they greet him as a god with gentle reverence, and he is conspicuous amongst the assembled: such is the holy gift of the Muses to men. For it is through the Muses and far-shooting Apollo that there are singers and harpers upon the earth; but princes are of Zeus, and happy is he whom the Muses love: sweet flows speech from his mouth. For though a man have sorrow and grief in his newly-troubled soul and live in dread because his heart is distressed, yet, when a singer, the servant of the Muses, chants the glorious deeds of men of old and the blessed gods who inhabit Olympus, at once he forgets his heaviness and remembers not his sorrows at all; but the gifts of the goddesses soon turn him away from these.

Hail, children of Zeus! Grant lovely song and

¹ "She of the noble voice": Calliope is queen of epic poetry.

κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἑόντων, 105
οἳ Γῆς τ' ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος,
Νυκτὸς τε ἐνοφερῆς, οὗς θ' ἄλμυρὸς ἔτρεφε Πόντος.
εἶπατε δ', ὥς τὰ πρῶτα θεοὶ καὶ γαῖα γέγοντο
καὶ ποταμοὶ καὶ πάντες ἀπείριτος, οἷματι θυίαν,¹
ἄστρο τε λαμπετόωντα καὶ οὐρανὸς εὐρὺς ὑπερθεῖν 110
[οἳ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες αἰῶν²]
ὥς τ' ἄφενος δῖσσαντο καὶ ὥς τιμὰς διέλοντο
ἠδὲ καὶ ὥς τὰ πρῶτα πολύπτυχον ἔσχον
Ὀλυμπον.
ταῦτά μοι ἔσπετε Μοῦσαι, Ὀλύμπια δώματ'
ἔχουσαι
ἐξ ἀρχῆς, καὶ αἶπαθ', ὅ τι πρῶτον γένητ' αὐτῶν. 115
Ἥ τοι μὲν πρότεστα Χάος γένητ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς αἰεὶ
[ἀθανάτων, οἳ ἔχουσι κάρη ἐφόεντος Ὀλύμπου,³]
Τάρταρά τ' ἠερσέντα μυχῶ χθονὸς εὐρυοδείης,
ἠδ' Ἔρεος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
λυσιμελής, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων
δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.
ἐκ Χάος δ' Ἐρεβὸς τε μέλαινά τε Νύξ ἐγένοντο·
Νυκτὸς δ' αὐτ' Αἰθήρ τε καὶ Ἥμερῃ ἐξεγένοντο,
οὗς τέκε κυσαμένη Ἐρέβῃ φιλότῃτι μιγείσα. 125
Γαῖα δὲ τοι πρῶτον μὲν ἐγένεατο ἴσον ἑαυτῇ⁴
Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύ-
πτοι,

¹ Roach (cf. l. 131): ὅσον, MSS.

² Omitted by A, Theophrastus, Hippolytus.

³ Theophrastus, Hippolytus, and all MSS. Plato, Aristotle and others do not know the line, which is clearly spurious.

⁴ MSS.: ἴσων, A, Theophrastus.

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celebrate the holy race of the deathless gods who are for ever, those that were born of Earth and starry Heaven and gloomy Night and them that bring Sea did rear. Tell how at the first gods and earth came to be, and rivers, and the boundless sea with its raging swell, and the gleaming stars, and the wide heaven above, and the gods who were born of them, givers of good things, and how they divided their wealth, and how they shared their honours amongst them, and also how at the first they took many-folded Olympus. These things declare to me from the beginning, ye Muses who dwell in the house of Olympus, and tell me which of them first came to be.

Verily at the first Chaos came to be, but next wide-bosomed Earth, the ever-sure foundation of all¹ the deathless ones who hold the peaks of snowy Olympus, and dim Tartarus in the depth of the wide-fathered Earth, and Eros (Love), fairest among the deathless gods, who unnerves the limbs and overcomes the mind and wise counsels of all gods and all men within them. From Chaos came forth Erebus and black Night; but of Night were born Aether² and Day, whom she conceived and bare from union in love with Erebus. And Earth first bare starry Heaven, equal to herself, to cover her on every

¹ Earth, in the cosmology of Hesiod, is a disk surrounded by the river Oceanus and floating upon a waste of waters. It is called the foundation of all {the qualification "the deathless ones . . ." etc. is an interpolation}, because not only trees, men, and animals, but even the hills and seas (ll. 129, 131) are supported by it.

² Aether is the bright, nontatalated upper atmosphere, as distinguished from Aer, the lower atmosphere of the earth.

ὄφρ' εἴη μακάρισσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ.
 γένετο δ' Οὐρεα μακρά, θεῶν χαρίεστας ἐναύλους,
 Νυμφέων, αἱ ναίουσιν ἀν' οὐρεα βησσήντα. 130
 ἦ δὲ καὶ ἀτρύγητον πέλαγος τέκει, οἴδατι θυῖον,¹
 Πόντον, ἄτερ φιλύτητος ἐφ' ἡμέρου· αἰτάρ ἔπειτα
 Οὐρανὸν εὐνηθεῖσα τέκε' Ὀκεανὸν βαθυδύνην,
 Κοῖόν τε Κρίόν θ' Ὑπερίωνα τ' Ἰαπετόν τε
 Θάϊον τε Ῥαῖον τε Θέμιν τε Μηημοσύνην τε 135
 Φοῖβην τε χρυσοστέφανον Τηθύν τ' ἑρατεινήν.
 τοῖς δὲ μεθ' ὀπλότατος γένετο Κρόνος ἀγκυλο-
 μήτης,

δεινότατος παίδων· θαλερόν δ' ἤχθηρε τοκῆα.
 Γένετο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ
 ἔχοντας,

Βρόντην τε Στερόπην τε καὶ Ἄργην ὄβριμό-
 θυμον. 140

αἱ Ζηνὶ βρουτήν τε δόσαν τεύξιν τε κεραυνόν.
 οἳ δὴ τοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν;²
 μῦθος δ' ὀφθαλμὸς μέσσω ἐνέκειτο μετώπῳ.
 Κύκλωπες δ' ὄνομα ἦσαν ἐπ' αἰνυμον, οὐκ ἄρα
 σφέων

κυκλωπερὸς ὀφθαλμοὺς εἰς ἐνέκειτο μετώπῳ· 145
 ἰσχυρὸς δ' ἦδὲ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις.

Ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 τρεῖς παῖδες μεγάλοι τε καὶ ὄβριμοι, οὐκ ὀνομασταί,
 Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων αἰσσοῦτο 150
 ἄπλαστοι, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν

¹ A: θεῶν, MSS.

² In place of this line Crates read—

οἳ δ' ἐξ ἀθανάτων θεῶν τρέφον αὐθιγότες.

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side, and to be an ever-sure abiding-place for the blessed gods. And she brought forth long Hills, graceful haunts of the goddess-Nymphs who dwell amongst the glens of the hills. She bare also the fruitless deep with his raging swell, Pontus, without sweet union of love. But afterwards she lay with Heaven and bare deep-swirling Oceanus, Coeus and Crius and Hyperion and Iapetus, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe and lovely Tethys. After them was born Cronos the wily, youngest and most terrible of her children, and he hated his lusty sire.

And again, she bare the Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges,¹ who gave Zeus the thunder and made the thunderbolt: in all else they were like the gods, but one eye only was set in the midst of their foreheads. And they were surnamed Cyclopes (Orb-eyed) because one orb'd eye was set in their foreheads. Strength and might and craft were in their works.

And again, three other sons were born of Earth and Heaven, great and doughty beyond telling, Cottus and Briareos and Gyges, presumptuous children. From their shoulders sprang an hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and

¹ Brontes is the Thunderer; Steropes, the Lightener; and Arges, the Vivid One.

ισχύς δ' ἄπλητος κρατερὴ μεγάλη ἐπὶ εἶδει.
 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένετο,
 δεινότετοι παῖδων, σφετέρῃ δ' ἤχθοντο τοκῇ 155
 ἐξ ἀρχῆς· καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,
 πάντας ὑποκρύπτασκε, καὶ ἐς φῶς οὐκ ἀνέσκε,
 Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπιτέρπετο ἔργῳ
 Οὐρανός. ἡ δ' ἐντὸς στομαχίζετο Γαῖα πελώρη
 στενομένη· θαλίην δὲ κακὴν τ' ἐφράσσατο
 τέχνην. 160

αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
 τεύξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν·
 εἶπε δὲ θαρσύνουσα, φίλον τετιημένῃ ἦτορ·

Παῖδες ἐμοὶ καὶ πατρός ἀτασθύλου, αἱ κ'
 ἐθέλητε

παίεσθαι, πατρός κε κακὴν τισαίμεθα λῶσιν 165
 ἡμετέρου· πρότερος γὰρ αἰκία μῆσατο ἔργα.

Ὡς φάτο· τοῖς δ' ἄρα πάντας ἔλεν δέος, οὐδέ
 τις αὐτῶν

φθέγγετο. θαρσύνσας δὲ μέγαν Κρόνος ἀγκυλο-
 μήτην

ἅψ αὐτὶς μύθοισι προσηύδα μητέρα κεδνὴν·

Μῆτερ, ἐγὼ κεν τοῦτό γ' ὑποσχόμενος τελεί-
 σαιμι 170

ἔργον, ἐπεὶ πατρός γε δυσανήμου οὐκ ἀλεσχίζω
 ἡμετέρου· πρότερος γὰρ αἰκία μῆσατο ἔργα.

Ὡς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
 εἰσε δὲ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χερσὶν

ἄρπην καρχαρέδοντα· δόλον δ' ὑπεθήκατο πάντα. 175

Ἦλθε δὲ νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ
 Γαίῃ

ἰμείρων φιλότῃτος ἐπέσχετο καὶ ῥ' ἐτανύσθη

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irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Earth and Heaven, these were the most terrible, and they were hated by their own father from the first. And he used to hide them all away in a secret place of Earth so soon as each was born, and would not suffer them to come up into the light : and Heaven rejoiced in his evil doing. But vast Earth groaned within, being straitened, and she thought a crafty and an evil wile. Forthwith she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart :

" My children, gotten of a sinful father, if you will obey me, we should punish the vile outrage of your father; for he first thought of doing shameful things."

So she said; but fear seized them all, and none of them uttered a word. But great Cronos the wily took courage and answered his dear mother :

" Mother, I will undertake to do this deed, for I reverence not our father of evil name, for he first thought of doing shameful things."

So he said : and vast Earth rejoiced greatly in spirit, and set and hid him in an ambush, and put in his hands a jagged sickle, and revealed to him the whole plot.

And Heaven came, bringing on night and longing for love, and he lay about Earth spreading himself full

πάντη· δ' δ' ἐκ λοχεοῖο πάϊς ὠρέξατο χειρὶ
σκαίῃ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἄρπην
μακρὴν καρχαρόδοντα, φίλον δ' ἀπὸ μήδεα πα-
τρὸς

180

ἐσσυμένως ἤμυσε, πᾶν δ' ἔρριψε φέρεσθαι
ἐξοπλίσω· τὰ μὲν οὐ τι ἐτώσια ἔκφυγε χειρός·
ᾧσσαι γὰρ βαθάμυγες ἀπέσσυθεν αἱματόεσσαι,
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
γέλαια· Ἐριεὺς τε κρατερὰς μεγάλους τε Ἴγαν-
τας,

185

τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχον-
τας,

Νύμφας θ' ἅς Μελίης καλέουσ' ἐπ' ἀπείρουα γαῖαν,
μήδεα δ' ὡς τὸ πρῶτον ἀποτμήξας ἀδάμαντι
κάββαλ' ἀπ' ἡπείροιο πολυκλύστῳ ἐνὶ πύλῳ,
ὡς φέρετ' ἅμ' πέλαγος πούλῳ χρόνον, ἀμφὶ δὲ
λευκὸς

190

ἀφρὸς ἀπ' ἀθανάτου χρόνος ὥρνυντο· τῇ δ' ἐνὶ κούρῃ
ἐθρέφθη· πρῶτον δὲ Κυθήροισιν ξανθείοισιν
ἐπλητ', ἐνθεν ἔπειτα περίρρυτον ἵκετο Κύπρον.
ἐκ δ' ἔβη αἰδοίῃ καλῇ θεός, ἀμφὶ δὲ ποίῃ

ποσσὶν ὑπο βαδινούσιν ἀέξετο· τὴν δ' Ἀφροδίτην 195

[ἀφρογενέα τε θεὰν καὶ εὐστέφανον Κυθήρειαν·]
κικλήσκουσι θεοὶ τε καὶ ἄνδρες, οὐνεκ' ἐν ἀφρῷ
θρέφθη· ἅτῳρ Κυθήρειαν, ὅτι προσέκυρσε Κυ-
θήροισι

Κυπρογενέα δ' ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·
ἡδὲ φιλαμμηδέα, ὅτι μηδέων ἐξεφάνθη.

200

* The line possibly belongs to another version: it was rejected by Heyne as interrupting the sense.

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upon her.¹ Then the son from his ambush stretched forth his left hand and in his right took the great long sickle with jagged teeth, and swiftly lopped off his own father's members and cast them away to fall behind him. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bore the strong Erinyes and the great Giants with gleaming armour, holding long spears in their hands, and the Nymphs whom they call Meliæ² all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girl Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cytherea because she reached Cythera, and Cypriogenes because she was born in billowy Cyprus, and Philomedes³ because

¹ The myth accounts for the separation of Heaven and Earth. In Egyptian cosmology Nut (the Sky) is thrust and held apart from her brother Geb (the Earth) by their father Shu, who corresponds to the Greek Atlas.

² Nymphs of the ash-trees (*aleaia*), as Dryads are nymphs of the oak-trees. Cf. note on *Words and Days*, l. 145.

³ "Member-loving"; the title is perhaps only a perversion of the regular *philemmedes* (laughter-loving).

τῇ δ' Ἔρως ὤμάρτησε καὶ Ἰμερος ἔσπετο καλὸς
 γεινομένη τὰ πρῶτα θεῶν τ' ἐς φύλον ἰούσῃ.
 ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἡδὲ λόλογχε
 μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
 παρθένους τ' αἰῶνας μειδῆματά τ' ἔξαπάτας τε 205
 τέρψιν τε γλυκερὴν φιλότῃτά τε μειλιχίην τε.

Τοὺς δὲ πατὴρ Τιτῆας ἐπὶ κλησιν καλέσσκε
 παῖδας νεκείων μέγας Οὐρανός, οὓς τέκεν αὐτός·
 φίσκει δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
 ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσσεσθαι. 210

Νύξ δ' ἔτεκεν στυγερὸν τε Μόρον καὶ Κῆρα
 μέλαιναν
 καὶ Θάρατον, τέκε δ' Ὑπνον, ἔτικτε δὲ φύλον
 Ὀνειρώων·

δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγυνέουσιν 214
 οὐ τιμὴν κοιμηθεῖσα θεὰ τέκε Νύξ ἐρεβεννή,¹ 215
 Ἰσπερίδας θ', ἥς² μῆλα πέρην κλυτοῦ Ὀκεανεύιο 216
 χρύσεια καλὰ μέλουσι φέροντά τε δέδρεα καρπών.
 καὶ Μοίρας καὶ Κῆρας ἐγείματο ἠγελοποιήσας,
 Κλωθὴν τε Λάχεσιν τε καὶ Ἄτροπον, αἵτε βροτοῖσι
 γεινομένοις διδάσκουσιν ἔχειν ἀγαθὸν τε κακὸν τε,
 αἷτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσιν· 220
 οὐδέ ποτε λήγουσι θεὰ δεινὸν χύλοιο,
 πρὶν γ' ἀπὸ τῷ δῶσι κακὴν ἔσπιν, ὅς τις ὤμάρτη.
 τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι,
 Νύξ ὅλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ
 Φιλότῃτα
 Γῆρας τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερίθυμον. 225

¹ Schoenemann's sister.

² Itach: αἵ, MSS.

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she sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods,—the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness.

But these sons whom he begot himself great Heaven used to call Titans (Strainers) in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards.

And Night bare hateful Doom and black Fate and Death, and she bare Sleep and the tribe of Dreams. And again the goddess murky Night, though she lay with none, bare Blame and painful Woe, and the Hesperides who guard the rich, golden apples and the trees bearing fruit beyond glorious Ocean. Also she bare the Destinies and ruthless avenging Fates, Clotho and Lachesis and Atropos,¹ who give men at their birth both evil and good to have, and they pursue the transgressions of men and of gods : and these goddesses never cease from their dread anger until they punish the sinner with a sore penalty. Also deadly Night bare Nemesis (Indignation) to afflict mortal men, and after her, Deceit and Friendship and hateful Age and hard-hearted Strife.

¹ Clotho (the Spinner) is she who spins the thread of man's life ; Lachesis (the Dispenser of Lots) assigns to each man his destiny ; Atropos (She who cannot be turned) is the "Fury with the abhorred shears."

Αὐτὰρ Ἔρις στρυγερὴ τέκε μὲν Πόντον Ἀλγινό-
εντα

Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυόεντα
Ἵσμίνας τε Μάχας τε Φόβους τ' Ἀνδροκτασίας
τε

Νεϊκεά τε Ψευδέας τε Λόγους Ἀμφιλογίας τε
Δυσκομίην τ' Ἄτην τε, συνήθεας ἀλλήλησιν, 230
Ὅρκου θ', ὃς δὴ πλείστον ἐπιχθονίους ἀνθρώ-
πους

πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόσῃ.

Νηρέα δ' ἠΨευδέα καὶ ἀληθέα γείατο Πόντος,
πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα,
οὔνεκα νημερτὴς τε καὶ ἥπιος, οὐδὲ θεμιστέων 235
λήθεται, ἀλλὰ δίκαια καὶ ἥπια δῖνεα οἶδεν·

αἶτις δ' αὖ θαύμαντα μέγαν καὶ ἀγήτορα Φόρουν
Γαίῃ μισγόμενος καὶ Κητῶ καλλιπάρηον
Εὐρυβίην τ' Ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσιν.
• Νηρῆος δ' ἐγένοντο μεγάρηα τέκνα θεῶν 240

πάντῳ ἐν ἠπρυγέτῳ καὶ Δωρίδος ἠηκόμοιο,
κούρης Ὀκεανοῖο, τελίηντος ποταμοῖο,
Πλωτῶ¹ τ' Εὐκράντῃ τε Σαῶ τ' Ἀμφιτρίτῃ τε
Εὐδωρῇ τε Θέτις τε Γαλήνῃ τε Γλαύκῃ τε
Κυμαθόῃ Σπειῶ τε Θόῃ θ' Ἀλίῃ τ' ἑρφέσσα 245

Πασιθῇ τ' Ἐρατῶ τε καὶ Εὐνίκη ῥαδύπηχυν
καὶ Μελίτῃ χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγανῇ
Δωτῶ τε Πρωτῶ τε Φέρουσά τε Δυναμένη τε
Νησαιῇ τε καὶ Ἀκταίῃ καὶ Πρωτομήδεια
Δωρὶς καὶ Πανόπεια² καὶ εὐειδὴς Γαλιΐτεια 250
Ἴπποβόῃ τ' ἑρφέσσα καὶ Ἴππονοῇ ῥαδύπηχυν

¹ Rzachi: Πρωτῶ, MSS.

² Hesiodum: Πανόπεια, MSS.

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But abhorred Strife bare painful Toil and Forgetfulness and Famine and fearful Sorrows, Fightings also, Battles, Murders, Manslaughters, Quarrels, Lying Words, Disputes, Lawlessness and Ruin, all of one nature, and Oath who most troubles men upon earth when anyone wilfully swears a false oath.

And Sea begot Nereus, the eldest of his children, who is true and lies not; and men call him the Old Man because he is trusty and gentle and does not forget the laws of righteousness, but thinks just and kindly thoughts. And yet again he got great Thaumas and proud Phorcys, being mated with Earth, and fair-cheeked Ceto and Eurybia who has a heart of flint within her.

And of Nereus and rich-haired Doris, daughter of Ocean the perfect river, were born children,¹ passing lovely amongst goddesses, Plato, Lucrante, Sao, and Amphitrite, and Eudora, and Thetis, Galene and Glaucē, Cymothoë, Speco, Thoë and lovely Halle, and Pasithea, and Erato, and rosy-armed Eunice, and gracious Melite, and Eulimene, and Agaue, Doto, Proto, Phorusa, and Dynamene, and Nisaea, and Actaea, and Protomedea, Doris, Panopea, and comely Galatua, and lovely Hippothoë, and rosy-armed

¹ Many of the names which follow express various qualities or aspects of the sea: thus Galene is "Calm," Cymothoë is the "Wave-writh," Phorusa and Dynamene are "She who speeds (ships)" and "She who has power."

Κυμοδόκη θ', ἡ κύματ' ἐν ἡρωιδέει πάντα
 πνοιάς τε ζάεων¹ ἀνέμων σὺν Κυματολόγῃ
 ῥεῖα πρηῖναι καὶ εὐσφύρῃ Ἀμφιτρίτῃ,
 Κυμώ τ' Ἰππόη τε εὐστέφανός θ' Ἀλιμνῆ
 Γλαυκονόμῃ τε φιλομμείδῃς καὶ Ποντοπόρεια
 Ληαγόρῃ τε καὶ Εὐαγόρῃ καὶ Λαομέδεια
 Πουλυνόῃ² τε καὶ Αὐτονόῃ καὶ Λυσιάνασσα
 Εὐάρῃ τε φύιν τ' ἐρατῇ καὶ εἶδος ἄμωμος
 καὶ Ψαμάθῃ χαρίεσσα δέμας δῖη τε Μενίππῃ
 Νησώ τ' Εὐπόμπῃ τε Θεμιστῷ τε Προνόῃ τε
 Νημερτίς θ', ἡ πατὴρ ἔχει νόον ἀθανάτοισι.
 αὐταὶ μὲν Νηρήος ἀμύμονος ἐξεγένοντο
 κοῦραι πεντήκοντα, ἀμύμονα ἔργα ἰδυῖαι.

Θαύμας δ' Ὀκεανοῖο βαθυρρεῖταιο θυγάτρα
 ἡγάγετ' Ἥλέκτρην· ἡ δ' ὠκείαν τέκεν Ἴριν
 ἡυκόμοις θ' Ἀρπυίας Ἀελλώ τ' Ὀκυπέτην τε,
 αἳ β' ἀνέμων πνοῇσι καὶ οἰωνοῖς ἅμ' ἔπονται
 ὠκείῃς πτερύγεσσι· μεταχρόναι γὰρ ἱάλλον.

Φόρκυ δ' αὖ Κητώ Γραίας τέκε καλλιπαρῆους
 ἐκ γενετῆς πολιῆς, τὰς δὲ Γραίας καλέουσι
 ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,
 Περφρηδῶ τ' εὐπέπλον Ἰνυῶ τε κροκόπεπλον,
 Γοργούς θ', αἳ ναίουσι πέτρῃν κλυτοῦ Ὀκεανοῖο
 ἰσχατιῇ πρὸς Νυκτός, ἔν' Ἑσπερίδες λεγύφωνοι,
 Σθεννώ τ' Εὐρυάλη τε Μῆδουσά τε λυγρὰ πα-
 θοῦσα.

ἡ μὲν ἦν θνητή, αἳ δ' ἀθάνατοι καὶ ἀγήρω,
 αἳ δύο· τῇ δὲ μὴ παρελέξατο Κουανοχαιτῆς
 ἐν μαλακῇ λειμῶνι καὶ αἰθεσιν εἰαρινοῖσιν.
 τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησεν,

¹ Bergk : ζάεων, MSS.

² Poppoiller : Πουλυνόμῃ, MSS.

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Hippocō, and Cynoslocos who with Cymatolege² and Amphitrite easily calms the waves upon the misty sea and the blasts of raging winds, and Cymo, and Elone, and rich-crowned Alimede, and Glauconome, fond of laughter, and Pontoporea, Leagore, Euegore, and Laomedes, and Polynōē, and Autonōē, and Lysianassa, and Ruene, lovely of shape and without blemish of form, and Psamathe of charming figure and divine Menippe, Neso, Eupompe, Thersisto, Pronōē, and Nemertes³ who has the nature of her deathless father. These fifty daughters sprang from blameless Nereus, skilled in excellent crafts.

And Thaumas wedded Elektra the daughter of deep-flowing Ocean, and she bore him swift Iris and the long-haired Harpies, Aello (Storm-swift) and Ocypetes (Swift-flier) who on their swift wings keep pace with the blasts of the winds and the birds; for quick as time they dart along.

And again, Ceto bore to Phoreys the fair-checked Graiæ, sisters grey from their birth; and both deathless gods and men who walk on earth call them Graine, Pemphredo well-clad, and saffron-robed Eury, and the Gorgons who dwell beyond glorious Ocean in the frontier land towards Night where are the clear-voiced Hesperides, Sthenno, and Euryale, and Medusa who suffered a woeeful fate: she was mortal, but the two were undying and grew not old. With her lay the Dark-haired One³ in a soft meadow amid spring flowers. And when Perseus cut off her

² The "Wave-receiver" and the "Wave-stiller."

³ "The Unerring" or "Truthful": cp. L. 235.

³ i.e. Poseidon.

ἔκθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
 τῷ μὲν ἐπώνυμον ἦεν, ὅτ' Ὀκεανὸς περὶ πηγὰς
 γένεθ', ὃ δ' ἄρ' χρύσειον ἔχων μετὰ χειρὶ φίλυσιν.
 χά μὲν ἀποπτάμενος προλιπὼν χθόνα, μητέρα
 μήλων,

ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δόμασι ναίει 285
 βραυτήν τε στεροπὴν τε φέρων Διὶ μητιόεντι.

Χρυσάωρ δ' ἔτεκεν τρικέφαλον Γηρυονῆα
 μυχθεὶς Καλλιρόῃ κόρῃ κλυτοῦ Ὀκεανοῖο.
 τὸν μὲν ἄρ' ἐξενείριξε βίῃ Ἡρακληεῖη
 θουσί παρ' εἰλεπόδεσσι περιρρύττω εἰν Ἐρυθείῃ 290

ἡματι τῷ ὅτε περ βοῦς ἦλασεν εὐρυμετώπους
 Τέρυνθ' εἰς ἱερὴν διαβάς πόρον Ὀκεανοῖο
 Ὀρθον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
 σταθμῷ ἐν ἡρώεσσι πέρην κλυτοῦ Ὀκεανοῖο.

Ἦ δ' ἔτεκε ἄλλα πέλαιρον ἀμήχανον, οὐδὲν δεικὸς 295
 θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοιςι θεοῖσιν,
 σπῆι ἐν γλαφυρῇ θέλῃ κρατερόφρον' Ἐχιδναίαν,
 ἡμισυ μὲν νύμφην ἐλικώπιδα καλλιπάρηον,
 ἡμισυ δ' αἶτε πέλαιρον ἔφιν δεινὸν τε μέγαν τε
 αἰόλον ὤμησθην ζαθέης ὑπὸ κεύθεσι γαίης. 300

ἐνθα δέ σι σπέος ἐστὶ κύων κοῖλῃ ὑπὸ πέτρῃ
 τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων·
 ἐνθ' ἄρα σι δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.
 ἥ δ' ἄρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόμι λυγρῇ Ἐχιδναίᾳ,
 ἀθίνατος νύμφη καὶ ἀγήρας ἡματα πάντα. 305

Τῇ δὲ Τυφάοι φασὶ μιγήμεναι ἐν φιλότῃ
 δεινὸν θ' ὕβριστήν τ' ἀνομόν θ' ἐλικώπιδι κόρῃ·
 ἥ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
 Ὀρθον μὲν πρῶτον κύνα γείνατο Γηρυονῆ·
 δευτέρου αὖτις ἔτικτεν ἀμήχανον, οὗ τι φατειὸν 310
 Κέρβερον ὤμησθην, Ἀΐδεω κύνα χαλκεόφωρον,

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head, there sprang forth great Chrysaor and the horse Pegasus who is so called because he was born near the springs (*pegae*) of Ocean; and that other, because he held a golden blade (*aor*) in his hands. Now Pegasus flew away and left the earth, the mother of flocks, and came to the deathless gods: and he dwells in the house of Zeus and brings to wise Zeus the thunder and lightning. But Chrysaor was joined in love to Callirhoe, the daughter of glorious Ocean, and begot three-headed Geryones. Him mighty Heracles slew in sea-girl Erythea by his shambling oxen on that day when he drove the wide-browed oxen to holy Tiryns, and had crossed the ford of Ocean and killed Orthus and Eurytion the herdsman in the dim stead out beyond glorious Ocean.

And in a hollow cave she bare another monster, irresistible, in no wise like either to mortal men or to the undying gods, even the goddess fierce Echidna who is half a nymph with glancing eyes and fair cheeks, and half again a huge snake, great and awful, with speckled skin, eating raw flesh beneath the secret parts of the holy earth. And there she has a cave deep down under a hollow rock far from the deathless gods and mortal men. There, then, did the gods appoint her a glorious house to dwell in: and she keeps guard in Arima beneath the earth, grim Echidna, a nymph who dies not nor grows old all her days.

Men say that Typhaon the terrible, outrageous and lawless, was joined in love to her, the maid with glancing eyes. So she conceived and brought forth fierce offspring; first she bare Orthus the hound of Geryones, and then again she bare a second, a monster not to be overcome and that may not be described, Cerberus who eats raw flesh, the brazen-

πειτηκοντακέφαλον, ἀναιδέα τε κρατερόν τε
τὸ τρίτον Ἵδρην αὐτὶς ἐγείνατο λυγρὰ ἰδυίαν
Λερναίην, ἣν θρέψε θεὰ Λευκώλευς Ἥρη
ἄπλητον κοτέουσα βίῃ Ἡρακληεῖν.

315

καὶ τὴν μὲν Διδὸς υἱὸς ἐγήρατο ἠγλὴ χαλκῷ
Ἀμφιτρωνιάδης σὺν ἀρηιφίλῳ Ἰολλάῳ
Ἡρακλῆς βουλῆσιν Ἀθηναίης ἀγελείης.

ἡ δὲ Χίμαιραν ἔτικτε πνέουσαν ἀμαιμάκετον πῦρ,
δεινὴν τε μεγάλην τε ποδώκεά τε κρατερὴν τε
τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο
λέοντος,

320

ἡ δὲ χιμαίρης, ἡ δ' ὄφις, κρατεροῖο δράκοντος,
[πρόσθε λέων, δπιθεν δὲ δράκων, μέσση δὲ
χιμαῖρα,

δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.¹)
τὴν μὲν Πήγασος εἴλε καὶ ἐσθλὸς Βελλεροφόντης.

325

ἡ δ' ἄρα Φίε' ὀλοήν τέκε Καδμείοισιν Ὀλβρον
Ὀρθῷ ὑποδμηθεῖσα Νεμειαῖόν τελέοντα,

τόν ῥ' Ἥρη θρέψασα Διδὸς κυδρὴ παρύκοιτις
γονοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
ἐνθ' ἄρ' ὁ οἰκείων ἐλεφαίρετο φύλ' ἀνθρώπων,
κοιρανέων Τρητοῖο Νεμείης ἡδ' Ἀπέσαντος·
ἀλλὰ ἐῖς ἐδίμασσε βίης Ἡρακληεῖης.

330

Κητὼ δ' ὀπλότατον Φόρκυι φιλότῃτι μυχῆϊσα
γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης
πέϊρασιν ἐν μεγάλῃσι παγχρούσα μῆλα φυλάσσει.
τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυος γένος ἐστίν.

335

Τηθὺς δ' Ὀκεανῷ Ποταμοῦς τέκε δινῆεντας,
Νεῖλόν τ' Ἀλφειὸν τε καὶ Ἠριδαὸν Βαθυδίην
Στρυμόνα Μαίανδρόν τε καὶ Ἰστρον καλλιρέεθρον

¹ Rejected by Wolf as superfluous here and borrowed from Homer, *Iliad* vi. 181-2.

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voiced hound of Hades, fifty-headed, relentless and strong. And again she bore a third, the evil-minded Hydra of Lerna, whom the goddess, white-armed Hera nourished, being angry beyond measure with the mighty Heracles. And her Heracles, the son of Zeus, of the house of Amphitryon, together with warlike Iolaus, destroyed with the unyielding sword through the plans of Athene the spoil-driver. She was the mother of Chimæra who breathed raging fire, a creature fearful, great, swift-footed and strong, who had three heads, one of a grim-eyed lion, another of a goat, and another of a snake, a fierce dragon; in her forepart she was a lion; in her hinderpart, a dragon; and in her middle, a goat, breathing forth a fearful blast of blazing fire. Her did Pegasus and noble Bellerophon slay; but Echidna was subject in love to Orithyia and brought forth the deadly Sphinx which destroyed the Cadmeans, and the Nemean lion, which Hera, the good wife of Zeus, brought up and made to haunt the hills of Nemea, a plague to men. There he preyed upon the tribes of her own people and had power over Tretus of Nemea and Apsas: yet the strength of stout Heracles overcame him.

And Ceto was joined in love to Phorcys and bore her youngest, the awful snake who guards the apples all of gold in the secret places of the dark earth at its great bounds. This is the offspring of Ceto and Phorcys.

And Tethys bore to Ocean eddying rivers, Nilus, and Alpheus, and deep-swirling Eridanus, Strymon, and Meander, and the fair stream of Ister, and

Φᾶσίν τε Ῥησούν τ' Ἀχελωῖόν τ' ἄργυροῦν 340
 Νέσσον τε Ῥαῖον θ' Ἀλφεικμονά θ' Ἐπτάπορον

τε

Γρήνικόν τε καὶ Αἴσηπον θεῖόν τε Σιμαῦτα
 Πηγεῖόν τε καὶ Ἑρμιον ἑυρρεΐτην τε Κάικον
 Σαγγαρίον τε μέγαν Λάδωνα τε Παρθενίον τε
 Εὐθρόν τε καὶ Ἀρδρησκον θεῖόν τε Σκάμανδρον. 345

Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἱ κατὰ γαῖαν
 ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
 καὶ Ποταμοῖς, ταύτην δὲ Διὸς πᾶρα μοῖραν
 ἔχουσι,

Πειθῷ τ' Ἀδμήτῃ τε Ἰάνθῃ τ' Ἠλέκτρῃ τε
 Δωρίς τε Πρυμνώ τε καὶ Οὐρανίῃ θεοειδῇ 350

Ἰσπῶ τε Κλυμένη τε Ῥόδειά τε Καλλιρρόῃ τε
 Ζευξῶ τε Κλυτίῃ τε Ἰδυῶ τε Πασισθῇ τε
 Πληξαύρῃ τε Γαλαξαύρῃ τ' ἑρατῇ τε Διώνῃ
 Μηλόβοσις τε Θόῃ τε καὶ εὐειδῇ Πολυδῶρῃ
 Κερκιδίς τε φυὴν ἑρατῇ Ἰλαινῶ τε Βαῶπις 355

Περαιή τ' Ἰάνειρά τ' Ἀκμάστῃ τε Ξάνθῃ τε
 Πετραίῃ τ' ἐρύεσσα Μενεσθῶ τ' Εὐρώπῃ τε
 Μῆτις τ' Εὐρυνόμῃ τε Τελεστώ τε κρακυπέπλῳ
 Χρυσῇ τ' Ἀσίῃ τε καὶ ἱμερόεσσα Καλυψῶ
 Εὐδῶρῃ τε Τύχῃ τε καὶ Ἀμφιρῶ Ὠκυρόῃ τε 360
 καὶ Στύξ, ἣ δὴ σφῶν προφερεστάτη ἐστὶν
 ἀπασέων.

αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο
 πρεσβύταται κοῦραι· πολλάί γε μὲν εἰσι καὶ
 ἄλλαι.

τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῶναι,
 αἱ ῥα πολυσπερές γαῖαν καὶ βένθεα λίμνης 365

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Phasis, and Rhesus, and the silver eddies of Achelous, Nessus, and Rhodius, Hallaeon, and Heptaporus, Granicus, and Aesepus, and holy Simois, and Peneüs, and Hermus, and Caius' fair stream, and great Sangarius, Ladon, Parthenius, Euenus, Ardescus, and divine Scamander.

Also she brought forth a holy company of daughters¹ who with the lord Apollo and the Rivers have youths in their keeping—to this charge Zeus appointed them—Peitho, and Admete, and Ianthe, and Electra, and Doris, and Prymo, and Urania divine in form, Hippo, Clymene, Rhodæ, and Callirhoë, Zeuxo and Clytie, and Idyla, and Pasithoë, Plexaure, and Galaxaura, and lovely Dione, Melobosis and Thoë and handsome Polydora, Cereus lovely of form, and soft eyed Pluto, Perseis, Ianoira, Acaste, Xanthe, Petrea the fair, Menestho, and Europa, Metis, and Eurynome, and Telesto saffron-clad, Chryseis and Asia and charming Calypso, Eudora, and Tyche, Amphirho, and Ocyrhoë, and Styx who is the chiefest of them all. These are the eldest daughters that sprang from Ocean and Tethys; but there are many besides. For there are three thousand nestbankled daughters of Ocean who are dispersed far and wide, and in every place elite serve the earth and the deep waters, children who

¹ Goettling notes that some of these nymphs derive their names from lands over which they preside, as Europa, Asia, Doris, Ianoira ("Lady of the Ionians"), but that most are called after some quality which their streams possessed: thus Xanthe is the "Brown" or "Turbid," Amphirho is the "Surrounding" river, Ianthe is "She who delights," and Ocyrhoë is the "Swift-flowing."

πάντη ὁμῶς ἐφέπουσι, θεῶν ἀγλαὰ τέκνα.
 τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες,
 υἷες Ὀκεανοῦ, τοὺς γείνατο πύτνια Ἰηθὺς·
 τῶν ὄνομ' ἀργαλέον πάντων βροτῶν ἀνὲρ ἐνισπῆν,
 οἱ δὲ ἕκαστοι ἴσασιν, οἷς ἂν περιναιετίωσιν. 370

Θεῶα δ' Ἡελίων τε μέγαν λαμπρὴν τε Σελήην
 Ἡῶ θ', ἥ πάντεσσιν ἐπιχθονίοισι φαεῖναι
 ἀθανάτοις τε θεαῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 γείναθ' ὑποδμηθεῖς Ὑπερίωνος ἐν φιλότῃ.

Κρίφ δ' Εὐρυβίη τέκεν ἐν φιλότῃ μιγείσα 375
 Ἀστραῖῶν τε μέγαν Πάλλαντά τε εἷα θεῶν
 Πέρσην θ', ὅς καὶ πᾶσι μετέπρεπεν ἰδμοσύνησιν.

Ἀστραῖφ δ' Ἡὼς ἀνέμους τέκε καρτεροθύμους,
 ἀργέστην Ζέφυρον Βορέην τ' αἰψηροκέλενθον
 καὶ Νότον, ἐν φιλότῃ θεὰ θεῶ εὐνηθεῖσα. 380
 τοὺς δὲ μέτ' ἄστέρα τίκτεν Ἑωσφόρον Ἡριγένεια
 ἄστρα τε λαμπετώοντα, τὰ τ' οὐρανόθεν ἐστεφά-
 νονται.

Στύξ δ' ἔτεκ' Ὀκεανοῦ θυγάτηρ Πάλλαντι
 μιγείσα

Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισιν·
 καὶ Κράτος ἡδὲ Βίην ἀριδείκετα γείναιτο τέκνα, 385
 τῶν οὐκ ἔστι ἀπάνευθε Διὸς δόμος, οὐδέ τις ἔδρη,
 οὐδ' ἄδῳ, ὅππῃ μὴ κείνοις θεὸς ἡγεμονεύῃ,
 ἀλλ' αἰεὶ παρ Ζηνὶ βαρυκτύπῳ ἐβρίβωνται.

ὅς γάρ ἐβούλευσεν Στύξ ἄφθιτος Ὀκεανίῃ
 ἡματι τῇ, ὅτε πάντας Ὀλύμπιος ἡστεροπότηρ 390
 ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὀλυμπον,
 εἶπε δ', ὅς ἂν μετὰ εἰς θεῶν Τιτῇσι μίχχοιτο,

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are glorious among goddesses. And as many other rivers are there, babbling as they flow, sons of Ocean, whom queenly Tethys bare, but their names it is hard for a mortal man to tell, but people know these by which they severally dwell.

And Thia was subject in love to Hyperion and bare great Helius (Sun) and clear Selene (Moon) and Eos (Dawn) who shines upon all that are on earth and upon the deathless Gods who live in the wide heaven.

And Eurybia, bright goddess, was joined in love to Cris and bare great Astræus, and Pallas, and Perses who also was eminent among all men in wisdom.

And Eos bare to Astræus the strong-hearted winds, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these Erigeneia¹ bare the star Eosphorus (Dawn-bringer), and the gleaming stars with which heaven is crowned.

And Styx the daughter of Ocean was joined to Pallas and bare Zelus (Emulation) and trim-ankled Nike (Victory) in the house. Also she brought forth Cratos (Strength) and Bia (Force), wonderful children. These have no house apart from Zeus, nor any dwelling nor path except that wherein God lends them, but they dwell always with Zeus the loud-thunderer. For so did Styx the deathless daughter of Ocean plan on that day when the Olympian Lightener called all the deathless gods to great Olympus, and said that whosoever of the gods would fight with him against the Titans, he would

¹ i.e. Eos, the "Early-born."

μή τι ν' ἀπορραΐσειν γερύων, τιμὴν δὲ ἕκαστον
 ἐξέμεν, ἦν τὰ πάρος γε μετ' ἀθανάτοισι θεοῖσιν.
 τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἤδ' ἀγέ-
 ραστος,

305

τιμῆς καὶ γερύων ἐπιβησέμεν, ἥ θέμις ἐστίν.
 ἦλθε δ' ἄρα πρώτη Στύξ ἄφθιτος Οὐλυμπόνδε
 σὺν σφοῖσιν παῖδεσσι φίλον διὰ μῆδεα πατρός.
 τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἐδίδωκεν.
 αὐτῆς μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον, 400
 παῖδας δ' ἥματα πάντα τοῦ μεταναίετας εἶναι.
 ὧς δ' αὐτως πάντεσσι διαμπερές, ὧς περ ὑπέσθη,
 ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἠδὲ ἀνάσσει.

Φαίβη δ' αὖ Κοῖον πολυήρατον ἦλθεν ἐς εἰρήν·
 κυσαμένη δ' ἠέ ἔπειτα θεὰ θεοῦ ἐν φιλότῳ 405
 Λητώ κυανόπεπλον ἐγείνατο, μέλιχρον αἰεῖ,
 ἥπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσιν,
 μέλιχρον ἐξ ἀρχῆς, ἀγαυότατον ἐντὸς Ὀλύμπου.
 γείνατο δ' Ἀστερίην ἐνώνυμον, ἦν ποτε Πέρσης 410
 ἠγάγετ' ἐς μέγα δῶμα φίλην κεκληῆσθαι ἔκοιτιν.
 ἥ δ' ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων
 Ζεὺς Κρονίδης τίμησε· πόρεν δὲ οἱ ἀγλαὰ δῶρα,
 μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.
 ἥ δὲ καὶ Ἀστερέεντος ἐπ' οὐρανοῦ ἔμμορε τιμῆς 415
 ἀθανάτοισι τε θεοῖσι τετιμένη ἐστὶ μάλιστα.
 καὶ γὰρ νῦν, ὅτε πού τις ἐπιχθονίων ἀνθρώπων
 ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται,
 κικλήσκει Ἐκάτην· πολλή τέ οἱ ἔσπετο τιμὴ
 ρεῖα μάλ', ἥ πρόφρων γε θεὰ ὑποδέχεται εὐχάς,
 καὶ τέ οἱ ὄλβον ὑπάζει, ἐπεὶ δύναμις γε πύρ-
 ρεστιν.

420

ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο

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not cast him out from his rights, but each should have the office which he had before amongst the deathless gods. And he declared that he who was without office or right under Cronos, should be raised to both office and rights as is just. So deathless Styx came first to Olympus with her children through the wit of her dear father. And Zeus honoured her, and gave her very great gifts, for her he appointed to be the great oath of the gods, and her children to live with him always. And as he promised, so he performed fully unto them all.

Again, Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentlest in all Olympus. Also she bare Asteria of happy name, whom Perseus once led to his great house to be called his dear wife. And she conceived and bare Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods. For to this day, whenever any one of men on earth offers rich sacrifices and prays for favour according to custom, he calls upon Hecate. Great honour comes full easily to him whose prayers the goddess receives favourably, and she bestows wealth upon him; for the power surely is with her. For she has authority over all those who were born of Earth and Ocean

καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἀπάντων.
οὐδέ τί μιν Κρονίδης ἐβιήσατο οὐδέ τ' ἀπηύρα,
ὅσσ' ἔλαχεν Τιτῇσι μετὰ προτέροισι θεοῖσιν,
ἀλλ' ἔχει, ὥς τὸ πρῶτον ἀπ' ἀρχῆς ἔπλετο
 δασμός, 425
καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἠδὲ θαλάσσῃ.¹ 427
οὐδ', ὅτι μουνογενῆς, ἦσσαν θεὰ ἔμμορε τιμῆς, 426
ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται
 αὐτήν. 428
ὧ δ' ἐθέλει, μεγάλως παραγίγνεται ἠδ' ὀνύησιν
ἐν τε δίκῃ βασιλεύσι παρ' αἰδοίοισι καθίζει,² 431
ἐν τ' ἀγορῇ λαοῖσι μεταπρέπει, ἐν κ' ἐθέλησιν 430
ἠδ' ὅπῃτ' ἐκ πόλεμον φθισήνορα θωρήσσωνται
ἄνδρες, ἐνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι
νίκην προφρουέως ὀπάσαι καὶ κῦδος ὀρέξαι. 433
ἐσθλὴ δ' αὖθ' ὅπῃτ' ἄνδρες ἀεθλεύουσιν ἀγῶνι,³ 435
ἐνθα θεὰ καὶ τοῖς παραγίγνεται ἠδ' ὀνύησιν·
νικήσας δὲ βίη καὶ κάρτεϊ καλὸν ἄεθλον
ρεῖα φέρεי χαίρων τε, τοκεῦσι δὲ κῦδος ὀπάξει.
ἐσθλὴ δ' ἱππῆσσι παρεστίμεν, οἷς κ' ἐθέλησιν.
καὶ τοῖς, οἳ γλαυκὴν δυσπέμφελον ἐργάζονται, 440
εὐχονται δ' Ἑκάτη καὶ ἑρικτίπῳ Ἐννοσιγαίῳ,
ῤηιδίῳς ἄγρην κυδρὴ θεὸς ὥπασε πολλήν,
ρεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληΐδ' ἀέξειν·
βουκολίας δ' ἀγέλας τε καὶ αἰπύλια πλατὲ'
 αἰγῶν 445
ποιμένας τ' εἰροπόκων οἶων, θυμῷ γ' ἐθέλουσα,
ἐξ ὀλέων βριύει καὶ ἐκ πολλῶν μέγιστα θῆκεν.
οὕτω τοι καὶ μουνογενῆς ἐκ μητρὸς ἐοῦσα

¹ Goettling's order.

² Schneidemann's order.

³ Kock's: ἄγῳσι ἀεθλεύουσιν, DGH: ἀεθλεύουσιν, other MSS.

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and received an office. The son of Cronos did her no wrong nor took anything away of all that was her portion among the former Titan gods : but she holds, as the division was at the first from the beginning, privilege both in earth, and in heaven, and in sea. Also, because she is an only child, the goddess receives not less honour, but much more still, for Zeus honours her. When she will she greatly aids and advances : she sits by worshipful kings in judgement, and in the assembly whom she will is distinguished among the people. And when men arm themselves for the battle that destroys men, then the goddess is at hand to give victory and grant glory readily to whom she will. Good is she also when men contend at the games, for there too the goddess is with them and profits them : and he who by might and strength gets the victory wins the rich prize easily with joy, and brings glory to his parents. And she is good to stand by horsemen, whom she will : and to those whose business is in the grey discomfortable sea, and who pray to Hecate and the loud-crashing Earth-Shaker, easily the glorious goddess gives great catch, and easily she takes it away as soon as seen, if so she will. She is good in the hyre with Hermes to increase the stock. The droves of kine and wide herds of goats and flocks of fleecy sheep, if she will, she increases from a few, or makes many to be less. So, then, albeit her mother's only child,¹ she is honoured amongst all the deathless

¹ Van Lennep explains that Hecate, having no brothers to support her claim, might have been slighted.

πᾶσι μετ' ἀθανάτοισι τετίμηται γερᾶεσσιν.
 θῆκε δέ μιν Κρονίδης κουροτρόφος, αἶ μετ' ἐκείνην 450
 ὀφθαλμοῖσιν ἴδαντο φάος πολυδερκέος Ἡοῦς.
 οὕτως ἐξ ἀρχῆς κουροτρόφος, αἶ δέ τε τιμαί.

Ῥαῖη δὲ δμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,
 Ἰστίην Δῆμητρα καὶ Ἥρην χρυσοπέδιλον
 ἰφθιμόν τ' Αἴδην, ὃς ὑπὸ χθονὶ δάματα καίει 465
 υψηλὴς ἤτορ ἔχων, καὶ ἐρίκτιπον Ἑμυσσίγαιον
 Ζηνῆά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,
 τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών.
 καὶ τοὺς μιν κατέπινε μέγας Κρόνος, ὥς τις
 ἕκαστος

κηδύας ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἔκειτο, 460
 τὰ φρονέων, ἵνα μὴ τις ἀγαυῶν Οὐρανίων
 ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληίδα τιμῇ.
 πρῦθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος,
 οὐνεκά οἱ πέπρωτο ἐφ' ὑπὸ παιδί δαμῆναι
 καὶ κρατερῶ περ ἔδυντι, Διὸς¹ μεγάλου διὰ βουλᾶς· 465
 τῷ ὃ γ' ἄρ' οὐκ ἄλαδς σκοπιὴν ἔχει, ἀλλὰ
 δοκεύων

παῖδας ἑοὺς κατέπινε Ῥέην δ' ἔχε πένθος
 ἄλαστον.

ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
 τέξεσθαι, τότε ἔπειτα φίλους λιτάνευε τοκῆας
 τοὺς αὐτῆς, Γαίην τε καὶ Οὐρανὸν ἀστερόεντα, 470
 μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκούσα
 παῖδα φίλον, τίσαιοτο δ' ἐρινὸς πατρὸς ἑοῖο
 παίδων θ', ὃς κατέπινε μέγας Κρόνος ἄγκυ-
 λομήτης.

¹ E (later hand) GHI and a Scholiast read τατρίε.

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gods. And the son of Cronos made her a nurse of the young who after her saw with their eyes the light of all-seeing Dawn. So from the beginning she is a nurse of the young, and these are her honours.

But Rhea was subject in love to Cronos and bare splendid children, Hestia,¹ Demeter, and gold-shed Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth and starry Heaven that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus.² Therefore he kept no blind outlook, but watched and swallowed down his children: and unceasing grief seized Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth and starry Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the

¹ The goddess of the *Larri* (the Roman Vesta), and so of the house. Cp. *Homeric Hymns* v. 22 ff.; xxix. 1 ff.

² The variant reading "of his father" (sc. Heaven) rests on inferior MS. authority and is probably an alteration due to the difficulty stated by a Scholiast: "How could Zeus, being not yet begotten, plot against his father?" The phrase is, however, part of the prophecy. The whole line may well be spurious, and is rejected by Heyne, Wolf, Gaisford and Geyser.

οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἢδ' ἐπίθοντο,
καὶ οἱ πεφραδέτην, ὅσα περ πέπρωτο γενέσθαι 475
ἀμφὶ Κρονῷ βασιλῇ καὶ υἱῇ καρτεροθύμῳ.
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πτόια δῆμον,
ὅππότε ἄρ' ὀπλότατον παῖδων τέξεσθαι ἔμελλε,
Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτη ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναί τε. 480
ἐνθα μιν ἱκτο φέρουσα θεὸν διὰ νύκτα μέλαιναν
πρώτην ἐς Λύκτον· κρύψει δέ ἐ χειρὶ λαβοῦσα
αὐτῷ ἐν ἡλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
Αἰγαίῳ ἐν ὄρει πεπυκασμένῳ ὑλῆεντι.
τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν 485
Οὐρανίδῃ μὲν ἄνακτι, θεῶν προτέρῃ βασιλῇ.
τὸν τόθ' ἔλῶν χεῖρεσσιν ἐν ἐσκάτθετο νηδύν
σχέτλιν· οὐδ' ἐνόησε μετὰ φρεσίν, ὥς οἱ ὑπίσσω
ἀντὶ λίθου εἰς υἱὸς ἀνίκητος καὶ ἀκηδέης
λείπεθ', ὃ μιν τάχ' ἔμελλε βίη καὶ χειρὶ δαμίσ-
σας 490

τιμῆς ἐξελάειν, ὃ δ' ἐν ἀβαιάτοισι ἀνάξειν.

Καρπαλίμῳ δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα
γυῖα

ἠῤῥετο τοῖο ἄνακτος· ἐπιπλομένῳ δ' ἐν αὐτῶν
Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθείς
ὃν γόνον ἂψ ἀνέκε μέγας Κρόνος ἀγκυλομήτης 495
[εὐκηθεὶς τέχνησι βίηφί τε παιδὸς ἐοῖο.¹]
πρώτον δ' ἐξέμεσεν λίθον, ὃν πύματον κατέπινεν.²
τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
Πυθαί ἐν ἡγαθῇ γυνάλοισι ὑπο Παριησοῖο
σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσιν. 500

¹ Rejected by Heyne as interrupting and disagreeing with the context.

² Porphyrius: ἐξέμεσε (or ἐξέμεσε) λίθον, πύματον κατα-
πίνων, MSS.

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children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Earth receive from Rhea in wide Crete to nourish and to bring up. Thither came Earth carrying him swiftly through the black night to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aegæum; but to the mightily ruling son of Heaven, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: wretch! he knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods.

After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Cronos the wily was beguiled by the deep suggestions of Earth, and brought up again his offspring, vanquished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-pathed earth at goodly Pytho under the glens of Parnassus, to be a sign thenceforth and a marvel to mortal men.¹ And he set free from their deadly

¹ Pausanias (x. 24. 0) saw near the tomb of Neoptolemus "a stone of no great size," which the Delphians anointed every day with oil, and which he says was supposed to be the stone given to Cronos.

λύσε δὲ πατροκασσιγνήτους ὕλοῦν ὑπὸ δεσμῶν
 Οὐρανίδας, οἷς δῆσε πατὴρ ἀσειφροσύνησιν·
 οἳ οἱ ἀπεμνήσαιο χάριν ἐνεργεσιῶν,
 δῶκαν δὲ βροντὴν ἥδ' αἰθαλαέντα κεραυνὸν
 καὶ στεροπὴν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει· 303
 τοῖς πίσυνος θυητοῖσι καὶ ἀθανάτοισιν ἀνίσσει.

Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὀκεανύων
 ἡγάγετο Κλυμένην καὶ ὁμῶν λέχος εἰσανέβαινε.
 ἥ δέ οἱ Ἄτλαντα κρατερόφρονα γαῖνατο παῖδα·
 τίκτε δ' ὑπερκύδαντα Μεισίτιον ἥδ' Προμηθεά 510
 ποικίλον αἰολόμητιν, ἀμαρτίῳ δ' ἔπειθε,
 ὡς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφειστῆσιν·
 πρῶτος γάρ βα Διὸς πλαστὴν ἐπέδεκτο γυναῖκα
 παρθένον. ὑβριστὴν δὲ Μεισίτιον εὐρύσπα Ζεὺς
 εἰς Ἐρεβος κατέπεμψε βαλὼν ψολύκεντι κεραυνῷ 515
 εἶνεκ' ἀτασθαλίης τε καὶ ἡγορέης ὑπερόπλου.
 Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνέγκης
 πείρασιν ἐν γαίῃς, πρόπαρ Ἑσπερίδων λιγυφώνων,
 ἐστῆώς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν·
 ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεὺς. 520
 δῆσε δ' ἀλυκτοπέδεσσι Προμηθεά ποικιλόβουλον
 δεσμαῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας·
 καὶ οἱ ἐπ' αἰτὸν ὄρσε τανύπτερον· αὐτὰρ ὃ γ'
 ἦπαρ
 ἦσθιεν ἀθάνατον, τὸ δ' αἶξετο ἴσον ἀπάντη
 νυκτός, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος 525
 ὄρνις.
 τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
 Ἥρακλῆς ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἀλαλκεν
 Ἰαπετιονίδῃ καὶ ἐλύσατο ἐνσιφροσύνην
 οἴκ' ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος.

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bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning : for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

Now Iapetus took to wife the neat-ankled maid Clymene, daughter of Ocean, and went up with her into one bed. And she bare him a stout-hearted son, Atlas : also she bare very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus who from the first was a mischief to men who eat bread ; for it was he who first took of Zeus the woman, the maiden whom he had formed. But Menoetius was outrageous, and far-seeing Zeus struck him with a lurid thunderbolt and sent him down to Erebus because of his mad presumption and exceeding pride. And Atlas through hard constraint upholds the wide heaven with unwearied head and arms, standing at the borders of the earth before the clear-voiced Hesperides ; for this lot wise Zeus assigned to him. And ready-witted Prometheus he bound with inextricable bonds, cruel chains, and drove a shaft through his middle, and set on him a long-winged eagle, which used to eat his immortal liver ; but by night the liver grew as much again everyway as the long-winged bird devoured in the whole day. That bird Heracles, the valiant son of shapely-ankled Alcmene, slew ; and delivered the son of Iapetus from the cruel plague, and released him from his affliction—not without the will of Olympian Zeus who reigns on high, that

ὄφρ' Ἑρακλῆος Θηβαγενέος κλέος εἴη 530
 πλείον ἔτ' ἢ τὸ πάροιθεν ἐπὶ χθονὶ παυλὺν
 βότειραν.
 ταῦτ' ἄρα ἰζόμενος τέμα ἀριδείκετον νιόν
 καὶ περ χυόμενος παύθη χύλου, ὅν πρὶν ἔχασκεν,
 αὖτεκ' ἐρίζετο βουλᾷς ὑπερμενεί Κρανίωνι.
 καὶ γὰρ ὅτ' ἐκρίναντο θεοὶ θνητοὶ τ' ἄνθρωποι 535
 Μηκώρη, τότε μέγιστον βόυν πρόφρασι θυμῷ
 δασσάμενος προέθηκε, Διὸς νόον ἔξαπαφίσκων.
 τοῖς μὲν γὰρ σίρκας τε καὶ ἔγκατα πίονα θυμῷ
 ἐν βυθῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
 τῷ δ' αὖτ' ὅστέα λευκὰ βοὸς δολίχ' ἐπὶ τέχνῃ 540
 εὐθετίσας κατέθηκε καλύψας ἀργέτι θυμῷ.
 δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἰαπετιονίδῃ, πάντων ἀριδείκετ' ἀνέκταον,
 ὦ πέπον, ὡς ἑτεροζήλως διεάσασαο μάλας.
 Ὡς φάτο κερτομέων Ζεὺς ἄφθιτα μῆδεα εἰδώρ. 545
 τὸν δ' αὖτε προσέειπε Προμηθεὺς ἐγκυλομήτης
 ἦε' ἐπιμειδήσας, δολίχης δ' οὐ λήθετο τέχνης·
 Ζεὺ κύδιστε μέγιστο θεῶν αἰεγυρετάων,
 τῶν δ' ἔλε', ὅπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνύγει.
 Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μῆδεα
 εἰδὼς 550
 γυνὴν οὐδ' ἡγοίησε δόλον· κακὰ δ' ὅσσετο θυμῷ
 θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλεν.
 χερσὶ δ' οὐ γ' ἀμφοτέρωσιν ἀνάλετο λευκὸν
 ἄλειφαρ.
 χάσαστο δὲ φρένας ἀμφί, χόλος δέ μιν ἵκετο θυμόν,
 ὡς ἶδεν ὅστέα λευκὰ βοὸς δολίχ' ἐπὶ τέχνῃ. 555
 ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φύλ' ἀνθρώπων
 καίουσ' ὅστέα λευκὰ θνηόντων ἐπὶ βωμόν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

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the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth. This, then, he regarded, and honoured his famous son; though he was angry, he ceased from the wrath which he had before because Prometheus matched himself in wit with the almighty son of Cronos. For when the gods and mortal men were divided at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to befool the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch; but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him:

"Son of Iapetus, most glorious of all lords, good sir, how unfairly you have divided the portions!"

So said Zeus whose wisdom is everlasting, rebuking him. But wily Prometheus answered him, smiling softly and not forgetting his cunning trick:

"Zeus, most glorious and greatest of the eternal gods, take which ever of these portions your heart within you bids." So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars. But Zeus who drives the clouds was greatly vexed and said to him:

Ἰαπετιονίδῃ, πάντων πέρι μῆδεα εἰδώς,
ὃ πέπον, οὐκ ἄρα πω δολίῃς ἐπιλήθεο τέχνης. 560

ὣς φάτο χαόμενος Ζεὺς ἄφθιτα μῆδεα εἰδώς·
ἐκ τούτου δὴ ἔπειτα δόλου μεμνημένος αἰεὶ
οὐκ ἐδίδον Μελίησι¹ πυρὸς μένος ἀκαμάτοιο
θνητοῖς ἀνθρώποις, αἳ ἐπὶ χθονὶ ναιετάουσιν.
ἀλλὰ μιν ἔξαπάτησεν εὖς πάς Ἰαπετοῖο 565

κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν
ἐν κοίλῳ νάρθηκεν· δάκεν δὲ ἔννεο θυμόν,
Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δὲ μιν φίλον ἦτορ,
ὥς ἰδὲ ἐν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν.
αὐτίκα δ' ἀντὶ πυρὸς τεύξεν κακὸν ἀνθρώποισιν· 570

γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυῖεις
παρθένῳ αἰδέῳ ἱκελὸν Κροῦίδεω διὰ βουλᾶς.

ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
ἀργυφῆ ἐσθῆτι· κατὰ κρίθην δὲ καλύπτρην
δαίδαλῃν χεῖρεσσι κατέσχεθε, θαῦμα ἰδέσθαι· 575

[ἀμφὶ δὲ οἱ στεφάνους, νεοθηλὸς ἄνθεα ποίης,
ἡμερτοὺς περίθηκε καρήματι Παλλὰς Ἀθήνη·]

ἀμφὶ δὲ οἱ στεφάνῃν χρυσέην κεφαλῇφω ἔθηκε,
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυῖεις
ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί. 580

τῇ δ' ἐνὶ δαίδαλα πολλὰ τέτευχατο, θαῦμα
ιδέσθαι,

κνώδαλ', ὅσ' ἦπιρος πολλὰ τρέφει ἠδὲ θάλασσα,
τῶν ὃ γε πόλλ' ἐνέθηκε,—χάρις δ' ἀπελάμπετο
πολλή,—

θαυμάσια, ζήλοισιν εὐκότα φωνήσσειν.

¹ Bergk (after scholiast): μελίησι, DKGHI: μελίησι, PKL.

² ll. 576-7 appear to belong to a different recension.

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"Son of Iapetus, clever above all! So, sir, you have not yet forgotten your cunning arts!"

So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would not give the power of unwearying fire to the Melian¹ race of mortal men who live on the earth. But the noble son of Iapetus outwitted him and stole the far-seen gleam of unwearying fire in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he saw amongst men the far-seen ray of fire. Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a sly maiden as the son of Cronos willed. And the goddess bright-eyed Athene girded and clothed her with silvery raiment, and down from her head she spread with her hands a broidered veil, a wonder to see; and she, Pallas Athene, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God made himself and worked with his own hands as a favour to Zeus his father. On it was much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices: and great beauty shone out from it.

¹ A Scholiast explains: "Either because they (men) sprang from the Melian nymphs (cp. l. 187); or because, when they were born (?), they cast themselves under the ash-trees (*αἰλαν*), that is, the trees." The reference may be to the origin of men from ash-trees: cp. *Works and Days*, 145 and note.

Λύτ' αὖρ ἐπεὶ δὴ τεύξε καλὸν κακὸν αὐτ' ἀγαθοῖο, 585
 ἐξάγαγ', ἐνθα περ ἄλλοι ἔσαν θεοὶ ἢ δ' ἄνθρωποι,
 κόσμος ἀγαλλομένην γλαυκώπιδος ὀβριμοπάτρης.
 θαῦμα δ' ἔχ' ἀθανάτου τε θεοῦς θνητοῦς τ'
 ἀνθρώποισι,

ὥς εἶδαν δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.
 Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων, 590

[τῆς γὰρ ὀλκίον ἐστι γένος καὶ φύλα γυναικῶν,]
 πῆμα μέγ' αἱ θνητοῖσι μετ' ἀνδράσι ταιετίουσιν
 οὐλομένης πενίης οὐ σύμφωροι, ἀλλὰ πόροιο.
 ὥς δ' ὅπ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
 κηφῆνας βόσκουσι, κακῶν ξυνήοντας ἔργων— 595

αἱ μὲν τε πρύπαν ἤμαρ ἐς ἡέλιον καταδύντα
 ἡμέται σπεύδουσι τιθεῖσά τε κηρία λευκά,
 οἳ δ' ἔντεσθε μένοντες ἐπιηρέεας κατὰ σίμβλους
 ἀλλότριοι κέρματα σφετέρην ἐν γαστέρ' ἰμῶνται—
 ὥς δ' αὐτως ἄνδρεςσι κακὸν θνητοῖσι γυναικας 600

Ζεὺς ἰψυβρεμέτης θῆκει, ξυνήοντας ἔργων
 ἡργαλέων· ἕτερον δὲ πόρεν κακὸν αὐτ' ἀγαθοῖο·
 ὅς κε γάμον φεύγων καὶ μέρομεν ἔργα γυναικῶν
 μὴ γῆμαι ἐθέλῃ, ὅλας δ' ἐπὶ γῆρας ἵκοιτο
 χήτει γηροκόμοιο· ὃ γ' οὐ βιάτου ἐπιδευῆς 605
 ζῶει, ὑποφθιμένον ἐλ' ἐὶ κτῆσι δατέονται
 χηρωσταί· ὧ δ' αὖτε γάμον μετὰ μαῖρά γένηται,

κεῖν' ὧ δ' ἔσχει ἵκοιτο ἀρηγυῖαν πραπίδεσσι,
 τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερέζῃ
 ἐμμενέει· ὅς δέ κε τέτμη ἀταρτηροῖο γενέθλης, 610
 ζῶει ἐνὶ στήθεσσι ἔχων ἀλίσσαστον ἀνίην
 θυμῷ καὶ κραδίῳ, καὶ ἀνῆκεστον κακὸν ἐστίν.

Ὡς αὖν ἐστὶ Διὸς κλέψαι νόον οὐδὲ παρελθεῖν,
 αὐδὲ γὰρ Ἰαπετιονίδης ἡκέκῃτα Προμηθεὺς

¹ ll. 580-1 belong to different recensions.

THEOGONY

But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the 'snery which the bright-eyed daughter of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was sheer guile, not to be withstood by men.

For from her is the race of women and female kind: of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no helpmeets in hateful poverty, but only in wealth. And as in thatched hives bees feed the drones whose nature is to do mischief—by day and throughout the day until the sun goes down the bees are busy and lay the white combs, while the drones stay at home in the covered skeps and reap the toil of others into their own bellies—even so Zeus who thunders on high made women to be an evil to mortal men, with a nature to do evil. And he gave them a second evil to be the price for the good they had: whoever avoids marriage and the sorrows that women cause, and will not wed, reaches deadly old age without anyone to tend his years, and though he at least has no lack of livelihood while he lives, yet, when he is dead, his kinsfolk divide his possessions amongst them. And as for the man who chooses the lot of marriage and takes a good wife suited to his mind, evil continually contends with good; for whoever happens to have mischievous children, lives always with unceasing grief in his spirit and heart within him; and this evil cannot be healed.

So it is not possible to deceive or go beyond the will of Zeus; for not even the son of Iapetus, kindly

τοῖο γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης οἷος
καὶ πολύδριον ὄντα μέγας κατὰ δεσμὸς ἐρύσει.

Ὁβριμέων δ' ὥς πρῶτα πατὴρ ἀδύσματο θυμῷ
Κόττω τ' ἠδὲ Γύη, δῆσεν κρατερῷ ἐνὶ δεσμῷ
ἠγορέην ὑπέροπλον ἀγώμενος ἠδὲ καὶ εἶδος
καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης. 620
ἐνθ' οἳ γ' αἰγιόχοι ἔχοντες ὑπὸ χθονὶ ναιετάοντες
εἴατ' ἐπ' ἰσχυατῇ, μεγάλῃς ἐν πείρασι γαίης,
διηθὰ μάλ' ἠκούμενοι, κραδίη μέγα πένθος ἔχοντες.
ἀλλ' αἰ σφειά Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι,
οὓς τέκεν ἠύκομος Ῥεῖη Κρόνου ἐν φιλοότητι, 625
Γαίης φραδμοσύνησιν ἀνήγαγον ἐς φάος αἰτίας·
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε
σὺν κείνοις νέκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
δηρὸν γὰρ μάρναντο πόνον θυμαλγέ' ἔχοντες
Τιτῆνες τε θεοὶ καὶ ἔσοι Κράνου ἐξεγένοντο, 630
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας,
οἳ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγαυοί,
οἳ δ' ἄρ' ὑπ' Οὐλύμπιοι θεοί, βασιλῆες ἐδάων,
οὓς τέκεν ἠύκομος Ῥεῖη Κρόνου εὐνηθείσα.
αἳ ῥα τότε ἀλλήλοισι χόλον θυμαλγέ' ἔχοντες 635
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς·
οὐδέ τις ἦν ἐριδὸς χαλεπῆς λύσις οὐδὲ τελευτὴ
οὐδ' ἐτέροις. ἴσων δὲ τέλος τέτατο προδέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμονα πάντα,
νέκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἔδουσι, 640
πάντων ἐν στήθεσσι ἀέξετο θυμὸς ἀγρήνωρ.
ὥς νέκταρ τ' ἐπίεσαντο καὶ ἀμβροσίην ἐρατεινὴν,
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε

THROGONY

Prometheus, escaped his heavy anger, but of necessity strong bands confined him, although he knew many a wile.

But when first their father was vexed in his heart with Obriareus and Cottus and Gyges, he bound them in cruel bonds, because he was jealous of their exceeding manhood and comeliness and great size : and he made them live beneath the wide-pathed earth, where they were afflicted, being set to dwell under the ground, at the end of the earth, at its great borders, in bitter anguish for a long time and with great grief at heart. But the son of Cronos and the other deathless gods whom rich-haired Rhea bare from union with Cronos, brought them up again to the light at Earth's advising. For she herself recounted all things to the gods fully, how that with these they would gain victory and a glorious cause to vaunt themselves. For the Titan gods and as many as sprung from Cronos had long been fighting together in stubborn war with heart-grieving toil, the lordly Titans from high Othrys, but the gods, givers of good, whom rich-haired Rhea bare in union with Cronos, from Olympus. So they, with bitter wrath, were fighting continually with one another at that time for ten full years, and the hard strife had no close or end for either side, and the issue of the war hung evenly balanced. But when he had provided these three with all things fitting, nectar and ambrosia which the gods themselves eat, and when their proud spirit revived within them all after they had fed on nectar and delicious ambrosia, then it was that the father of men and gods spoke amongst them :

Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἄνγλαά
τίκτα,

δῆρ' εἶπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει. 645
ἤδη γὰρ μῖλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκη καὶ κρίτεος πέρι μαρκέμεθ' ἤματα πάντα
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγεγόμεσθα.
ὁμοῖς δὲ μεγάλῃν τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτῆνεσσιν ἐναντίοι ἐν δαὶ λυγρῇ 650
μνησάμενοι φιλόπτης ἐνηέος, ὅσσα παθόντες
ἐς φάος ἄψ' ἀφίκεσθε δυσηλεγέος ὑπὸ δαιμονοῦ
ἡμετέρας διὰ βουλὰς ὑπὸ ζέφου ἡρώευτος.

Ὡς φάτο· τὸν δ' ἐξαυτίς ἀμείβετο Κόττος
ἀμύμων

Δαιμόνι', οὐκ ἀδάητα πιφαύσκεαι· ἀλλὰ καὶ
αὐτοὶ 655

ἔμεν, ὃ τοι περὶ μὲν πρᾶπιδες, περὶ δ' ἐστὶ νόημα,
ἀλετήρ δ' ἀθανάτων ἐν ἀρίῃ γένεο κρουεοῖο.
σῆσι δ' ἐπιφροσύνησιν ὑπὸ ζέφου ἡρώευτος
ἄψορραν δ' ἐξαυτίς ἀμειλίκτων ὑπὸ δαιμονῶν
ἠλύθμεν, Κρόνου νιὲ ἀναξ, ἀνιέλπτα παθόντες. 660
τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
ρύσόμεθα κράτος ὁμὸν ἐν αἰνῇ δεισιτῇτι
μαρνάμενοι Τιτῆσιν ἐνὰ κρατερῆς ἰσχυρίας.

Ὡς φάτ'· ἐπήνεσσον δὲ θεοί, δωτήρες εἰῶν,
μῦθον ἀκούσαντες· πολέμου δ' ἐλπιόμενοι θυμὸς 665
μᾶλλον ἔτ' ἢ τὸ πάροιθε· μάχην δ' ἀμέγαρταν
ἐγχεύον

πάντες, θήλειαι τε καὶ ἄρσενες, ἤματι κείνῳ,
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοιντο,
οὓς τε Ζεὺς Ἐρέβουσφιν¹ ὑπὸ χθονὸς ἤκε φάωσδε
δεινοὶ τε κρατεροὶ τε, βίην ὑπέροπλον ἔχοντες. 670

¹ DINDLIR: Ἐρέβουσφιν, C.HI.

THEOGONY

"Hear me, bright children of Earth and Heaven, that I may say what my heart within me bids. A long while now have we, who are sprung from Cronos and the Titan gods, fought with each other every day to get victory and to prevail. But do you show your great might and unconquerable strength, and face the Titans in bitter strife; for remember our friendly kindness, and from what sufferings you are come back to the light from your cruel bondage under misty gloom through our counsels."

So he said. And blameless Cottus answered him again: "Divine one, you speak that which we know well: nay, even of ourselves we know that your wisdom and understanding is exceeding, and that you become a defender of the deathless ones from chill doom. And through your devising we are come back again from the murky gloom and from our merciless hands, enjoying what we looked not for, O lord, son of Cronos. And so now with fixed purpose and deliberate counsel we will aid your power in dreadful strife and will fight against the Titans in hard battle."

So he said: and the gods, givers of good things, applauded when they heard his word, and their spirit longed for war even more than before, and they all, both male and female, stirred up hated battle that day, the Titan gods, and all that were born of Cronos together with those dread, mighty ones of overwhelming strength whom Zeus brought up to the light from Erebus beneath the earth. An

τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὧμων ἀίσσουτο
 πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
 ἐξ ὧμων ἐπέφυκαν ἐπὶ στιβαροῖσι μέλεσσι.
 οἱ τότε Τιτῆνεςσι κατέσταθεν ἐν θατ' λυγρῇ
 πέτρας ἠλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες. 075
 Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 προφρονέως, χειρῶν τε βίης θ' ἄμα ἔργον ἔφαινον
 ἀμφότεραν· δεινὸν δὲ περίαχε πόντος ἀπείρων,
 γῇ δὲ μέγ' ἰσμαράγησεν, ἐπέστενε δ' οὐρανὸς
 εὐρύς

σειόμενος, πεδύθεν δὲ τινίσσεται μακρὸς Ὀλυμ-
 πος 080

ῥιπῇ ὑπ' ἀθανάτων, ἑνοσίε δ' ἴκανε βαρεῖα
 Τύρταρον ἠερόντα, ποδῶν τ' αἰπεῖα ἰωῇ
 ἀσπέτου ἰωχμοῖο βολῶν τε κρατεράων·
 ὥς ἄρ' ἐπ' ἀλλήλοισι ἴεσαν βέλεια στονόεντα.
 φωνὴ δ' ἀμφοτέρων ἴκετ' οὐρανὸν ἀστερόεντα 085
 κεκλωμένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.

Οὐδ' ἄρ' ἔτι Ζεὺς ἴσχευ' ἐν μένος, ἀλλὰ ἰν τοῦ γε
 εἶδω μὲν μένος πλήρητο φρένες, ἐκ δέ τε πᾶσαν
 φαίνε βίην· ἄμυνδες δ' ἄρ' ἀπ' οὐρανοῦ ἦδ' ἀπ'
 Ὀλύμπου

ἰστρούπτων ἔσταιχε συνωχαδὺν· οἱ δὲ κεραυνοὶ 090
 ἴκταρ ἄμα βροντῇ τε καὶ ἰστρούπτῃ ποτέοντο
 χειρὸς ἀπο στιβαρῆς, ἱερὴν φύλγα εἰλυφύωντες
 ταρφέες· ἀμφὶ δὲ γαῖα φερέσβιος ἰσμαράγιζε
 καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἰσπετος ὄλη,
 ἔζεε δὲ χθὼν πᾶσα καὶ Ὀκεανοῖο ῥέεθρα 095
 πόντος τ' ἀτρύγετος· τοὺς δ' ἀμφεπε θερμὸς
 ἀντμή

Τιτῆνες χθονίους, φύλξ δ' αἰθέρα¹ δῖαν ἴκανε

¹ Naber: θέρα, MSS.

THEOGONY

hundred arms sprang from the shoulders of all alike, and each had fifty heads growing upon his shoulders upon stout limbs. These, then, stood against the Titans in grim strife, holding huge rocks in their strong hands. And on the other part the Titans eagerly strengthened their ranks, and both sides at one time showed the work of their hands and their might. The boundless sea rang terribly around, and the earth crashed loudly: wide Heaven was shaken and groaned, and high Olympus reeled from its foundation under the charge of the undying gods, and a heavy quaking reached dim Tartarus and the deep sound of their feet in the fearful onset and of their hard missiles. So, then, they launched their grievous shafts upon one another, and the cry of both armies as they shouted reached to starry heaven; and they met together with a great battle-cry.

Then Zeus no longer held back his might; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning: the bolts flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans: flame unspeakable rose to the

ἄσπετος, ὅσσοι δ' ἤμερδε καὶ ἰφθίμων περ ἔόντων
 αὐγὴ μαρμαίρουσα κεραυνῷ τε στεροπῆς τε,
 καῶμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ'
 αὐτὰ 700

ὀφθαλμοῖσιν ἰδεῖν ἢ δ' οὔασι δασσαν ἀκοῦσαι
 αὐτως, ὥς εἰ Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθε
 πῖλνατο· τοῖος γὰρ καὶ μέγας ὑπὸ θεῶπος ὁρώρει
 τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπύοντος· 705
 τόσσος δούπος ἔγεντο θεῶν ἐριδι ζυγνόντων.

σὺν δ' ἄνεμοι ἐνοσίη τε κοινήν τ' ἐσφαράγιζον
 βροντῆν τε στεροπῆν τε καὶ αἰθαλόεντα κεραυνόν,
 κῆλα Διὸς μεγάλιοιο, φέρον δ' ἰαχὴν τ' ἐνοπῆν τε
 ἐς μέσον ἀμφοτέρων· ὄταβος δ' ἀπλητος ὁρώρει
 σμερδαλέης ἐρίδος, κάρτος δ' ἀνεφαίνετο ἔργων. 710
 ἐκλύθη δὲ μάχη· πρὶν δ' ἀλλήλοισι ἐπέχοντες
 ἐμμένεως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.

Οἱ δ' ἄρ' ἐνὶ πρώτοισι μίχην δριμύειαν ἔγειραν
 Κόττος τε Βριάρεώς τε Γύης τ' ἅατος πολέμοιο,
 οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν 715
 πέμπαν ἐπασσυντέρας, κατὰ δ' ἐσκίασαν βελέεσσι
 Τυτῆνας, καὶ ταύς μὲν ὑπὸ χθονὸς εὐρυδείης
 πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλλέουσιν ἔδησαν
 χερσὶν νικῆσαντες ὑπερβύμους περ ἔοντας,
 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανὸς ἐστ' ἀπὸ
 γαίης· 720

τόσσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα.
 ἐννεὰ γὰρ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 οὐρανῷθεν κατιῶν δεκάτῃ κ' ἐς γαῖαν ἵκοιτο·
 ἐννεὰ δ' αὖ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων 725
 ἐκ γαίης κατιῶν δεκάτῃ κ' ἐς Τάρταρον ἵκοι.
 τὸν πέρι χάλκεον ἔρκος ἐλόλαται· ἀμφὶ δέ μιν νύξ
 τριστοιχὲι κέχυται περὶ δειρήν· αὐτὰρ ὑπορθευ

THEOGONY

bright upper air : the flashing glare of the thunder stone and lightning blinded their eyes for all that they were strong. Astounding heat seized Chaos : and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together ; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down ; so great a crash was there while the gods were meeting together in strife. Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the warery into the midst of the two hosts. An horrible uproar of terrible strife arose : mighty deeds were shown and the battle inclined. But until then, they kept at one another and fought continually in cruel war.

And amongst the foremost Cottus and Briareus and Gyas insatiate for war raised fierce fighting : three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and hurled them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by their strength for all their great spirit, as far beneath the earth as heaven is above earth ; for so far is it from earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth : and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth. Round it runs a fence of bronze, and night spreads in triple line all about it

- γῆς ρίζαι πεφύασι καὶ ἀτρυγέταιο θαλάσσης.
 ἔνθα θεοὶ Τετῆνες ὑπὸ ζυφῷ ἡρώευντι
 κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο 780
 χώρῳ ἐν εὐρώευντι, πελώρης ἔσχατα γαίης.
 τοῖς οὐκ ἔξετόν ἐστι. θύρας δ' ἐπέθηκε Ποσειδέων
 χαλκείας, τείχος δὲ περσέχεται ἀμφοτέρωθεν.
 ἔνθα Γῆης Κόττος τε καὶ Ὀβριάρων μεγαθύμος 785
 καίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.
- Ἔνθα δὲ γῆς ὀνοφερῆς καὶ Ταρτάρου ἡρώευντος
 πόντου τ' ἀτρυγέταιο καὶ οὐρανοῦ ἀστερόεντος
 ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν
 ἀργαλὲ' εὐρώευντα, τὰ τε στυγέουσι θεοὶ περ,
 χάσμα μὲν, αὐδὲ καὶ πάντα τελεσφόρον εἰς 790
 ἐνιαυτὸν
- οἶδας ἴκοιτ', εἰ πρῶτα πυλῆων ἔντροσθε γένοιτο,
 ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸς θύελλα θυέλλη
 ἀργαλήν· δεινὸν δὲ καὶ ἀθανάτοισι θεοῖσι
 τοῦτο τέρας. Νυκτὸς δ' ἐρεβεννῆς αἰκία δεινὰ 795
 ἔστηκεν νεφέλης κεκαλυμμένα κυανέησιν.
- τῶν πρόσθ' Ἰαπετοῖς πάσι ἔχει οὐρανὸν εὐρύν
 ἑστηῶς κεφαλῇ τε καὶ ἀκαμάτῃσι χεῖρεσσιν
 ἀσταμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἄσσου ἐοῦσαι
 ἀλλοίλας προσέειπον, ἑκκυβόμεναι μέγαν οὐδὸν 800
 χυλῆκεον· ἡ μὲν ἔσω καταβήσεται, ἡ δὲ θύραζε
- ἔρχεται, οὐδέ ποτ' ἀμφοτέρως δόμος ἐντὸς ἔργει,
 ἀλλ' αἰεὶ ἐτέρῃ γε δόμων ἔκτοσθεν ἐοῦσα
 γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐοῦσα
 μέμνει τὴν αὐτῆς ὥρην ἄδου, ἔστ' ἂν ἴκηται,
 ἡ μὲν ἐπιχθανίοισι φάος πολυδερκὲς ἔχουσα, 805

THEOGONY

like a neck-circlet, while above grow the roots of the earth and unfruitful sea. There by the counsel of Zeus who drives the clouds the Titan gods are hidden under misty gloom, in a dark place where are the ends of the huge earth. And they may not go out; for Poseidon fixed gates of bronze upon it, and a wall runs all round it on every side. There Gyes and Cottus and great-souled Obriareus live, trusty warders of Zeus who holds the aegis.

And there, all in their order, are the sources and ends of gloomy earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dark, which even the gods abhor. It is a great gulf, and if once a man were within the gates, he would not reach the floor until a whole year had reached its end, but cruel blast upon blast would carry him this way and that. And this marvel is awful even to the deathless gods.

There stands the awful home of murky Night wrapped in dark clouds. In front of it the son of Iapetus¹ stands immovably upholding the wide heaven upon his head and unwearying hands, where Night and Day draw near and greet one another as they pass the great threshold of bronze: and while the one is about to go down into the house, the other comes out at the door. And the house never holds them both within; but always one is without the house passing over the earth, while the other stays at home and waits until the time for her journeying come; and the one holds all-seeing light for them on earth, but the other holds in her arms Sleep the

¹ *sc.* Atlas, the Son of Egyptian mythology: *cp.* note on line 177.

ἢ δ' ὅττιν μετὰ χερσὶ, κασίνγητον θανάτοιο,
 Νύξ ὅλοή, νεφέλῃ κεκαλυμμένη ἡεροειδέϊ.

Ἔνθα δὲ Νυκτὸς παῖδες ἑρεμνῆς οἰκῇ ἔχουσιν,
 Τπυος καὶ Θάνατος, δεινοὶ θεοί· αἰδέεσθαι αὐτοὺς
 Ἡέλιος φαέθων ἐπιδέρκεται ἱκτίνεσσιν 760
 οὐρανὸν εἰς ἀνιὼν οὐδ' οὐρανὸθεν καταβαίνων.
 τῶν δ' ἕτερος γαῖαν τε καὶ εὐρέα νῶτα θαλάσσης
 ἡσυχος ἀνστρέφεται καὶ μελιχρὸς ἀνθρώποισι,
 τοῦ δὲ σιδηρῆ μέν κραδίη, χάλκεον δέ οἱ ἦτορ
 υψηές ἐν στήθεσσι· ἔχει δ' ὅν πρῶτα λάβησιν 765
 ἀνθρώπων· ἔχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.

Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήμεντες
 ἰφθίμου τ' Ἀΐδew καὶ ἐπαιωῆς Περσεφονείης
 ἐστῆσιν, δεινὸς δὲ κίων προπάροιθε φυλάσσει
 νηλεείης, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας 770
 σάινει ὁμῶς οὐρῇ τε καὶ οὐασιν ἀμφοτέρωσιν,
 ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν, ἀλλὰ δοκεῖων
 ἐσθλεί, ὅν κε λάβησι πυλέων ἐκτοσθεν ἰόντα.
 [ἰφθίμου τ' Ἀΐδew καὶ ἐπαιωῆς Περσεφονείης.]¹

Ἔνθα δὲ κασιγῆαι στυγερῇ θεὸς ἀθανάτοισι, 775
 δεινὴ Στύξ, θυγάτηρ Ἄψορροῦ Ὀκεανοῖο
 πρεσβυτάτη· νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
 μακρῆσιν πέτρῃσι κατηραφέ· ἀμφὶ δὲ πάντα
 κίεσιν ἀργυρέαισι πρὸς οὐρανὸν ἐστήρικται.
 παῦρα δὲ Θανύμαντος θυγάτηρ πόδας ὤκεια Ἴρις 780
 ἀγγελίην πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης.
 ὅππῃτ' ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται
 καὶ ῥ' ὅσπερ ψεύδεται Ὀλύμπια δώματ' ἐχόντων.
 Ζεὺς δὲ τε Ἴριν ἐπεμψε θεῶν μέγαν ὄρκον ἐνείκαι
 τηλόθεν ἐν χρυσῇ προχώῃ πολυνύκμον ἵδωρ 785

¹ This line (a repetition of 768) is not found in the better MSS.

THEOGONY

brother of Death, even evil Night, wrapped in a vaporous cloud.

And there the children of dark Night have their dwellings, Sleep and Death, awful gods. The glowing Sun never looks upon them with his beams, neither as he goes up into heaven, nor as he comes down from heaven. And the former of them roams peacefully over the earth and the sea's broad back and is kindly to men; but the other has a heart of iron, and his spirit within him is pitiless as bronze: whomsoever of men he has once seized he holds fast: and he is hateful even to the deathless gods.

There, in front, stand the echoing halls of the god of the lower-world, strong Hades, and of awful Persephone. A fearful hound guards the house in front, pitiless, and he has a cruel trick. On those who go in he saws with his tail and both his ears, but suffers them not to go out back again, but keeps watch and devours whomsoever he catches going out of the gates of strong Hades and awful Persephone.

And there dwells the goddess loathed by the deathless gods, terrible Styx, eldest daughter of back-flowing¹ Ocean. She lives apart from the gods in her glorious house vaulted over with great rocks and propped up to heaven all round with silver pillars. Rarely does the daughter of Thaumas, swift-footed Iris, come to her with a message over the sea's wide back. But when strife and quarrel arise among the deathless gods, and when any one of them who live in the house of Olympus lies, then Zeus sends Iris to bring in a golden jug the great oath of the gods

¹ Oceanus is here regarded as a continuous stream encircling the earth and the sea, and so as flowing back upon himself.

ψυχρόν, ὅτ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο
 ὑψηλῆς· πολλὰν δὲ ὑπὸ χθονὸς εὐρυοδείης
 ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
 Ὀκεανοῖο κέρας· δεκάτῃ δ' ἐπὶ μαῖρα δέδασται·
 ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης 790
 δύνῃς ἀργυρέης εἰλιγμένος εἰς ἅλα πίπτει,
 ἥ δὲ μὲν ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.
 ὅς κεν τὴν ἐπίσκοον ἀπολλείψας ἐπομόσση
 ἀθανάτων, οἳ ἔχουσι κέρη νιφέεντος Ὀλύμπου,
 κεῖται νῆντμος τετελεσμένον εἰς ἐνιαυτόν· 795
 οὐδὲ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσσαν
 βρώσιος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἀναυδός
 στρατοῖς ἐν λεχέσσει, κακὸν δὲ ἐ κῶμα καλύπτει.
 αὐτὰρ ἐπεὶ νοῦσον τέλεισσι μέγαν εἰς ἐνιαυτόν,
 ἄλλος γ' ἐξ ἄλλου δέχεται χαλεπώτερος ἀεθλος. 800
 εἰσέτεες δὲ θεῶν ἀπαμείβεται αἰὲν ἔόντων,
 οὐδὲ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ θαίτας
 ἐννέα πάντα ἔτσα· δεκάτῃ δ' ἐπιμίσγεται αἷτις
 εἶρας ἐν ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσιν.
 τοῖον ἄρ' ἔρπον ἔθεντο θεοὶ Στυγὸς ἀφθίτον ὕδωρ 805
 ἀγίγιον, τὸ δ' ἴησι καταστυφέλου διὰ χώρον.
 Ἐνθα δὲ γῆς δροφερῆς καὶ Ταρτάρου ἠερέεντος
 πάντου τ' ἀτραγέτοιο καὶ οὐρανοῦ ἀστερόεντος
 ἐξείης πάντων πηγαὶ καὶ πέλρατ' ἔασιν
 ἀργαλὲ' εὐρώεντα, τάτε στυγίονσι θεῶσιν περ, 810
 ἐνθα δὲ μαρμύρεαί τε πύλαι καὶ χιίλκεος οὐδὸς
 ἀστεμφής, ῥίχτησι διηνεκίεσσιν ἀρηρώς,

THEOGONY

from far away, the famous cold water which trickles down from a high and beetling rock. Far under the wide-pathed earth a branch of Oceanus flows through the dark night out of the holy stream, and a tenth part of his water is allotted to her. With nine silver-swirling streams he winds about the earth and the sea's wide back, and then falls into the main¹; but the tenth flows out from a rock, a sore trouble to the gods. For whenever of the deathless gods that hold the peaks of snowy Olympus pours a libation of her water and is forsworn, lies breathless until a full year is completed, and never comes near to taste ambrosia and nectar, but lies spiritless and voiceless on a strewn bed; and a heavy trance overshadows him. But when he has spent a long year in his sickness, another penance and an harder follows after the first. For nine years he is cut off from the eternal gods and never joins their councils or their feasts, nine full years. But in the tenth year he comes again to join the assemblies of the deathless gods who live in the house of Olympus. Such an oath, then, did the gods appoint the eternal and primeval water of Styx to be: and it spouts through a rugged place.

And there, all in their order, are the sources and ends of the dark earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dark, which even the gods abhor. And there are shining gates and an immovable threshold of bronze having unending roots and it is grown of itself.² And

¹ The conception of Oceanus is here different: he has nine streams which encircle the earth and the flow out into the "main" which appears to be the waste of waters on which, according to early Greek and Hebrew cosmology, the disk-like earth floated.

² i.e. the threshold is of "native" metal, and not artificial.

αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ὑπαιντων
 Τιτῆνες καίουσι, πέρην Χάος ζοφεροῖο.
 αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι
 δώματα ναιετάουσιν ἐπ' Ὀκεανοῖο θεμέθλοις.
 Κόϊτος τ' ἠδὲ Γύης· Βριάριών γε μὲν ἦν ὄντα
 γαμβρὸν ἔην ποιήσε βαρύκτυπος Ἑνιοσίγαιος,
 δῶκε δὲ Κυμοπύλειαν ὑπύειαν, θυγατέρα ἦν.

815

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασεν
 Ζεὺς,

820

ὀπλότατον τέκε παῖδα Τυφωῖα Γαῖα πελώρη
 Ταρτάρου ἐν φιλότῃ διὰ χρυσῆν Ἀφροδίτην·
 οὐ χεῖρες μὲν ἔασιν ἐπ' ἰσχυί, ἔργατ' ἔχουσαι,
 καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δὲ οἱ ὤμων
 ἦν ἑκατὸν κεφαλὰ ὄφιος, δεινοῖο δράκοντος,
 γλώσσησιν ἐνοφερῇσι λελιγμότες, ἐκ δὲ οἱ ὄσσων
 θεσπεσίης κεφαλῇσιν ὑπ' ὄφρύσι πῦρ ἀμάρυσσεν·
 πασέων δ' ἐκ κεφαλῶν πῦρ καίετο δερκομένοιο·
 φωναὶ δ' ἐν πίσσῃσιν ἔσαν λεινῆς κεφαλῇσι
 παντοίην ὅπ' ἰεῖσαι ἀθέσφατον· ἄλλοτε μὲν γὰρ
 φθίγγονθ' ὥστε θεοῖσι συνίμεν, ἄλλοτε δ' αὖτε
 ταύρου ἐριβρύχῳ, μένος ἀσχέτου, ὄσσων ἀγαύρου,
 ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
 ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ'
 ἀκοῦσαι,

825

830

ἄλλοτε δ' αὖ ραίζεσθ', ὑπὸ δ' ἤχευ οὖρεα μακρά.
 καὶ νῦν κεν ἔπλετο ἔργον ἀμήχανον ἥματι κείνῳ
 καὶ κεν ὁ γε θνητοῖσι καὶ ἀθανάτοισιν ἀναξεν,
 εἰ μὴ ἄρ' ἄξυν ὤκησε πατὴρ ἀνδρῶν τε θεῶν τε.
 σκληρὸν δ' ἐβρόντησε καὶ ὄβριμον, ἀμφὶ δὲ γαῖα
 σμερδαλέον κονάβησε καὶ οὐραϊὸς εὐρύς ὑπερθε
 πάντος τ' Ὀκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.

840

THEOGONY

beyond, away from all the gods, live the Titans, beyond gloomy Chæos. But the glorious allies of loud-crashing Zeus have their dwelling upon Ocean's foundations, even Cottus and Gyes; but Briareos, being goodly, the deep-roaring Earth-Shaker made his son-in-law, giving him Cymopolea his daughter to wed.

But when Zeus had driven the Titans from heaven, huge Earth bore her youngest child Typhoeus of the love of Tartarus, by the aid of golden Aphrodite. Strength was with his hands in all that he did and the feet of the strong god were untiring. From his shoulders grew an hundred heads of a snake, a fearful dragon, with dark, flickering tongues, and from under the brows of his eyes in his marvellous heads flashed fire, and fire burned from his heads as he glared. And there were voices in all his dreadful heads which uttered every kind of sound unspeakable; for at one time they made sounds such that the gods understood, but at another, the noise of a bull bellowing aloud in proud ungovernable fury; and at another, the sound of a lion, relentless of heart; and at another, sounds like whelps, wonderful to hear; and again, at another, he would hiss, so that the high mountains re-echoed. And truly a thing past help would have happened on that day, and he would have come to reign over mortals and immortals, had not the father of men and gods been quick to perceive it. But he thundered hard and mightily: and the earth around resounded terribly and the wide heaven above, and the sea and Ocean's streams and the nether parts of the earth. Great Olympus

πασσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζετ' Ὀλυμ-
πος

ἀρετυμένοιο ἀνακτος· ἐπεστενάχιζε δὲ γαῖα.
καῦμα δ' ὑπ' ἀμφοτέρων κίετοχεν ἰοειδέα πάντων
βροτῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῖο
πελώρου. 345

πρηστήρων ἀνέμων τε κεραυνουῦ τε φλογέθοντος.
ἔξε δὲ χθών πάντα καὶ οὐρανὸν ἠδὲ θάλασσαν
θυεῖ¹ δ' ἄρ' ἰμφ' ἀκτὰς περὶ τ' ἀμφὶ τε κύματα
μακρὰ

ρεπῇ ὑπ' ἀθανάτων, ἐνδοσι δ' ἄσβεστος ὀρώρει
τρέσ² δ' Αἰδης, ἐνέροισι καταφθιμένοισιν ἀνάσσειν, 350
Τετῆνές θ' ὑποταγῦραι, Κρόνον ἀμφὶς ἔδοντες,
ἀσβέστου κελάδοιο καὶ αἰνῆς δημοτῆτος.
Ζεὺς δ' ἐπεὶ οἶν κόρυθινεν ἔαν μένος, εἴλετο δ'·

ὄπλα,
βροντῆν τε στεροπῆν τε καὶ αἰθαλόεντα κεραυνόν,
πλήξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ σύσας 355
ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
αὐτὰρ ἐπεὶ δὴ μιν δάμασεν πληγῇσιν ἰμύσσας,
ἦραιτε γυναιθεῖς, στενάχιζε δὲ γαῖα πελώρη.
φλόξ δὲ κεραυνωθέντος ἀπῆλυστο τοῖο ἀνακτος
οὔρεος ἐν βήσσησιν αἰδυνῆς³ παιπαλοέσσης, 360
πληγέντας. πολλὴ δὲ πελώρη καίετο γαῖα
ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο κασσίτερος ὥς
τέχνη ὑπ' αἰζηῶν ἐν ἐντρήτοισι χεῶνοισι
θαλφθεῖς, ἥ δὲ σῖδῆρος, ὃ περ κρατερώτατός ἐστιν,
οὔρεος ἐν βήσσησι θαμαζόμενος πυρὶ κηλέῃ 365

¹ R: 45e, MSS.

² Schol.: τρέσσει, MSS.

³ MSS. and schol.: ἄσκει, Τετῆνές.

THEOGONY

reeled beneath the divine feet of the king as he arose and earth groaned thereat. And through the two of them heat took hold on the dark-blue sea, through the thunder and lightning, and through the fire from the monster, and the scorching winds and blazing thunderbolt. The whole earth seethed, and sky and sea: and the long waves raged along the beaches round and about, at the rush of the deathless gods: and there arose an endless shaking. Hades trembled where he rules over the dead below, and the Titans under Tartarus who live with Cronos, because of the unending clamour and the fearful strife. So when Zeus had raised up his might and seized his arms, thunder and lightning and lurid thunderbolt, he leaped from Olympus and struck him, and burned all the marvellous heads of the monster about him. But when Zeus had conquered him and lashed him with strokes, Typhoeus was hurled down, a maimed wreck, so that the huge earth groaned. And flame shot forth from the thunder-stricken lord in the dim rugged glens of the mount,¹ when he was smitten. A great part of huge earth was scorched by the terrible vapour and melted as tin melts when heated by men's art in channelled² crucibles; or as iron, which is hardest of all things, is sortened by glowing fire in mountain glens and

¹ According to Homer Typhoeus was overwhelmed by Zeus amongst the Arinti in Cilicia. Pindar represents him as buried under Aetna, and Tzetzes read Aetna in this passage.

² The epithet (which means literally *self-bored*) seems to refer to the spout of the crucible.

τήκεται ἐν χθονὶ λίγ' ὑφ' Ἡφαίστου παλάμῃσιν.
ὅς ἄρα τήκετο γαῖα σέλαι πυρὸς αἰθομένοιο.
ρίψε δέ μιν θυμῷ ἀκαχῶν ἐς Τάρταρον εὐρύν.

Ἐκ δὲ Τυφώος ἔστ' ἀνέμων μένος ὕγρῶν
αἰένων.

νόσφι Νότου Βορέω τε καὶ ἀργέστεω Ζεφύροιο· 670
οἳ γὰρ μὲν ἐκ θεόφιν γενεή, θυητοῖς μέγ' ὄνειαρ·
οἱ δ' ἄλλοι μαψαῦραι ἐπιπνέουσιν θάλασσαν·
αἱ δὲ τοι πίπτουσιν ἐς ἡεροειδέα πόντον.

πῆμα μέγ' ἐν θυητοῖσι, κακὴ θυίουσιν ἀέλλη·
ἄλλατος δ' ἄλλαι ἄεισι διασκιδνῶσιν τε νῆας 675

καύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκή
ἀνδράσιν, αἱ κείνησι συνάντωνται κατὰ πόντον·
αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμίσσαν
ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων
πιμπλῆϊσαι κόνιός τε καὶ ἀργαλέον κολοσυρτοῦ. 680

Αὐτὰρ ἐπεὶ ῥα πόντον μάκαρες θεοὶ ἐξετέλεσσαν,
Τιγήμεσσι δὲ τιμάων κρίναντο βίηφι,
δὴ ῥα τότε ὤτρυνον βασιλευμένῃ δὲ ἡνάσσειν
Γαίης φραδμοσύνησιν Ὀλύμπιον εὐρύσιπα Ἰὼν
ἀθανάτων· ὃ δὲ τοῖσιν εἰς διδάσσετο τιμάτ. 685

Ζεὺς δὲ θεῶν βασιλεὺς πρῶτην ἀλοχὸν θέτο
Μήτην

πλεῖστα θεῶν εἰδυῖαν ἰδὲ θυητῶν ἀνθρώπων.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε θεὰν γλαυκῶπιν Ἀθήνην
τέξεσθαι, τότε ἔπειτα δόλῳ φρένας ἐξαπατήσας
αἰμυλίῳσι λόγῳσιν ἔην ἐσκάτθετο νηδὺν 690
Γαίης φραδμοσύνησι καὶ Ὀυρανοῦ ἀστερέοντος.

¹ Pisch: εἰς γα, DKHH: εἰς γ', HF: εἰς γ' ἀρελλε, KL.

THROGONY

melts in the divine earth through the strength of Hephaestus.¹ Even so, then, the earth melted in the glow of the blazing fire. And in the bitterness of his anger Zeus cast him into wide Tartarus.

And from Typhoeus come boisterous winds which blow damply, except Notus and Boreas and clear Zephyr. These are a god-sent kind, and a great blessing to men; but the others blow fitfully upon the sea. Some rush upon the misty sea and work great havoc among men with their evil, raging blasts; for varying with the season they blow, scattering ships and destroying sailors. And men who meet these upon the sea have no help against the mischief. Others again over the boundless, flowering earth spoil the fair fields of men who dwell below, filling them with dust and cruel uproar.

But when the blessed gods had finished their toil, and settled by force their struggle for honours with the Titans, they pressed far-seeing Olympian Zeus to reign and to rule over them, by Earth's prompting. So he divided their dignities amongst them.

Now Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Earth and starry Heaven advised. For they advised him

¹ The fire god. There is no reference to volcanic action: iron was smelted on Mount Ida; cp. *Epigrams of Homer*, ix. 2-4.

τὼς γὰρ οἱ φρασάτην, ἵνα μὴ βασιλῆϊδα τιμὴν
 ἄλλος ἔχοι Διὸς ἀντὶ θεῶν αἰεγενετῶν.
 ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκεα γενέσθαι
 πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν 695
 ἴσων ἔχουσαν πατρὶ μένος καὶ ἐπιφρόνα βουλὴν.
 αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
 ἡμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα
 ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἔην ἐσκάτθετο νηδύν,
 ὥς δι' οἱ φράσσαιο θεὰ ὑγαθὸν τε κακὸν τε. 699

Δεύτερον ἡγάγετο λιπαρὴν Θέμιν, ἣ τέκεν
 Ὀβρα,

Εὐνομίην τε Δίκην τε καὶ Εἰρήμην τεθαλυῖαν,
 αἱ ἐργ' ὠρεύουσι καταθυητοῖσι βροτοῖσι,
 Μοίρας θ' ἧς πλείστην τιμὴν πόρε μητίετα Ζεὺς,
 Κλωθὴν τε Λάχεσιν τε καὶ Ὀτραπεύ, αἵτε δι- 703
 δοσαι

θυητοῖς ἀνθρώποισιν ἔχειν ὑγαθὸν τε κακὸν τε.

Τρεῖς δέ οἱ Εὐνυόμη Χάριτας τέκε καλλι-
 παρῆας,

Ὀκεανοῦ κόρη, πολυήρατον εἶδος ἔχουσα,
 Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινὴν
 τῶν καὶ ἐπὶ βλεφάρων ἔρος εἵβεται δερκομενῶν 710
 λυσιμελής· καλὸν δέ θ' ὑπ' ὀφρύσι δερκίσσονται.

Αὐτὰρ ὁ Δῆμητρας πολυφύρβης ἐς λέχος ἦλθεν,
 ἣ τέκε Περσεφόνην λευκώλεον, ἣν Ἀιδωνεὺς
 ἥρπασε ἥς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεὺς.

Μνημοσύνης δ' ἐξαυτὴς ἐφύσσατο καλλικόμοιο, 715
 ἐξ ἧς οἱ Μοῦσαι χρυσόμπυκες ἐξογάκοντο
 ἐνεία, τῆσιν ἄδον θαλῆαι καὶ τέρψις ἡοιδῆς.

Αἰγὼ δ' Ἀπόλλωνα καὶ Ἀρτεμιν ἰσχύαιραν,
 ἱμερόεντα γόνου περὶ πάντων Οὐρανόων,
 γένεατ' ἄρ' αἰγιόχοιο Διὸς φιλότῃτι μιγείσας. 720

THEOGONY

so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil.

Next he married bright Themis who bare the Horae (Hours), and Eunomia (Order), Diké (Justice), and blooming Eirene (Peace), who mind the works of mortal men, and the Moeræ (Fates) to whom wise Zeus gave the greatest honour, Clotho, and Lachesis, and Atropos who give mortal men evil and good to have.

And Eurynome, the daughter of Ocean, beautiful in form, bare him three fair-checked Charites (Graces), Aglaea, and Euphrosyne, and lovely Thalia, from whose eyes as they glanced flowed love that unnerves the limbs: and beautiful is their glance beneath their brows.

Also he came to the bed of all-nourishing Demeter, and she bare white-armed Persephone whom Aidoneus carried off from her mother; but wise Zeus gave her to him.

And again, he loved Mnemosyne with the beautiful hair: and of her the nine gold-crowned Muses were born who delight in feasts and the pleasures of song.

And Leto was joined in love with Zeus who holds the aegis, and bare Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.

HESIOD

Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοι-
τιν·

ἥ δ' Ἥβην καὶ Ἄρην καὶ Εἰλείθυιαν ἔτικτε
μιχθεῖσ' ἐν φιλότῃ θεῶν βασιλῇ καὶ ἀνδρῶν.

Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν
δεινὴν ἐγρεκύδοιμον ἀγέστρατον ἄτρυτώνην 925
πόττιαν, ἥ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε,
Ἥρην δ' Ἥφαιστον κλυτὸν οὐ φιλότῃ μιχθεῖσα
γείνατο, καὶ ζαμένῃσθε καὶ ἤρισε ὧ παρακοίτῃ,
ἐκ πάντων τέγγησι κεκασμένον Οὐρανίωνων.

< Ἥρην δὲ ζαμένῃσθε καὶ ἤρισε ὧ παρακοίτῃ. 929¹
ἐκ ταύτης δ' ὀρίδος ἡ μὲν τέκε φαίδιμον υἱὸν
Ἥφαιστον, φιλότῃτος ἄτερ² Διὸς αἰγμόχοιο,
ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανίωνων·
αὐτὰρ ὃ γ' Ὀκεανοῦ καὶ Τηθύος ἡυκομοιο
κούρῃ νοσφ' Ἥρης παρελέξατο καλλιπαρήρῃ,

ἑξαπαφῶν Μήτηρ καίπερ πολυδὴν³ ἰδοῦσαι.
συμμάρψας δ' ὃ γε χερσὶν ἔην ἐγκάτθετο νηδύν
δείσας, μὴ τέξῃ κρατερώτερον ἄλλο κεραυνοῦ.
τοῦτεκά μιν Κρονίδης ἐψίζυγος αἰθέρι ναίων
κίππιον ἑξαπίνης· ἡ δ' αὐτίκα Παλλάδ' Ἀθήνην
κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε
πὰρ κορυφὴν Τρίτωνος ἐπ' ὄχθῃσιν ποταμοῖο.
Μήτηρ δ' αὐτὴ Ζηνὸς ὑπὸ σπλάγχχνοις λελαθυῖα
ἦστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων
πλείστα θεῶν τε ἰδνία καταθηγῶν τ' ἀνθρώπων,
ἐνθα θεὰ παρέδεκτο ὄθεν³ παλάμαις περὶ πάντων

¹ Restored by Peppmüller. The nineteen following lines from another recension of lines 889-900, 924-9 are quoted by Chrysippus (in Valen).

² Rzsch: τήχων ὄθεν, MSS.

³ Hermann: παρέδεκτο ὄθεν, MSS.

THEOGONY

Lastly, he made Hera his blooming wife : and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

But Zeus himself gave birth from his own head to bright-eyed Tritogeneia,¹ the awful, the strife-stirring, the host-leader, the unwearying, the queen, who delights in tumults and wars and battles. But Hera without union with Zeus—for she was very angry and quarrelled with her mate—bare famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

But Hera was very angry and quarrelled with her mate. And because of this strife she bare without union with Zeus who holds the sceptre a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-checked daughter of Ocean and Tethys apart from Hera . . . deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt : therefore did Zeus, who sits on high and dwells in the æther, swallow her down suddenly. But she straightway conceived Pallas Athene : and the father of men and gods gave her birth by way of his head on the banks of the river Triton. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athene) received that² whereby she excelled in strength all the death-

¹ i.e. Athena, who was born "on the banks of the river Triton" (cp. l. 929').

² *sc.* the sceptre. Line 929¹ is probably spurious, since it disagrees with 929² and contains a suspicious reference to Athena.

HESIOD

ἀθανάτων ἐκέασθ' οἳ Ὀλύμπια δώματ' ἔχουσιν,
[αἰγίδα ποιήσασα φοβέσστρατον ἔντος Ἀθήνης]
σὺν τῇ ἐγείνατό μιν πολεμῖα τεύχε' ἔχουσιν.> 929

Ἐκ δ' Ἀμφιτρίτης καὶ ἑρικτύπου Ἐννοσιγαίου 930
Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
πιθμὲν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
ναίει χρύσεια δῶ, δεινὸς θεός. αὐτὰρ Ἄρηι
ῥιμοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε
δεινοῖς, οἳτ' ἀνδρῶν πυκνῶς κλονέουσιν φά-
λαγγας 935

ἐν πολέμῳ κρύοντι σὺν Ἄρῃ πτολιπόρθῳ,
Ἄρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.
Ζηὺς δ' ἄρ' Ἀτλαντὶς Μαίῃ τέκε κύδιμον
Ἑρμῆν,

κῆρυκ' ἀθανάτων, ἱερὸν λῆχος εἰσαναβῆσα.
Καδμείῃ δ' ἄρα οἳ Ξεμέλῃ τέκε φαίδιμον υἱόν 940
μιχθεῖς ἐν φιλότῃ, Διώνυσον πολυγηθέα,
ἀθάνατον θνητῇ· νῦν δ' ἀμφοτέροι θεοὶ εἰσιν.

Ἀλκμήνῃ δ' ἄρ' ἔτικτε βίην Ἡρακληεῖν
μιχθεῖς ἐν φιλότῃ Διὸς νεφεληγερέταο.
Ἀγλαίῃ δ' Ἴφαιστος, ἀγακλυτὸς ἀμφιγυῖς, 945
ὀπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.

Χρυσοκόμῃ δὲ Διώνυσος Ξανθὴν Ἀριάδην,
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.
τὴν δὲ οἳ ἀθάνατον καὶ ἀγῆρω θῆκε Κροῖων.
Ἦβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος 950
υἱός,

ἰς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,
παῖδα Διὸς μεγάλῳ καὶ Ἴρῃ χρυσοπτεδίλου,
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νεφέεντι,

THEOGONY

less ones who dwell in Olympus, she who made the host-searing weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war.

And of Amphitrite and the loud-roaring Earth-Shaker was born great, wide-ruling Triton, and he owns the depths of the sea, living with his dear mother and the lord his father in their golden house, an awful god.

Also Cytherea bare to Ares the shield-piercer Panic and Fear, terrible gods who drive in disorder the close ranks of men in numbing war, with the help of Ares, sacker of towns; and Harmonia whom high-spirited Cadmus made his wife.

And Maia, the daughter of Atlas, bare to Zeus glorious Hermes, the herald of the deathless gods, for she went up into his holy bed.

And Semele, daughter of Cadmus was joined with him in love and bare him a splendid son, joyous Dionysus,—a mortal woman an immortal son. And now they both are gods.

And Alcmena was joined in love with Zeus who drives the clouds and bare mighty Hercules.

And Hephaestus, the famous Lamé One, made Aglaea, youngest of the Graces, his buxom wife.

And golden-haired Dionysus made brown-haired Ariadne, the daughter of Minos, his buxom wife: and the son of Cronos made her deathless and unageing for him.

And mighty Hercules, the valiant son of neat-ankled Alcmena, when he had finished his grievous toils, made Hebe the child of great Zeus and gold-shod Hera his shy wife in snowy Olympus. Happy he! For he has finished his great work and lives

δλβιας, δε μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσας
ναίει ἀπήμαντος καὶ ἀγήραος ἡματα πάντα.

975

Ἡελίῳ δ' ἀκάμαντι τέκεν κλυτὸς Ὀκεανίη
Περσῆς Κίρκην τε καὶ Αἰήτην βασιλῆα.

Αἰήτης δ' υἱὸς φαεσιμβρότου Ἡελίοιο

κούρην Ὀκεανοῖο τελέωντος ποταμοῖο

γῆμε θεῶν βουλῆσιν Ἰδυίαν καλλιπάρηον.

980

ἥ δέ οἱ Μῆδειαν εὖσφυρον ἐν φιλότῃ

γεῖναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

Τμείς μὲν νῦν χαίρετ', Ὀλύμπια δώματ' ἔχοντες,
νῆσσι τ' ἥπειροί τε καὶ ἀλμυρὸς ἑνδοθι πάντες.

νῦν δὲ θεῶν φύλον αἰέσατε, ἡδυνέπειαι

985

Μοῦσαι Ὀλυμπιάδες, κόραι Διὸς αἰγιόχοιο,

ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι

αἰθνάται γεῖναντο θεοῖς ἐπιείκελα τέκνα.

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, διὰ θεῶν,

Ἰασίων ἥρωι μυγεῖσ' ἐρατῇ φιλότῃ

990

ρεῖφ ἐνι τριπόλῃ, Κρήτης ἐν πίονι δήμῳ,

ἰσθλόν, δε εἰς ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης

πάντη· τῷ δὲ τυχόντι καὶ οὐ κ' ἐς χεῖρας ἔκπται,

τὸν δ' ἀφνειὸν ἔθηκε, πολὺν δέ οἱ ὥπασεν δλβον.

Κάδμω δ' Ἀρμονίη, θυγάτηρ χρυσεῆς Ἀφρο-

δίτης,

995

Ἰνὸ καὶ Σεμέλῃ καὶ Ἀγαυῇ καλλιπάρηον

Αὐτομόνῃ θ', ἣν γῆμεν Ἀρισταῖος βαθυχαίτης,

γείνατο καὶ Πολύδωρον εὐστεφάνῳ ἐνὶ Θήβῃ.

Κούρῃ δ' Ὀκεανοῦ, Χρυσείῳ καρτεροθύμῳ

μυχθεῖσ' ἐν φιλότῃ πολυχρύσου Ἀφροδίτης,

1000

Καλλιρόῃ τέκε παῖδα βροτῶν κύρτιστον ἀπάντων,

Γηρμονία, τὸν κτεῖνε βίῃ Ἡρακληεῇ

βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρότῳ εἰν Ἐρυθείῃ.

THEOGONY

amongst the undying gods, untroubled and unaging all his days.

And Perseis, the daughter of Ocean, bare to unwearying Helios Circe and Acetes the king. And Acetes, the son of Helios who shows light to men, took to wife fair-checked Idyla, daughter of Ocean the perfect stream, by the will of the gods: and she was subject to him in love through golden Aphrodite and bare him neat-anukled Medea.

And now farewell, you dwellers on Olympus and you islands and continents and thou briny sea within. Now sing the company of goddesses, sweet-voiced Muses of Olympus, daughter of Zeus who holds the aegis,—even those deathless ones who lay with mortal men and bare children like unto gods.

Demeter, bright goddess, was joined in sweet love with the hero Iasion in a thrice-ploughed fallow in the rich land of Crete, and bare Plutus, a kindly god who goes everywhere over land and the sea's wide back, and him who finds him and into whose hands he comes he makes rich, bestowing great wealth upon him.

And Harmonia, the daughter of golden Aphrodite, bare to Cadmus Ino and Semele and fair-checked Agave and Autonoe whom long haired Aristaeus wedded, and Polydorus also in rich-crowned Thebe.

And the daughter of Ocean, Callirhoe was joined in the love of rich Aphrodite with stout hearted Chrysaor and bare a son who was the strongest of all men, Geryones, whom mighty Heracles killed in sea-girt Brythea for the sake of his shambling oxen.

Τιθωνῷ δ' Ἦώς τέκε Μένονα χαλκοκορυστήν,
 Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἀνακτα. 985
 αὐτὰρ ὑπαὶ Κεφάλῳ φειτύσατο φαίδιμον υἱόν,
 ἰφθιμον Φαέθοντα, θεοῖς ἐπιμύκελον ἄνδρα.
 τὸν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἧβης
 παῖδ' ἀταλὰ φρονέοντα φιλομμειδῆς Ἀφροδίτῃ
 ὦρτ' ἀναρυσσάμενη, καί μιν ζαθέοις ἐνὶ νηοῖς 990
 νηοπόλεν νύχιον ποιήσατο, δαίμονα δῖον.

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσούιδης βουλῇσι θεῶν αἰεγυετύων
 ἦγε παρ' Αἰήτῳ, τελέσας στονοέοντας ἀέθλους,
 τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερ- 995
 ἥνωρ,
 ὕβριστῆς Πελοῖς καὶ ἀτάσθαλος, ὀβριμοεργός.
 τοὺς τελέσας Ἰαωλκὸν ἀφίκετο, πολλὰ μογήσας,
 ὠκέως ἐπὶ νηὸς ἄγων ἐλκώπιδα κούρην
 Αἰσούιδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν.
 καὶ ῥ' ἦ γε δμηθεῖς ὑπ' Ἰήσῳ, ποιμένι λαῶν, 1000
 Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
 Φιλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.

Αὐτὰρ Νηρήος κόυραι, ὀλίγιο γέροντες,
 ἦ τοι μὲν Φῶκον Ψαμύθῃ τέκε δῖα θεῶν
 Λίακοῦ ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην, 1005
 Πηλεί δὲ δμηθεῖσα θεὰ Θέτις ἀργυροπεζα
 γείνατ' Ἀχιλλεῖα ῥηξήνορα θυμολέοντα.

Αἰνείαν δ' ἄρ' ἔτικτεν ἐυστέφανος Κυθέρεια
 Ἀγχίση ἥρῳι μερεῖσ' ἐρατῇ φιλότῃ
 Ἴδης ἐν κορυφῇσι πολυπτύχου ὕλησσης. 1010

Κίρκη δ', Ἡελίου θυγάτηρ Ὑπεριονίδαο,
 γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότῃ
 Ἀγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν τε

THEOGONY

And Eos bare to Tithonus brazen-crested Memnon, king of the Ethiopians, and the Lord Emathion. And to Cephalus she bare a splendid son, strong Phaëthon, a man like the gods, whom, when he was a young boy in the tender flower of glorious youth with childish thoughts, laughter-loving Aphrodite seized and caught up and made a keeper of her shrine by night, a divine spirit.

And the son of Aëon by the will of the gods led away from Acetes the daughter of Acetes the heaven-nurtured king, when he had finished the many grievous labours which the great king, overbearing Pelias, that outrageous and presumptuous doer of violence, put upon him. But when the son of Aëon had finished them, he came to Iolcus after long toil bringing the coy-eyed girl with him on his swift ship, and made her his luxom wife. And she was subject to Iason, shepherd of the people, and bare a son Medeus whom Cheiron the son of Philyra brought up in the mountains. And the will of great Zeus was fulfilled.

But of the daughters of Nereus, the Old man of the Sea, Psamathe the fair goddess, was loved by Aeacus through golden Aphrodite and bare Phocus. And the silver-shod goddess Thetis was subject to Pelus and brought forth lion-hearted Achilles, the destroyer of men.

And Cytherea with the beautiful crown was joined in sweet love with the hero Anchises and bare Aeneas on the peaks of Ida with its many wooded glens.

And Circe the daughter of Helius, Hyperion's son, loved steadfast Odysseus and bare Agrius and Latinus who was faultless and strong : also she brought forth

[Τηλέγονον δ' ἄρ' ἔτικτε διὰ χρυσήν Ἀφροδί-
την.¹]

οἱ δὲ τοι μάλα τῆλε μυχῷ νήσαν ἰσράων 1015
πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσον.

Ναυσίθοον δ' Ὀδυσῆι Καλυψὼ διὰ θεῶν
γείνατο Ναυσίνεόν τε μιγείῃσ' ἐρατῇ φιλότῃ.

Λύται μὲν θνητοῖσι παρ' ἀνέρεσιν εὐνηθεῖσαι 1020
ἀθάναται γείνατο θεοῖς ἐπιείκελα τέκνα.

Νῦν δὲ γυναικῶν φύλον αἰείσατε, ἡδυνέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

ΚΑΤΑΛΟΓΟΙ ΓΥΝΑΙΚΩΝ. ΗΟΙΑΙ

1.

Scholiast on Apollonius Rhodius Arg. iii. 1086.
ὅτι Προμηθεὺς καὶ Προμοῖς² υἱὸς Δευκαλίων
Ἰσίοδος ἐν πρώτῳ Καταλόγῳ φησί. καὶ ὅτι Δευ-
καλιῶνος καὶ Πύρρας Ἕλλην.

2.

Isidorus *Lythius*,³ de Mens. i. 13. Λατίμους μὲν
τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἐλληνί-
ζοντας ἐκάλουν ἀπὸ Λατίνου . . . καὶ Γραίκου τῶν
ἀδελφῶν, ὡς φησιν Ἰσίοδος ἐν Καταλόγοις.

¹ Omitted by D. Eustathius, and Laurentian Scholiast on
Apollonius Rhodius iii. 200. ² Sili: Παρίος, scholiast.

³ An antiquarian writer of Byzantium, c. 400-570 A.D.

CATALOGUES OF WOMEN AND EOIAE

Telegonus by the will of golden Aphrodite. And they ruled over the famous Tyrsenians, very far off in a recess of the holy islands.

And the bright goddess Calypso was joined to Odysseus in sweet love, and bare him Nausithoïs and Nausinoïs.

These are the immortal goddesses who lay with mortal men and bare them children like unto gods.

But now, sweet-voiced Muses of Olympus, daughters of Zeus who holds the aegis, sing of the company of women.

THE CATALOGUES OF WOMEN AND EOIAE¹

1.

That Deucalion was the son of Prometheus and Pronœa, Hesiod states in the first *Catalogue*, as also that Hellen was the son of Deucalion and Pyrrha.

2.

They came to call those who followed local manners Latins, but those who followed Hellenic customs Greeks, after the brothers Latinus and Græcus; as Hesiod says:

¹ A catalogue of heroines each of whom was introduced with the words ἢ ὅς, "Or like her."

HESIOD

κούρη δ' ἐν μεγάροισιν ἀγαυοῦ Δευκαλίωνος
 Πανδώρα Διὶ πατρί, θεῶν σημάντορι πάντων,
 μυχθεῖσ' ἐν φιλότῃ τέκεν Γραῖκον μενεχάρμην.

3.

Constantinus Porphyrogenitus, de Them. 2 p. 48 n.
 Μακεδονία ἡ χώρα (ὠνομάσθη) ἀπὸ Μακεδόνος
 τοῦ Διὸς καὶ Θυίας τῆς Δευκαλίωνος, ὡς φησιν
 Ἡσίοδος·

ἡ δ' ὑποκυσαμένη Διὶ γείνατο τερπικεράνῃ
 υἱε δῶα Μάρμητα Μακηδόνα θ' ἵππιοχάρμην,
 οἱ περὶ Πιερίην καὶ Ὀλυμπον δώματ' ἔναιον.

Μάρμης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυ-
 δεκτεα.

4.

Plutarch, Mor. p. 747; Schol. on Pindar Pyth.
 iv. 263.

Ἕλληες δ' ἐγένοντο φιλοπτολέμου βασιλῆος
 Δωρὸς τε Ξοῦθός τε καὶ Αἰόλας ἵππιοχάρμης.
 Αἰολίδαι δ' ἐγένοντο θεμιστοπόλοι βασιλῆες
 Κρηθεὺς ἡδ' Ἀθάμας καὶ Σίσυφος αἰολέμητις
 Σαλμωνεύς τ' ἄδικος καὶ ὑπέρθυμος Περιήρης.

5.

Scholias on Apollonius Rhodius, Arg. iv. 266. οἱ
 ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες Ἰβασίλευον
 Θεσσαλίας, ὡς φησιν Ἐκαταῖος καὶ Ἡσίοδος.

6.

Idem, i. 482. Ἀλφειάδας . . . Ἡσίοδος δὲ Ἀλφω-
 ῖως καὶ Ἰφιμεδείας κατ' ἐπικλήσιν, ταῖς δὲ ἀλφ-

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"And in the palace Pandora the daughter of noble Deucalion was joined in love with father Zeus, leader of all the gods, and bare Graecus, staunch in battle."

3.

The district Macedonia took its name from Macedon the son of Zeus and Thyla, Deucalion's daughter, as Hesiod says:

"And she conceived and bare to Zeus who delights in the thunderbolt two sons, Magnes and Macedon, rejoicing in horses, who dwell round about Pieria and Olympus. . . . And Magnes again (begot) Dictys and godlike Polydeces.

4.

"And from Hellen the war-loving king sprang Dorus and Xuthus and Aeolus delighting in horses. And the sons of Aeolus, kings dealing justice, were Cretheus, and Athamas, and clever Sisyphus, and wicked Salmoneus and overbold Perieres."

5.

Those who were descended from Deucalion used to rule over Thessaly as Heontaeus and Hesiod say.

6.

Aloiadæ. Hesiod said they were sons of Aloëus, —called so after him,—and of Iphimedeia, but in

¹ Constantine VII. "Born in the Porphyry Chamber," 905-959 A.D.

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θείαις Ποσειδῶνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἄλυν
πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

7.

Berlin Papyri 7497 and *Oxyrhynchus Papyri*, 421.¹

[Εὐρυνόμη Νίσου θυγάτηρ Παν]δειοῖδας,
[τὴν πᾶσαν τέχνην ἐδιδ]άξατο Παλλὰς Ἀθήνη,
[μήδεα ἰδμοσύνην τ' ἐπὶ οἴδ]ε² γὰρ ἴσα θεοῖσι. 5
[θεσπεσίη δ' ὀδμή παρὰ εἴ]ματος ἀργυφείοιο
[ὄρνυτο κινυμένης· βλεφύρων] δ' ἀπὸ εἶδος ἄητο.
[τῆς δ' ἄρ' Γλαῦκος Ἀθηναί]ης πειρήσατο βουλαῖς,
βοῦς ἐλάσα[ς· ἀλλ' οὐ τι Διὸς] νόον αἰγιόχοιο
ἔγνω· ὁ μὲν δώροισ διζ]ήμενος ἦλθε γυναῖκα 10
βουλῇ Ἀθ[ηναίης· ὁ δ' ἀναξ] κεφεληγερέτα Ζεὺς
ἀθανάτων [ἀνένευε κ]αρήατι μήποτ' ὅπ[ατ]ρους³
ἔσσεσθαι π[αῖδας . . .]μευ Σισυφίδαο.
ἡ δὲ Ποσειδῶνος ἐν] ἀγκοῖνῃσι μιγείσα
Γλαύκου ἐν⁴ [οἴκῳ ἔτικτεν] ἀμυμόνα Βελλ[εροφόν-
την 15
ἔξοχον ἀνθ[ρώπων . . .]κτῆι ἐπ' ἀπείρονα π[όντον].
τῷ δὲ καὶ ἡ[λίσκοντι πα]τήρ πόρε Πήγασον, ὅς
δὴ
ἀκύντατον [πτερόγεσσι φέρων γέ] μιν ἔπτε[τ' ἀτειρὴς
πάντῃ ἀν[ὰ χθονά . . . ἐπεὶ ἦν]τ' ἀ]ήται λαλ[λε
σὺν τῷ πύ]ρ πνείουσιν ἐλὼν κατέπεφνε Χίμαιραν, αἰ
γῆμε δὲ π[αῖδα φίλην μεγαλήτορος Ἰοβόταο
αἰδούου βασιλῆος
κοίρανος α . . .
ἡ τέ]κε . . .

¹ *Berlin Papyri*, 7497 (left-hand fragment) and *Oxyrhynchus Papyri*, 421 (right-hand fragment). For the restoration see Glanv. *Quart.* vii. 217-8.

² οἴδ]ε :]γε, *Ox. Pap.* ³ ἐπ[έ]τρεας, δ[ε]τασ]σαι, *Ox. Pap.*

⁴ Γλαύκου ἐν (not ἐν), *Berl. Pap.*

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reality, sons of Poseidon and Iphimedeia, and that Alos a city of Aetolia was founded by their father.

7.

"... Eurynome the daughter of Nisus, Pandion's son, to whom Pallas Athena taught all her art, both wit and wisdom too; for she was as wise as the gods. A marvellous scent rose from her silver raiment as she moved, and beauty was wafted from her eyes. Her, then, Glaucus sought to win by Athena's advising, and he drove oxen¹ for her. But he knew not at all the intent of Zeus who holds the aegis. So Glaucus came seeking her to wife with gifts; but cloud-driving Zeus, king of the deathless gods, bent his head in oath that the . . . son of Sisyphus should never have children born of one father.² So she lay in the arms of Poseidon and bare in the house of Glaucus blameless Bellerophon, surpassing all men in . . . over the boundless sea. And when he began to roam, his father gave him Pegasus who would bear him most swiftly on his wings, and flew unwearying everywhere over the earth, for like the gales he would course along. With him Bellerophon caught and slew the fire-breathing Chimera. And he wedded the dear child of the great-hearted Iobates, the worshipful king . . . lord (of) . . . and she bare. . ."

¹ As the price to be given to her father for her: so in *Hindaviti*, 898 maidens were called "earners of oxen." Possibly Glaucus, like Aias (fr. 48, ll. 35 ff.), reared (βούτ ἰδρύει) the cattle of others.

² i.e. Glaucus should father the children of others. The curse of Aphrodite on the daughters of Tyndareus (fr. 67) may be compared.

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8.

Scholias on *Apollonius Rhodius Arg.* iv. 57. τὸν δὲ Ἐνδυμίωνα Ἡσίοδος μὲν Ἀεθλίου τοῦ Διὸς καὶ Καλύκης, παρὰ Διὸς εἰληφότα τὸ δῶρον

ἐν δ' αὐτῷ θανάτου ταμὴς ὅτε μέλλοι ὀλέσθαι.

9.

Scholias Ven. on *Homer, Il.* xi. 750. Ἀκτορίωνε Μολίονε. . . . Ἡσίοδος Ἀκτορος κατ' ἐπὶ κλησιν καὶ Μολιόνης αὐτοῖς γεγευκαλόγηκεν, γόνυ δὲ Ποσειδῶνος.

Porphyrius, Quaest. Hom. ad Iliad met., 265. Ἀρίσταρχος δὲ διδύμους ἀκούει οὐχ . . . οἷσι ἦσαν καὶ οἱ Διῶσκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκέντας ἀλλήλοις.

10.

Scholias on *Apollonius Rhodius, Arg.* i. 156. Ἡσίοδος δὲ μεταβληθέντα εἰς τινα τῶν συνήθων μορφῶν ἐπικαθεσθῆναι τῷ ὀμφαλῷ τοῦ ζυγοῦ τῶν Ἡρακλέους ἵππων, βουλούμενον εἰς μάχην καταστήναι τῷ ἥρωι, τὸν δὲ Ἡρακλῆα καιρίως αὐτὸν κατατοξεύσαι τῆς Ἀθηναῆς ὑποδειξάσης. φησὶ δὲ οὕτως·

Ἡερικλύμενόν τ' ἀγέρωχον
ὄλβιον, ᾧ πόρε δῶρα Ποσειδάων ἐνσιχθῶν
παιτοῖ· ἄλλοτε μὲν γὰρ ἐν ὀρνίθεσσι φάμεσκεν
αἰετός, ἄλλοτε δ' αὖτε πελίσκετο, θαῦμα ἰδέ-
σθαι,

μύρμηξ, ἄλλοτε δ' αὖτε μελισσέων ἀγλαὰ φύλα,
ἄλλοτε δ' αἰνὸς ὄφιν καὶ ἀμείλιχος. εἶχε δὲ δῶρα

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8.

Hesiod says that Endymion was the son of Aethlius the son of Zeus and Calyce, and received the gift from Zeus: "(To be) keeper of death for his own self when he was ready to die."

9.

The two sons of Aetor and Molione. . . . Hesiod has given their descent by calling them after Aetor and Molione; but their father was Poseidon.

But Aristarchus is informed that they were twins, not . . . such as were the Dioscuri, but, on Hesiod's testimony, double in form and with two bodies and joined to one another.

10.

But Hesiod says that he changed himself in one of his wonted shapes and perched on the yoke-boss of Heracles' horses, meaning to fight with the hero; but that Heracles, secretly instructed by Athena, wounded him mortally with an arrow. And he says as follows:

" . . . and lordly Periclymenus. Happy he! For earth-shaking Poseidon gave him all manner of gifts. At one time he would appear among birds, an eagle; and again at another he would be an ant, a marvel to see; and again at another time a dread relentless snake. And he possessed all manner of

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παντοί', οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσε
βουλῇ Ἀθηναίης.

11.

Stephanus of Byzantium, s.v. Γερηνία.
κτείε δὲ Νηλῆος ταλασίφροιος υἱέας ἐσθλοὺς
ἑνδεκα, δωδέκατος δὲ Γερῆμος ἱππύτα Νέστωρ
ξεῖνος ἔων ἐτύχησε παρ' ἱπποδάμοισι Γερηνοῖς.

Νέστωρ οἶος ἄλυξεν ἐν ἀνθεμόεντι Γερῆμῳ.

12.

Eustathius, Hom. 1796. 39.
Τηλεμάχῳ δ' ἄρ' ἔτικτεν ἑζώμενος Πολυκάστη,
Νέστωρος ὀπλοτάτη κόρη Νηληϊάδαο,
Περσέπολιν μιχθεῖσα διὰ χουσέην Ἀφροδίτην.

13.

Scholiae on Homer, Od. xii. 69. Τυρῶ ἡ Σαλ-
μωνίδης ἔχουσα δύο παῖδας ἐκ Ποσειδῶνος, Νηλέα
τε καὶ Πελίαν, ἔγημε Κρηθέα, καὶ ἴσχει παῖδας
ἐξ αὐτοῦ τρεῖς, Αἴσωνα καὶ Φέρητα καὶ Ἀμυθόνα.
Αἴσωνος δὲ καὶ Πολυμήδης καθ' Ἡσίοδον γίνεσθαι
Ἰάσων.

Αἴσων, ὃς τέκεθ' υἱὸν Ἰήσωνα, ποιμένα λαῶν,
ὃν Χίρων ἔθρεψ' ἐν Πηλῇ ὑλήεντι.

14.

Petrie Papyri (ed. Mahaffy), Pl. III. 3.

ἀγακλε]ιτοῖο ἀνακτος
]ποδῶκης δι' Ἀταλάντη

Σχοινῆος θυγάτηρ,] Χαρίτων ἀμαρύνματ' ἔχουσα,
ῥαίη περ ἐοῦς' ἀπ' ἀναίνετο φύλον ὁμοῖον
ἀνδρῶν βουλομένη φεύγε]ιν γάμον ἀλφειστίων.

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gifts which cannot be told, and these then ensnared him through the devising of Athene."

11.

"(Heraclēs) slew the noble sons of steadfast Neleus, eleven of them; but the twelfth, the horseman Gerenian Nestor chanced to be staying with the horse-taming Gerenians. . . Nestor alone escaped in flowery Gerenon."

12.

"So well-girded Polycaste, the youngest daughter of Nestor, Neleus' son, was joined in love with Telemachus through golden Aphrodite and bare Persepolis."

13.

Tyro the daughter of Salmonēus, having two sons by Poseidon, Neleus and Pelias, married Cretheus, and had by him three sons, Aeson, Pheres and Amythaon. And of Aeson and Polymede, according to Hesiod, Iason was born.

"Aeson, who begot a son Iason, shepherd of the people, whom Chiron brought up in woody Pelion."

14.

" . . . of the glorious lord . . . fair Atalanta, swift of foot, the daughter of Schoeneus, who had the beaming eyes of the Graces, though she was ripe for wedlock rejected the company of her equals and sought to avoid marriage with men who eat bread."

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Scholiast on Homer, *Iliad* xxiii. 683. πειότερος
 εἶν' Ἡσίοδος γυμνῶν εἰσάγων Ἰππομένη ἀγωνιζό-
 μενον Ἀταλάντη.

Papiri greci e latini, ii. No. 130 (2nd-3rd
 century).

Τῷ δ' ἄρ' ἐπ' αὐτίκ' ἔπειτα τ]αῖσφυρ[ος] ὤρνυτο
 κούρη¹

ἔξοχον εἶδος ἔχουσ]α· πολὺς δ' ἀμφίσταθ' ὁμίλος
 δεινὸν δερκομένη· θ]άμβος δ' ἔχε πάντας ὀρώντας.
 τῆς μὲν κινυμένης πυ]ρίῃ ξεφύραιο χιτῶνα
 σιγαλόεντ' ἐλέλιξε πε]ρὶ στήθεσσ' ἀπαλοῖσι. 5 [10]
 στή δ' αὖθ' Ἰππομένης· πολ]λὸς δ' ἐπεγαίρετο λαός.
 τοὶ δὲ ἀκὴν ἦσαν Σχ]οινεὺς δὲ γέγωνε βοήσας·

Κέκλυτέ μεν πάντας ἡμ]ῶν ν[έ]ρι ἡδὲ γέροντες,
 ὅφρ' αἶψα τέ με θυμὸς] ἐπὶ στήθεσσι κελεύει.
 Ἰππομένης μηστεύει] ἐμὴν ἐλικώπιδα κούρην. 10 [15]
 μῦθος δ' ὅσθ' ὑγιὲς νῦν] οἱ εἰρημέας ἔστω·
 οὐ μὲν ἀέθλου ἄτερ κεκτ]ήσεται. εἰ δέ κεν οὗτος
 νικήσας θύνατον τε φύ]ρη καὶ] κῆδος ἀρίσθαι
 ἀθάνατοι δάωσ' οἱ Ὀλύμ]πια δώματ' ἔχουσιν, 15 [20]
 ἢ τοι νοστήσονται φί]λῃν ἐς πατρίδα γαίαν
 παῖδα φίλῃν δώσω, ἔτι δ' ὤκυ]πόδων σθένος ἵππων,
 τοὺς ῥα δόμουδ' ἄξει κει]μήλια· καὶ νῦ κε θυμῷ
 τερφθῆ] μὲν ἔχων, αἰεὶ] δ' ἀνιηρὸν ἀέθλον
 μεμνέωτ' εὐφροσύνησι. πατήρ] δ' ἀνδρῶν τε
 θεῶν τε 20 [25]

¹ Slight remains of five lines precede line 1 in the original :
 after line 20 an unknown number of lines have been lost,
 and traces of 2 verses preceding line 21 are here omitted.
 Between lines 20 and 29 are fragments of six verses which
 do not suggest any definite restoration. The numbering of
 the original publication is given in brackets.

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Hesiod is therefore later in date than Homer since he represents Hippomenes as stripped when contending with Atalanta.¹

"Then straightway there rose up against him the trim-ankled maiden (Atalanta), peerless in beauty; a great throng stood round about her as she gazed fiercely, and wonder held all men as they looked upon her. As she moved, the breath of the west wind stirred the shining garment about her tender bosom; but Hippomenes stood where he was: and much people was gathered together. All these kept silence; but Schoeneus cried and said:

"Hear me all, both young and old, while I speak as my spirit within my breast bids me. Hippomenes seeks my coy-eyed daughter to wife; but let him now hear my wholesome speech. He shall not win her without contest; yet, if he be victorious and escape death, and if the deathless gods who dwell on Olympus grant him to win renown, verily he shall return to his dear native land, and I will give him my dear child and strong, swift-footed horses besides which he shall lead home to be cherished possessions; and may he rejoice in heart possessing these, and ever remember with gladness the painful contest. May the father of men and of gods (grant that splendid children may be born to him²)"

* * * *

¹ In the earliest times a loin-cloth was worn by athletes, but was discarded after the 14th Olympiad.

² The end of Schoeneus' speech, the preparations and the beginning of the race are lost.

δεξιτερῇ δ[.
 κ]αί μιν ἐπαίσσων ἐπ[.
 ἢχ' ὑποχωρήσας [ἐπ'] ἀριστερά. [τοῖς δ' ἀμέγαρτον
 ἄθλον ἐκείθ'. ἦ μὲν ῥα π[οδώκης δι' Ἀταλάντη
 ἵετ' ἀναινομένη δῶρα [χρυσέης Ἀφροδίτης, 25 [31]
 τῷ δὲ περὶ ψυχῆς πέλε[το δρόμος, ἦ μύρον εὐρεῖν
 ἦ] ἐφ' ὧ γαίῳ τῷ καὶ ῥα δολ[οφρονέων προσέειπε·
 ὦ θύγατερ Σχοινῆος, ἀμείλιχον ἦτορ ἔχουσα,
 δ]έξο τάδ' ἀγλαὰ δῶρα θε[ῆς, χρυσέης Ἀφροδίτης
 αὐτὰρ ὁ [ρίμφα πύ]δεςσι μ[ε]τελθὼν ἦκε τὸ
 πρῶτον, 30 [42]
 ἦ δ' αἶψ' ὥσθ' Ἄρπυια μετ[αστρεφθεῖσα τὸ μῆλον
 ἔμμαρψ'. αὐτὰρ ὁ χειρὶ τὸ δεύτερον ἦ[κε χαμαῖζε.
 καὶ δὴ ἔχεν δύο μῆλα ποδώκης δι' Ἀτ[αλάντη,
 ἐγγὺς δ' ἦν τέλος· ὁ δὲ τὸ τρίτον ἦκε [χαμαῖζε,
 σὺν τῷ δ' ἐξέφυγεν θάνατον καὶ κ[ῆρα μέλαιναν 35 [47]
 ἔσση δ' ἀμπνεύων καὶ

15.

Strabo, i. p. 42.

καὶ κούρην Ἀράβοιο, τὸν Ἑρμῖαν ἀκάκητα
 γένετο καὶ Θροῦνῃ, κούρῃ Βήλοιο ἄνακτος.

16.

Eustathius, *Hom.* 461. 2.

Ἄργος ἀνδρῶν ἐὼν Δαναὸς παῖσιν ἐνυδρῶν.

17.

*Herodotus*¹ in *Scholias* on *Euripides*, *Orestes*, 872.
 ὁ δὲ Αἴγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς Ἄργος,
 παῖδας δὲ [ἀπέστειλεν], ὥς μὲν Ἡσίοδος ἐποίησε,
 πεντήκοντα.

¹ Of Miletus, flourished about 520 B.C. His work, a mixture of history and geography, was used by Herodotus.

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"on the right . . . and he, rushing upon her, . . . drawing back slightly towards the left. And on them was laid an unenviable struggle : for she, even fair, swift-footed Atalanta, ran scornful the gifts of golden Aphrodite ; but with him the race was for his life, either to find his doom, or to escape it. Therefore with thoughts of guile he said to her :

"O daughter of Schoeneus, pitiless in heart, receive these glorious gifts of the goddess, golden Aphrodite . . ."

"But he, following lightly on his feet, cast the first apple¹ : and, swiftly as a Harpy, she turned back and snatched it. Then he cast the second to the ground with his hand. And now fair, swift-footed Atalanta had two apples and was near the goal ; but Hippomenes cast the third apple to the ground, and therewith escaped death and black fate. And he stood panting and . . ."

15.

"And the daughter of Arabus, whom worthy Herman begat with Thronia, daughter of the lord Belus."

16.

"Argos which was waterless Danaus made well-watered."

17.

Aegyptus himself did not go to Argos, but sent his sons, fifty in number, as Hesiod represented.

¹ Of the three which Aphrodite gave him to enable him to overcome Atalanta.

Suda,¹ viii. p. 370. καὶ Ἀπολλόδωρος . . . φησὶν . . . Ἡσίοδον μέντοι καὶ Ἀρχίλοχον ἤδη εἰδέναι καὶ Ἑλλήνας λεγομένους τοῖς σύμπαντας καὶ Πανέλληνας, . . . περὶ τῶν Προϊτίδων λέγοντα ὡς Πανέλληνες ἐμνήστευον αὐτάς.

Apollodorus, ii. 2. 1. 4. Ἀκρίσιος μὲν Ἄργους βασιλεύει, Προῖτος δὲ Τίρυνθος. καὶ γίνεται Ἀκρίσιος μὲν ἐξ Ἐυρυδίκης τῆς Λακεδαιμόνου Δαϊνῆς, Προῖτος δὲ ἐκ Σθενεβοίας

Λυσίππη [τε] καὶ Ἰφινῆ καὶ Ἰφιάνασσα αὗται δὲ . . . ἐμάνησαν, ὡς μὲν Ἡσίοδος φησιν, ὅτι τὰς Διούσου τελετὰς οὐ κατέδεχοντο.

*Probus*² on *Vergil*, *Eclague* vi. 48. Hæc, quod Iunonis contempserant numen, insaniam exterritas, quæ crederent se boves facias, patriam Argos reliquissæ, postea a Melampede Amythaonia filio sanatas.

Suidas s.v. μαχλοσύνη. εἵνεκα μαχλοσύνης στιγερῆς τέρεν ὤλεσαν αἶθος.

Eustathius, *Hom.* 1746. 7. καὶ γὰρ σφιν κεφαλῇσι κατὰ κύνος αἶνόν ἔχουεν· αἰλφὺς γὰρ χρεῖα πάντα κατέσχεθεν, ἐκ δὲ νυχαῖται ἔρρεον ἐκ κεφαλῶν, ψιλοῦτο δὲ καλὰ κάρηνα.

¹ The geographer; fl. c. 24 a.c.

² Fl. 56-88 A.D.: he is best known for his work on *Vergil*.

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18.¹

And Apollodorus says that Hesiod already knew that the whole people were called both Hellenes and Panhellenes, as when he says of the daughters of Proetus that the Panhellenes sought them in marriage.

Acrisius was king of Argos and Proetus of Tiryns. And Acrisius had by Barydice the daughter of Lacedemon, Danae; and Proetus by Sthenoboea "Lysippe and Iphinoe and Iphianassa." And these fell mad, as Hesiod states, because they would not receive the rites of Dionysus.

These (the daughters of Proetus), because they had scorned the divinity of Juno, were overcome with madness, such that they believed they had been turned into cows, and left Argos their own country. Afterwards they were cured by Melampus, the son of Amythaon.

"Because of their hideous wantonness they lost their tender beauty . . . For he shed upon their heads a fearful itch: and leprosy covered all their flesh, and their hair dropped from their heads, and their fair scalps were made bare."

¹ The Homeric story of the daughters of Proetus can be reconstructed from these notices. They were sought in marriage by all the Greeks (Panhellenes), but having offended Dionysus (or, according to Servius, Juno), were afflicted with a disease which destroyed their beauty (or were turned into cows). They were finally healed by Melampus.

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19.

Scholium on Homer, Il. xii. 292. Εὐρώπην τὴν Φοῖνικος Ζεὺς θεασάμενος ἐν τινι λειμῶνι μετὰ ευφῶν ἄνθη ἀναλέγουσαν ἠράσθη καὶ κατελθὼν ἤλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκου ἔπνιεν οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη αὐτῇ· εἰθ' οὕτως συφύκισεν αὐτὴν Ἀστερίῳ τῷ Κρητῶν βασιλεῖ· γενομένη δὲ ἔγκυος ἐκείνῃ τρεῖς παῖδας ἐγέννησε, Μίνωα, Σαρπηδόνα καὶ Ῥαδάμανθυ. ἡ ἱστορία παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ.

20.

Scholium on Apollonius Rhodius, Arg. ii. 178. ὥς δὲ Ἡσιόδός φησιν, (Φινεύς) Φοῖνικος τοῦ Ἀγήνορος καὶ Κασσιεπείας.

21.

Apollodorus,¹ iii. 14. 4. 1. Ἡσιόδος δὲ αὐτὸν (Ἀδωνιν) Φοῖνικος καὶ Ἀλφεισιβοίας λέγει.

22.

Porphyryus,² Quaest. Hom. ad Iliad. perit. p. 189. ὥς παρ' Ἡσιόδῳ ἐν Γυναικῶν Καταλόγῳ ἐπὶ τῆς Ἀγήνορος παιδὸς Δημοδόκης

[Δημοδόκη] τὴν πλείστοι ἐπιχθονίων ἀνθρώπων μνηστεύον καὶ πολλὰ καὶ ἀγλαὰ δῶρ' ὀνομαζαν ἰφθίμοι βασιλῆες, ἀπειρέσιον κατὰ εἶδος.

¹ Apollodorus of Athens (fl. 144 B.C.) was a pupil of Aristarchus. He wrote a Handbook of Mythology, from which the extant work bearing his name is derived.

² Porphyry, scholar, mathematician, philosopher and historian, lived 233-306 (?) A.D. He was a pupil of the neo-Platonist Plotinus.

CATALOGUES OF WOMEN AND EOIAE

19.

Zeus saw Europa the daughter of Phoenix gathering flowers in a meadow with some nymphs and fell in love with her. So he came down and changed himself into a bull and breathed from his mouth a crocus.¹ In this way he deceived Europa, carried her off and crossed the sea to Crete where he had intercourse with her. Then in this condition he made her live with Asterion the king of the Cretans. There she conceived and bore three sons, Minos, Sarpedon and Rhadamanthys. The tale is in Hesiod and Bacchylides.

20.

But according to Hesiod (Phineus) was the son of Phoenix, Agenor's son and Cassiopea.

21.

But Hesiod says that he (Adonis) was the son of Phoenix and Alpheisiboea.

22.

As it is said in Hesiod in the Catalogue of Women concerning Demodocæ the daughter of Agenor :

"Demodocæ whom very many of men on earth, mighty princes, wooed, promising splendid gifts, because of her exceeding beauty."

¹ The crocus was to attract Europa, as in the very similar story of Petaephona: cp. *Homeris Hymni* li. lines 8 ff.

23.

Apollonius, iii. 5. 6. 2. Ἡσίοδος δὲ δέκα μὲν υἱούς, δέκα δὲ θυγατέρας (Ἀμφίονος καὶ Νιόβης).

Aelian,¹ *Vat. Hist.* xii. 36. Ἡσίοδος δὲ (λέγει) ἐννέα (ἄρρενας) καὶ δέκα (κόρας), εἰ μὴ ἦρα οὐκ ἐστὶν Ἡσιόδου τὰ ἔπη, ἀλλ' ὥς πολλά καὶ ἄλλα κατέφειυσται αὐτοῦ.

24.

Scholias on *Homer*, *Il.* xxiii. 679. καὶ Ἡσίοδος δὲ φησιν ἐν Θήβαις αὐτοῦ (Οἰδίποδος) ἀποθανόντος, Ἀργεῖαν τὴν Ἀδριάστου σὲν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν τοῦ Οἰδίποδος.

25.

*Herodotus*² in *Etymologicum Magnum*, p. 60, 10. Ἐκλαρίδην Τιτυόν.

26.

Athenaeus: *Pinsion*, *Ol.* xiv. Κηφισὸς δὲ ποταμὸς ἐν Ὀρχομενῷ, ὅθεν καὶ αἱ Χάριτες τιμῶνται ταύταις Ἐτέκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρώτος ἔθυσεν, ὡς φησιν Ἡσίοδος.

Schol. on *Homer*, *Il.* ii. 522.

ὅστε Λιλαΐηθεν προΐει καλλίρροον ὕδωρ.

Statius, ix. 424.

ὅστε παρέκ Πανοπῆα διὰ Γλήχωνά τ' ἐρυμνὴν καὶ τε δὲ Ἐρχομενοῦ εἰλιγμένους εἰσι δρύκων ὥς.

27.

Scholias on *Homer*, *Il.* vii. 9. ὁ γὰρ τοῦ Μενεσθίου πατὴρ Ἀρηίβιος Βοιωτὸς ἦν κατοικῶν Ἀρρην· ἐστὶ δὲ αὕτη Βοιωτίας, ὡς καὶ Ἡσίοδος φησιν.

CATALOGUES OF WOMEN AND EOIAE

23.

Hesiod says that (the children of Amphion and Niobe) were ten sons and ten daughters.

But Hesiod says they were nine boys and ten girls;—unless after all the verses are not Hesiod's but are falsely ascribed to him as are many others.

24.

And Hesiod says that when Oedipus had died at Thebes, Argea the daughter of Adrastus came with others to the funeral of Oedipus.

25.

Tityus the son of Elara.

26.

Cephus is a river in Orchomenus where also the Graces are worshipped. Ptoecus the son of the river Cephus first sacrificed to them, as Hesiod says: "which from Lilaia spouts forth its sweet-flowing water . . . And which flows on by Panopeus and through fenced Glechon and through Orchomenus, winding like a snake."

27.

For the father of Menestheus, Arethous was a Boeotian living at Arne; and this is in Boeotia, as also Hesiod says.

¹ Priest at Praeneste. He lived c. 170-200 A.D.

² Son of Apollonius Dyscolus, lived in Rome under Marcus Aurelius. His chief work was on accentuation.

HESIOD

28.

*Stephanus of Byzantium.*¹ Ὀγχηστός· ἄλσος·
... κεῖται δὲ ἐν τῇ Ἀλιαρτίων χώρᾳ, ἰδρυθὲν δὲ
ὑπὸ Ὀγχηστοῦ τοῦ Βοιωτοῦ, ὡς φησὶν Ἡσίοδος.

29.

Stephanus of Byzantium. Αἰγά . . . ἔστι καὶ
Αἰγαῖον πεδῖον συνήπτον τῇ Κίρρῃ, ὡς Ἡσίοδος.

30.

Apollodorus, ii. 1. 1. 5. Ἡσίοδος δὲ τὸν Πε-
λασγὸν αὐτόχθονά φησιν εἶναι.

31.

Strabo, v. p. 221. τῇ δ' Ἰνδύρῳ τοῦ ἐξ Ἀρκαδίας
εἶναι τὸ φύλον τοῦτο (τοὺς Πελασγοὺς) ἤρξεν
Ἡσίοδος· φησὶ γάρ·

νῆος ἐξεγένοντο Λυκάονος ἀντιθέσει
ὅν ποτε τέκετ' Πελασγός.

32.

Stephanus of Byzantium. Παλλάρτιον πόλις
Ἀρκαδίας, ἀπὸ Πάλλαντος, ἐνὸς τῶν Λυκάονος
παίδων, ὡς Ἡσίοδος.

33.

Φέλλον εὐμμελίην τέκετο κλειτὴ Μελίβοια.

34.

Herodian, *On Peculiar Diction*, p. 18. παρ'
Ἡσιόδῳ ἐν δευτέρῳ (Καταλόγῳ)

οἱ πρόσθε φανὴν ἔντασθεν ἔκρυβον.

¹ Author of a geographical lexicon, produced after
400 A.D., and abridged under Justinian.

CATALOGUES OF WOMEN AND EOIAE

28.

Onchestus: a grove.¹ It is situate in the country of Haliartus and was founded by Onchestus the Boeotian, as Hesiod says.

29.

There is also a plain of Aega bordering on Cirrha, according to Hesiod.

30.

But Hesiod says that Pelagus was autochthonous.

31.

That this tribe (the Pelasgi) were from Arcadia, Ephorus states on the authority of Hesiod; for he says:

"Sons were born to god-like Lycæon whom Pelagus once begot."

32.

Pallantium. A city of Arcadia, so named after Pallas, one of Lycæon's sons, according to Hesiod.

33.

"Famous Melibœa bore Phellus the good spearman."

34.

In Hesiod in the second Catalogue:

"Who once hid the torch² within."

¹ Sacred to Poseidon. For the custom observed there, cp. *Homeric Hymns* iii. 231 ff. ² The allusion is obscure.

HESIOD

35.

Herodian, On Peculiar Diction, p. 42. Ἡσίοδος
ἐν τρίτῳ (Καταλόγῳ)

νοῖθος δὲ ποδῶν ὑπὸ δουπος ὀρώρει.

36.

Apollonius Dyscolus,¹ *On the Pronoun*, p. 125.

σφὴν δ' αὐτοῖς μέγα πῆμα.

37.

Scholium on Apollonius Rhodius, Arg. i. 45. οὔτε
"Ὀμηρος οὔτε Ἡσίοδος . . . λέγουσι τὸν Ἴφικλον
σὺν τοῖς Ἀργοναύταις.

38.

"*Heracleides*,"² *Catant.* xix. p. 124. Κριός] οὗτος
ὁ Φρίξον διακομίσας καὶ Ἑλλήν· ἀφθιτος δὲ
ὦν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρὸς· εἶχε
δὲ χρυσὴν δορὰν, ὡς Ἡσίοδος καὶ Φερεκίδης
εἰρήκασιν.

39.

Scholium on Apollonius Rhodius, Arg. ii. 181.
πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις
Ῥοίαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῇ γ'
Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως
προέκρινεν.

Ib. παῖδας δὲ φησιν αὐτῷ γενέσθαι Ἡσίοδος
δαίον, Θυρὸν καὶ Μαρτυρῶν.

¹ Apollonius "the Crabbed" was a grammarian of Alexandria under Hadrian. He wrote largely on Grammar and Syntax.

CATALOGUES OF WOMEN AND EOIAE

35.

Hesiod in the third Catalogue writes :

" And a resounding thud of feet rose up."

36.

" And a great trouble to themselves."

37.

Neither Homer nor Hesiod speak of Iphiclus as amongst the Argonauts.

38.

The Ram. This it was that transported Phrixus and Helle. It was immortal and was given them by their mother Nephele, and had a golden fleece, as Hesiod and Pherecydes say.

39.

Hesiod in the Great Eoiae says that Phineus was blinded because he revealed to Phrixus the road ; but in the third Catalogue, because he preferred long life to sight.

Hesiod says he had two sons, Thynus and Mariandynus.

¹ 275-195 (?) B.C., mathematician, astronomer, scholar, and head of the library at Alexandria.

HESIOD

*Ephorus*¹ in *Strabo*, vii. 302. 'Ησιόδον δ' ἐν τῇ
καλουμένῃ γῆς περιόδῳ τὸν Φινέα ὑπὸ τῶν
'Αρπυιῶν ἄγεσθαι—

γλακτοφόνων ἐς γαῖαν ἀπήνας οἰκί' ἐχόντων.

40.

Strabo, vii. p. 300.

Αἰθιοπίας τε Λίγυς τε ἰδὲ Σκύθας ἱππημολγούς.

41.

Apollodorus, i. 9. 21. 6. διωκομένῳ δὲ τῶν 'Αρ-
πυιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τὸν Ἰόνιον
ποταμὸν ἐμπίπτει, ὅς νῦν ἀπ' ἐκείνης 'Αρπυς κα-
λεῖται· ταύτην δὲ οἱ μὲν Νικοθύην, οἱ δὲ 'Αελλό-
που καλοῦσιν. ἡ δὲ ἑτέρα καλουμένη 'Ωκυπέτη,
ὅς δὲ ὄνιοι 'Ωκυθύη ('Ησιόδος δὲ λέγει αὐτὴν
'Ωκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα
μέχρι 'Εχινίδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης
Στροφάδες καλοῦνται.

42.

Scholias on Apollonius Rhodius, Arg. ii. 297, 298.
ὅτι δὲ ἠϋξάντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες
λέγει καὶ 'Ησιόδος·

ἔθ' οἳ γ' εὐχέσθην Αἰνῆϊν ἐψιμέδοντι.

'Απολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς
περὶ Ζήτην Ἴριον λέγει, 'Ησιόδος δὲ 'Ερμῆν.

οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκληῖσθαι, καθὼς
ἐπιστραφέντες αὐτόθι ἠϋξάντο τῷ Διὶ καταλαβεῖν

¹ Of Cyme. He wrote a universal history covering the
period between the Dorian Migration and 340 B.C.

CATALOGUES OF WOMEN AND EOIAE

Hesiod, in the so-called Journey round the Earth, says that Phineus was brought by the Harpies "to the land of milk-feeders¹ who have waggons for houses."

40.

"The Aethiopians and Ligurians and mare-milking Scythians."

41.

As they were being pursued, one of the Harpies fell into the river Tigris, in Peloponnesus which is now called Harpys after her. Some call this one Nicothoe, and others Aellopus. The other who was called Ocypate, or as some say Ocynthoe (though Hesiod calls her Ocypus), fled down the Propontis and reached as far as to the Echinades islands which are now called because of her, Strophades (Turning Islands).

42.

Hesiod also says that those with Zetes² turned and prayed to Zeus:

"There they prayed to the lord of Aenos who reigns on high."

Apollonius indeed says it was Iris who made Zetes and his following turn away, but Hesiod says Hermes.

Others say (the islands) were called Strophades, because they turned there and prayed Zeus to seize

¹ i.e. the nomad Scythians, who are described by Herodotus as feeding on mares' milk and living in caravans.

² Zetes and Calais, sons of Boreas, who were amongst the Argonauts, delivered Phineus from the Harpies. The Strophades ("Islands of Turning") are here supposed to have been so called because the sons of Boreas were there turned back by Iris from pursuing the Harpies.

HESIOD

τὰς Ἀρπυίας. κατὰ δὲ Ἡσιόδου . . . οὐ κτείνονται.

43.

Philodemus,¹ *On Piety*, 10. οὐδ' Ἡσιόδῳ μή τις ἐγγεγῆ, θε . . . ἥ καὶ τῶν Κατουδαίων καὶ τῶν Πυγμαίων μνημονεύει.

44.

Strabo, i. p. 43. Ἡσιόδου δ' οἶκ ἄν τις αἰτιώσαιο ἄγροισιν Ἡμίκκυας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

45.

Scholias on *Apollonius Rhodius*, *Arg.* iv. 284. Ἡσιόδου δὲ διὰ Φήσιδος αὐτοῦς (τοὺς Ἀργεῖαυτας) εἰσπεπλευκέναι λέγει.

Id. iv. 259. Ἡσιόδου δὲ . . . διὰ τοῦ Ὀκεανοῦ . . . ἔλθεῖν αὐτοὺς εἰς Λιβύην καὶ βαστάσαιτες τὴν Ἀργῶ εἰς τὸ ἡμέτερον πέλαγος γενέσθαι.

46.

Id. iii. 311. φησὶ δὲ Ἀπολλώνιος Ἡσιόδῳ ἐπόμενος ἐπὶ τοῦ ἄρματος τοῦ Ἥλιου εἰς τὴν κατὰ Τυρρητίαν κειμένην νῆσον τὴν Κίρην ἐλθεῖν. Ἐσπερίαν δὲ αὐτὴν εἶπεν, ἐπεὶ πρὸς δυσμὰς κεῖται.

47.

Scholias on *Apollonius Rhodius*, *Arg.* iv. 892. ἠκολαίωθ' Ἡσιόδῳ οὕτως ὀνομάζοντι τὴν νῆσον τῶν Σειρήνων—

νῆσον ἐς Ἀνθεμίσσαν, ἵνα σφίσι δῶκε Κροταίων. ὀνόματα δὲ αὐτῶν, Θελξιόπη ἢ Θελξινόη, Μολπή, Ἀγλαόφωνος.

¹ *See* *Erasmian philology*, ii. 36 n.c.

CATALOGUES OF WOMEN AND FOIAE

the Harpies. But according to Hesiod . . . they were not killed.

43.

Nor let anyone mock at Hesiod who mentions . . . or even the Trogloodytes and the Pygmies.

44.

No one would accuse Hesiod of ignorance though he speaks of the Half-dog people and the Great-Headed people and the Pygmies.

45.

But Hesiod says they (the Argonauts) had sailed in through the Phasis.

But Hesiod (says) . . . they came through the Ocean to Libya, and so, carrying the Argo, reached our sea.

46.

Apollonius, following Hesiod, says that Circe came to the island over against Tyrrhenia on the chariot of the Sun. And he called it Hesperian, because it lies towards the west.

47.

He (Apollonius) followed Hesiod who thus names the island of the Sirens:

"To the island Anthemoessa (Flowery) which the son of Cronos gave them."

And their names are Thelxiope or Thelxinoe, Molpe and Aglaophonus.¹

¹ "Charming-with-her-voice" (or "Charming-the-mind"), "Song," and "Lovely-sounding."

HESIOD

Schol. on Homer, Od. xii. 168. ἐντεῦθεν Ἡσίοδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἔφη.

48.

Schol. on Homer, Od. i. 85. τὴν μὲν γὰρ Ὀγυγίαν ἐντὸς εἶναι πρὸς ἑσπέραν, τὴν δὲ Ὀγυλίαν κατὰ Κρήτην Ἡσίοδος φησι κεῖσθαι.

[πέν]τον δ' Ὀγύλιον ἢ δ' Ὀγυλίην νῆσον.

49.

Id. Od. vii. 51. Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν.

50.

Schol. on Pindar, Ol. x. 46.

τὴν δ' Ἀμαρυγκίδης Ἰπποστράτος, ὅς τις Ἀρης, Φικτέος ἀγλαὸς υἱός, Ἐπειῶν ὄρχαμος ἀνδρῶν . . .

51.

Apollodorus i. 8. 4. 1. Ἀλθαίας δὲ ἀποθανούσης ἔφημεν Οἶνεὺς Περίβοιαν τὴν Ἰπποκλίου. ταύτην δὲ . . . Ἡσίοδος . . . ἐξ Ὀλέου τῆς Ἀχαΐας, ἐφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαρυγκέως, Ἰπποκλίου τὸν πατέρα πέμψαι πρὸς Οἶνεα πόρρω τῆς Ἑλλάδος ὄντα ἐντειλάμενον ἀποκτεῖναι.

ἔσκε δ' Ὀλεΐην πέτρην ποταμοῖο παρ' ὅχθας εὐρύης Πείριοιο.

52.

Diodorus¹ v. 81. ἦν δ' ὁ Μακαρεὺς υἱὸς μὲν Κρινάκου τοῦ Διός, ὡς φησιν Ἡσίοδος . . . , κατοικῶν δ' ἐν Ὀλέῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαΐας καλουμένης.

¹ Diodorus Siculus, fl. 8 B.C., author of an universal history ending with Caesar's Gallic Wars.

CATALOGUES OF WOMEN AND EOIAE

Hence Hesiod said that they charmed even the winds.

48.

Hesiod says that Ogygia is within towards the west, but Ogylia lies over against Crete: ". . . the Ogylian sea and . . . the island Ogylia."

49.

Hesiod regarded Arete as the sister of Alcinous.

50.

Her Hippostratus (did wed), a scion of Ares, the splendid son of Phryetes, of the line of Amaryncees, leader of the Epeians.

51.

When Althea was dead, Oeneus married Periboea, the daughter of Hipponoüs. Hesiod says that she was seduced by Hippostratus the son of Amaryncees and that her father Hipponoüs sent her from Olenus in Achaëa to Oeneus because he was far away from Hellas, bidding him kill her.

"She used to dwell on the cliff of Olenus by the banks of wide Peirus."

52.

Macareus was a son of Crinaeus the son of Zeus as Hesiod says . . . and dwelt in Olenus in the country then called Ionian, but now Achæan.

HERIOD

53.

Schol. on Pindar, Nem. iii. 21. περὶ τῶν Μυρμιδόνων Ἰσίοδος μὲν οὕτω φησὶν·

ἡ δ' ὑποκυσαμένη τέκεν Λιακὸν ἱππιοχάρμην.
αὐτὰρ ἐπεὶ ῥ' ἤβης πολυηράτου ἔκετο μέτρον,
μοῦνος ἰὼν ἤσχαλλε· πατήρ δ' ἀνδρῶν τε θεῶν
τε,

ἔσσοι ἔσαν μύρμηκες ἐπηράτου ἔνδοθι νήσου,
τοὺς ἀνδρας ποίησε βαθυζώνους τε γυναῖκας.
οἱ δὲ τοι πρῶτοι ζῶξαν νέας ἀμφιελίσσας,
πρῶτοι δ' ἰστί' ἔθεν νηὸς πτερὰ πομπούροιο,

54.

Polydorus v. 2.

Ἀιακίδας πολέμῳ κεχαρηέτας ἤντε δαιτί.

55.

Porphyrinus, Quaesit. Hom. ad Iliad. partim. p. 93.
συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε μιγῆναι οὐκ
ἐθελοῦσα, ἀλλ' οὐχ ὥσπερ Ἰσίοδος τὰ περὶ τοῦ
Πηλέως καὶ τῆς Ἀκίστου γυναικὸς διὰ μακρῶν
ἐπεξελθών.

56.

Schol. on Pindar, Nem. iv. 95.

ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν
καλὴν, ἣν οἱ ἔτευξε περίκλυτος Ἀμφιγυῆς,
ὥς τὴν μαστεύων εἰς κατὰ Πήλιον αἶψά
αἰψ' ὑπὸ Κενταύροις ὀρεσκόμοις δαμείη.

57.

*Vell. Herculan. (Papyrus from Herculaneum), 2nd
Collection, viii. 105.* ὁ δὲ τὰ Κύπρια ποιήσας Ἡρα
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CATALOGUES OF WOMEN AND EOLAE

53.

Concerning the Myrmidons Hesiod speaks thus :
" And she conceived and bare Aeacus, delighting in horses. Now when he came to the full measure of desired youth, he chafed at being alone. And the father of men and gods made all the ants that were in the lovely isle into men and wide-girdled women. These were the first who fitted with thwarts ships with curved sides, and the first who used sails, the wings of a sea-going ship."

54.

" The sons of Aeacus who rejoiced in battle as though a feast."

55.

He has indicated the shameful deed briefly by the phrase " to lie with her against her will," and not like Hesiod who recounts at length the story of Peleus and the wife of Aeacus.

56.

" And this seemed to him (Aeacus) in his mind the best plan ; to keep back himself, but to hide beyond guessing the beautiful knife which the very famous Iambe One had made for him, that in seeking it alone over steep Pelion, he (Peleus) might be slain forthwith by the mountain-bred Centaurs.

57.

The author of the *Cypria*¹ says that Thetis avoided

¹ The first epic in the "Trojan Cycle": like all ancient epics it was ascribed to Homer, but also, with more probability, to Stasinus of Cyprus.

HESIOD

χαριζομένην (Θέτιν) φεύγειν αὐτοῦ (Διὸς) τὸν γάμον Δία δὲ ὁμῶσαι χολωθέντα διότι θυγτρ συνοικίσει. καὶ παρ' Ἡσιόδῳ δὲ κεῖται τὸ παραπλήσιον.

58.

Strasbourg Greek Papyri 55 (2nd cent. A.D.).

Φθίην ἐξίκετο, μητέρα μίλων,
πολλὰ κ]τήματ' ἄγων ἐξ εὐρυχόρου Ἰαωλοῦ
Πηλεΐδης] Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν,
λαοῖσιν] δὲ ἰδοῦσιν ἀγαίετο θυμὸς ἅπασιν,
ὥς τε πύ]λιν ἀλάπαξεν ἐύκτιτον ὥς τ' ἐτέλεσσαν 5
ἡμερόεντα γέ]μον· καὶ τοῦτ' ἔπος εἶπαν ἅπαντες·

Ἴρις μάκαρ Αἰακίδῃ καὶ τετράκις, ὄλβιε Πηλεῦ,
ὅ τ' ἄλοχον πολύ]δωρον Ὀλύμπιος εὐρύοπα Ζεὺς
ἥπασεν ἠδὲ γάμον μ]άκαρες θεοὶ ἐξετέλεσαν,
ὅς τοῖσδ' ἐν μεγάρῳ ἱερὸν λέχος εἰσαναβαίνεις¹ 10
Νηρείδης· μῦλα δὴ σε πα]τήρ ποιήσε Κρονίων
ἐξοχον ἡρώων περὶ] τ' ἄλλων ἀλφειστάων
τιμῆντ' ἀνδρῶν, χθονὸς δ[σσοι καρ]πὸν ἔδουσιν.

59.

Origen, Against Celsus, iv. 79.

ξυναὶ γὰρ τότε δαῖτες ἔσαν, ξυνοὶ δὲ θόωκοι
ἀθανάτοισι θεοῖσι καταθυητοῖς τ' ἀνθρώποις.

60.

Scholias on Homer H. xvi. 175. . . . Ἡσιόδου καὶ
τῶν ἄλλων Πολυδώρην αὐτὴν (τὴν θυγατέρα τοῦ
Πηλεΐδης) καλούντων.

61.

Eusebius, Hist. Eccl. 112. 44 sq. ἰστέον δὲ ὅτι τὸν

¹ *Traces*: εἰσαναβαίνων, Strasbourg papyrus.

² Archbishop of Thessalonica 1175-1192 (?) A.D., author of commentaries on Pindar and on the *Iliad* and *Odyssey*.

CATALOGUES OF WOMEN AND EOIAE

wedlock with Zeus to please Hera; but that Zeus was angry and swore that she should mate with a mortal. Hesiod also has the like account.

58.

"Peleus the son of Aeacus, dear to the deathless gods, came to Phthia the mother of flocks, bringing great possessions from spacious Iolcus. And all the people envied him in their hearts seeing how he had sacked the well-built city, and accomplished his joyous marriage; and they all spake this word: 'Thrice, yea, four times blessed son of Aeacus, happy Peleus! For far-seeing Olympian Zeus has given you a wife with many gifts and the blessed gods have brought your marriage fully to pass, and in these halls you go up to the holy bed of a daughter of Nereus. Truly the father, the son of Cronos, made you very pre-eminent among heroes and honoured above other men who eat bread and consume the fruit of the ground.'"

59.¹

"For in common then were the banquets, and in common the seats of deathless gods and mortal men."

60.

... whereas Hesiod and the rest call her (Peleus' daughter) Polydora.

61.

It should be observed that the ancient narrative

¹ This fragment is placed by Spohn after *Works and Days* 120.

Πάτροκλον ἢ παλαιὰ ἱστορία καὶ συγγενῇ τῇ Ἀχιλλεὶ παραδίδωσι λέγουσα, ὅτι Ἡσίοδός φησι Μενoitιον, τὸν Πατρόκλου πατέρα, Πηλέως εἶναι ἀδελφόν, ὡς εἶναι αὐταγεφίους οὕτως ἀμφοτέρους ἀλλήλοις.

62.

Scholias on Pindar, Ol. x. 83. τιὼς γράφουσι Σῆρος Ἀλιρροθίου, οὐ μέμνηται Ἡσίοδος—

ἢ τοι ὁ μὲν Σῆρον καὶ Ἀλάξυγον, υἱέας ἑσθλαίης. ἦν δὲ ὁ Σῆρος τοῦ Ἀλιρροθίου τοῦ Περιήρους καὶ Ἀλκυόνης.

63.

*Pausanias*¹ ii. 26. 7. οἷτος ὁ χρῆσμός δηλοῖ μάλιστα οὐκ ὄντα Ἀσκληπιὸν Ἀρσινόης, ἀλλὰ Ἡσίοδον, ἢ τῶν τιὰ ἐμπεποιηκότων εἰς τὰ Ἡσιόδου, τὰ ἔπη συνθέντα εἰς τὴν Μεσσηνίων χάριν.

Scholias on Pindar, Pyth. iii. 14. οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος φασὶν αὐτὸν εἶναι. Ἀσκληπιάδης δὲ φησι τὴν Ἀρσινόην Λευκίππου εἶναι τοῦ Περιήρους, ἥς καὶ Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριώπης.

ἢ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιόν, ὄρχαμον ἀνδρῶν,

Φαίβῳ ὑποδμηθεῖσα, εὐπλόκαμόν τ' Ἐριώπειν.² καὶ Ἄρσινόης ὁμοίως.

Ἄρσινόη δὲ μιγεῖσα Διὸς καὶ Αἰγύος υἱῷ

τίκτ' Ἀσκληπιὸν υἱὸν ἀμύμονά τε κρατερόν τε.³

¹ A Greek of Asia Minor, author of the *Description of Greece* (on which he was still engaged in 173 A.D.).

² Wilamowitz thinks one or other of these citations belongs to the Catalogue.

CATALOGUES OF WOMEN AND BOIES

hands down the account that Patroclus was even a kinsman of Achilles ; for Hesiod says that Menoetius the father of Patroclus, was a brother of Peleus, so that in that case they were first cousins.

62.

Some write "Serus the son of Halirrhothius," whom Hesiod mentions: "He (begot) Serus and Alazyges, goodly sons." And Serus was the son of Halirrhothius Perieres' son, and of Aleyone.

63.

This oracle most clearly proves that Asclepius was not the son of Arsinoë, but that Hesiod or one of Hesiod's interpolators composed the verses to please the Messenians.

Some say (Asclepius) was the son of Arsinoë, others of Cornis. But Asclepiades says that Arsinoë was the daughter of Leucippus, Perieres' son, and that to her and Apollo Asclepius and a daughter, Eriopis, were born :

"And she bare in the palace Asclepius, leader of men, and Eriopis with the lovely hair, being subject in love to Phoebus "

And of Arsinoë likewise :

"And Arsinoë was joined with the son of Zeus and Leto and bare a son Asclepius, blameless and strong."

64.

Scholiasist on Hesiodi, Theogony, 142. πῶς γὰρ τοὺς αὐτοὺς (Κύκλωπας) θεοῖς ἐναλιγκίους λέγει καὶ ἐν τῷ τῶν Λευκιππίδων Καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνγρῆσθαι ποιεῖ;

65.

Scholiasist on Pindar, Ol. xi. 79.

Τιμάνδρην ἔχεμος θαλερὴν ποιήσατ' ἄκοιτιν.

66.

Scholiasist on Pindar, Nem. x. 150. ὁ μὲν Ἡσίοδος ἀμφυτέρους (Κάστορα καὶ Πολυδεύκη) Διὸς εἶναι γενεαλογεῖ.

Ἦ. ὁ μέντοι Ἡσίοδος οὔτε Λήδας οὔτε Νεμεσέως δίδωσι τὴν Ἑλένην, ἀλλὰ θυγατρὸς Ὀκεανοῦ καὶ Διός.

67.

Scholiasist on Euripides, Orestes 249. Στησίχορός φησιν, ὡς θύων τοῖς θεοῖς Τυνδαίρεως Ἀφροδίτης ἐπελάβετο, διὸ ὀργισθεῖσαν τὴν θεὸν διγύμους τε καὶ τριγύμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι . . . καὶ Ἡσίοδος δέ.

Τῇσιν δὲ φιλομειδῆς Ἀφροδίτη ἡγάσθη προσιδούσα, κακῇ δὲ σφ' ἐμβαλε φήμη. Τιμάνδρην μὲν ἔπειτ' ἔχεμον προλιποῦς' ἐβεβήκει,

ἔκετο δ' ἐς Φυλῆα, φίλον μακάρεσσι θεοῖσιν· ὥς δὲ Κλυταιμνήστρην προλιποῦς' Ἀγαμέμνονα δῖον

Αἰγίσθῳ παρέλετο καὶ εἴλετο χεῖρον' ἄκοίτην· ὥς δ' Ἑλένη ἥσχυε λέχος ξανθοῦ Μενελάου.

CATALOGUES OF WOMEN AND BOIÆ

64.

For how does he say that the same persons (the Cyclopes) were like the gods, and yet represent them as being destroyed by Apollo in the *Catalogue of the Daughters of Leucippus*?

65.

"Echemus made Timandra his luxom wife."

66.

Hesiod in giving their descent makes them (Castor and Polydeuces) both sons of Zeus.

Hesiod, however, makes Helen the child neither of Leda nor Nemesis, but of a daughter of Ocean and Zeus.

67.

Stesichorus says that while sacrificing to the gods Tyndareus forgot Aphrodite and that the goddess was angry and made his daughters twice and thrice wed and deserters of their husbands. . . . And Hesiod also says:

"And laughter-loving Aphrodite felt jealous when she looked on them and cast them into evil report. Then Timandra deserted Echemus and went and came to Phyleus, dear to the deathless gods; and even so Clytemnestra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus."

Μυᾶτο Φιλοκτῆ]της ἀγὸς ἀνδρῶν [αἰχμ]ητάων
]ης, πάντων ἀριδείκετ]ος ἀνδρῶν
 τοξάζεσθαι ἐκ]άς τε καὶ ἔγχει ὀξ[υέ]ητι.
 βῆ δ' ἐς Τυνδαρέ]ου λιπαρὴν πόλιν ε]ἵνεκα κοῦρης
 Ἀργείης ἢ εἰ]δος ἔχει χρυσείης Ἀφ[ροδί]της 5
 τὴν δ' . . . ἔτεκε]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἔχουσιν
 Ζηνὸς ἐν ἀγκούῃς καὶ Τυνδάρεω βασ[ιλῆ]ος
 μιχθείσ' ἐν λαμπ]ροῖσι δόμοις [κούρη] κυανῶπις
 Ὀκεανοῦ θυγάτηρ] μέγ' εἰπήρατον εἶδος ἔχουσα 10

τοσσαύτας δὲ γυναῖκας ἀμύμονα ἔργα ἰδυίας
 πάσας χρυσείας φιάλας ἐν χερσὶν ἔχουσας.
 καὶ νῦν κε δὴ Κίστωρ τε καὶ ὁ κρατερός Πολυ-
 δεύκης
 γαμβρὸν ποιήσαντο κατὰ κράτος· ἀλλ' Ἀγαμέ-
 μνων
 γαμβρὸς ἐὼν ἐμῶτο κασιγνήτῳ Μενελάῳ. 15
 Τίω δ' Ἀμφιαρόνῳ Ὀικλαῖδαν ἄνακτος
 ἐξ] Ἀρ[γ]εος ἐμῶντο μά[λ'] ἐγ]γύθεν· ἀλλ' ἄρα
 καὶ τοῖς
 βλίσ[σ]ε θεῶν [αἰδώς] μικίων νέ]μεσις τ' ἀν-
 θρώπων

ἀλλ' οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδῃσιν. 20

CATALOGUES OF WOMEN AND BOIAE

68.¹

" Philoctetes sought her, a leader of spear-men, , most famous of all men at shooting from afar and with the sharp spear. And he came to Tyndareus' bright city for the sake of the Argive maid who had the beauty of golden Aphrodite, and the sparkling eyes of the Graces; and the dark-faced daughter of Ocean, very lovely of form, bare her when she had shared the embraces of Zeus and the king Tyndareus in the bright palace

(And sought her to wife offering as gifts) and as many woman skilled in blameless arts, each holding a golden bowl in her hands. And truly Castor and strong Polydeuces would have made him² their brother perforce, but Agamemnon, being son-in-law to Tyndareus, wooed her for his brother Menelaus.

And the two sons of Amphiaras the lord, Oecleus' son, sought her to wife from Argos very near at hand; yet . . . fear of the blessed gods and the indignation of men caused them also to fall.

* * * *

but there was no deceitful dealing in the sons of Tyndareus.

¹ Lines 1-51 are from Berlin Papyri, 0730; lines 52-106 with B. 1-50 (and following fragments) are from Berlin Papyri 10560. A reference by Pausanias (iii. 24. 19) to ll. 100 ff. proves that the two fragments together come from the *Catalogue of Women*. The second book (the beginning of which is indicated after l. 100) can hardly be the second book of the *Catalogue* proper: possibly it should be assigned to the *Heiars*, which were sometimes treated as part of the *Catalogues*, and sometimes separated from it.

The remains of the thirty-seven lines following B. 50 in the Papyrus are too slight to admit of restoration.

² *sc.* the Suitor whose name is lost.

HESIOD

Ἐκ δ' Ἰθάκης ἐμνήτο Ὀδυσσῆος ἱερὴ ἰς,
 υἱὸς Λαέρταο πολύκροτα μήδεα εἰδώς.
 δῶρα μὲν οὐ ποτ' ἔπεμπε ταυσσφύρου εἵνεκα κούρης·
 ἦδ' ἐε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος
 ἡκῆσει· κτήνι γὰρ Ἀχαιῶν φέρτατος ἦεν 25
 ἀγγελίην δ' αἰεὶ Λακεδαιμονίᾳ προΐαλλε
 Κᾶσ[τ]ορ[ι] θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυ-
 δεύκει.
 μῶτο δ' [. ο]μος υἱὸς
 ἔε]δνα
]λ[έ]θητας 30

Κᾶστορι θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει
 ἰμείρων Ἑλένης πόσις ἔμμεναι ἠνυκόμοιο
 εἶδος οὔτι ἰδῶν, ἀλλ' ἄλλων μῦθον ἀκούων.
 Ἴε Φυλάκης δ' ἐμνήτο θυ' ἀνέρες ἔξοχ'
 ἄριστοι,
 υἱὸς τ' Ἰφίκλοιο Ποδάρκης Φυλακίδαο, 35
 ἦν τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος·
 ἄμφω δ' ἀγγελίην Λακεδαιμονίᾳ προΐαλλον
 Τυνδαρέου π[οτ]ί δῶμα δαΐφρονος Οἰβαλίδαο
 πολλὰ δ' ἔδει[α δίδου], μέγα γὰρ κλέος [ἔσκε γυ]-
 ναικός,
 χαλε 40
 χρῖσ

Ἀργείης Ἑλένης πόσις ἔμμενα[ι] ἠνυκόμοιο.
 Ἐκ δ' ἀρ' Ἀθηνέων μῶτο υἱὸς Π[ετεώ]ο Μενε-
 σθεύς,
 πολλὰ δ' ἔδνα δίδου· κειμήλια γὰρ μάλα πολλὰ

CATALOGUES OF WOMEN AND EOIAE

And from Ithaca the sacred might of Odysseus, Laertes' son, who knew many-fashioned wives, sought her to wife. He never sent gifts for the sake of the neat-ankled maid, for he knew in his heart that golden-haired Menelaus would win, since he was greatest of the Achaeans in possessions and was ever sending messages¹ to horse-taming Castor and prize-winning Polydeuces.

And . . . on's son sought her to wife (and brought) . . . bridal-gifts . . . cauldrons . . .

* * * *

to horse-taming Castor and prize-winning Polydeuces, desiring to be the husband of rich-haired Helen, though he had never seen her beauty, but because he heard the report of others.

And from Phylace two men of exceeding worth sought her to wife, Podarceus son of Iphiclus, Phylacus' son, and Actor's noble son, overhearing Protesilaus. Both of them kept sending messages to Lacedaemon, to the house of wise Tyndareus, Oebalus' son, and they offered many bridal-gifts, for great was the girl's renown, brazen . . . golden . . .

* * * *

(desiring) to be the husband of rich-haired Helen.

From Athens the son of Peteüs, Menestheus, sought her to wife, and offered many bridal-gifts; for he possessed very many stored treasures, gold and

¹ Wooing was by proxy; so Agamemnon wooed Helen for his brother Menelaus (ll. 14-15), and Idomeneus, who came in person and sent no deputy, is specially mentioned as an exception, and the reason for this—if the restoration printed in the text be right—is stated (ll. 60 ff.).

ἔκτητο, χρυσὸν τε λήβητιάς τ[ε] τρίποδας τε, 45
καλή, τὰ ρ' ἐνδοθι κειῦθε δόμοις [Πετεῶο ἄνακτος
οἷς μιν θυμὸς ἀνῆκεν ἐδιδάσ[ασθαι ἄκοιτιν
πλείστα παρόυσ'· ἐπεὶ α[ὕ] τιν' ἐέλλπετο φέρτερον
εἶναι

πάντων] ἡρώων κτήνεσσι τε δα[ύ]τιναις τε.
ἴκετο δ' Οἰβα]ιδιό¹ δόμοις κρατερός [Λυκο- 50
μήδης
εἰσὶν ἐκ Κρήτης Ἑλένης] ἐνεκ' ἠυκόμεοιο.

μνάτο· πλείστα δὲ δῶρα μετὰ ξαιθὸν Μενέλαον
μνηστήρων ἐδίδου· μάλα δ' ἤθελε ὄν κατὰ θυμὸν
Ἀργείης Ἑλένης πόσις ἔμμεναι ἠυκόμεοιο.

Αἴας δ' ἐκ Σαλαμῖνος ἀμύμητος πολεμιστῆς 55
μνάτο· δίδου δ' ἄρ' ἔδνα ἔροι]κότα, θαυματὰ ἔργα·
οἱ γὰρ ἔχον Τροίζῃνα καὶ ἀγχίαλον Ἐπίδανρον
νῆσόν τ' Αἴγναν Μάσητά τε κοῦροι Ἀχαιῶν
καὶ Μέγαρα σκίοεντα καὶ ὄφρυόεντα Κόρινθον
Ἑρμιόνην Ἀσίην τε παρέξ ἅλα νηισταώσας, 60
τῶν ἔφατ' εἰλίποδάς τε βῆας καὶ ἴφια μῆλα
συνελάσας δώσειν, ἐκέκαστο γὰρ ἔγχει μακρῷ.

Αὐτὰρ ἀπ' Εἰβοίης Ἑλεφήνωρ, ὄρχαμος ἀνδρῶν,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων
μνάτο· πλείστα δὲ δῶρα δίδου· μάλα δ' [ἤθελε 65
θυμῷ

Ἀργείης Ἑλένης πόσις ἔμμενα[ι ἠυκόμεοιο.
ἴκε Κρήτης δ' ἐμνάτο μέγα σθένος] Ἴδομῆενος,
Δευκαλίδης Μίνως ἀγακλειστοῖο γ[εν]έ[θλη,
οὐδέ τινα μνηστήρα μετώγγελλον ἀλλ[ον] ἔπεμψεν,
ἀλλ' αὐτὸς σὺν νηὶ πολυκλήιδι μελαίῃη 70

¹ Hecles, Berlin Papyrus.

CATALOGUES OF WOMEN AND EOIAE

cauldrons and tripods, fine things which lay hid in the house of the lord Peteos, and with them his heart urged him to win his bride by giving more gifts than any other; for he thought that no one of all the heroes would surpass him in possessions and gifts.

There came also by ship from Crete to the house of the son of Oebalus strong Lycomedes for rich-haired Helen's sake.

* * * *

sought her to wife. And after golden-haired Menelaus he offered the greatest gifts of all the suitors, and very much he desired in his heart to be the husband of Argive Helen with the rich hair.

And from Salamis Atias, blanceless warrior, sought her to wife, and offered fitting gifts, even wonderful deeds; for he said that he would drive together and give the shambling oxen and strong sheep of all those who lived in Træzen and Epidaurus near the sea, and in the island of Aegina and in Mases, sons of the Achæans, and shadowy Megara and frowning Corinthus, and Hermione and Asine which lie along the sea: for he was famous with the long spear.

But from Eubœa Elephenor, leader of men, the son of Chalcodon, prince of the bold Alantes, sought her to wife. And he offered very many gifts, and greatly he desired in his heart to be the husband of rich-haired Helen.

And from Crete the mighty Idomenæus sought her to wife, Deucalion's son, offspring of renowned Minos. He sent no one to woo her in his place, but came himself in his black ship of many thwarts over the

HESIOD

βῆ ὑπὲρ Ὀγυλίου πόντου διὰ κύμα κελαϊνὸν
 Τυνδαρίου ποτὶ δῶμα δαίφρονος, ὅφρα [ἴδοιτο
 Ἀ]ρ[χ]αίην· Ἐλείην, μὴδ' ἄλλος¹ οἱ κατὰ[γοιτο
 κούρη, τῆς κ]λέα πᾶσαν ἐπὶ χθόνα διὰν ἵκανε.

Ἰκετο δ' ἐνυσσίῳ Ζηνὸς μέγα [μηδομένοιο

75

(Thirteen lines lost.)

Τυνδάρεος δὲ ἀναξ, ὅποσοι κ[ί]ον] εἵνεκα κούρης,
 οὔτ' ἀπέπεμψε ἐκάν] οὔτ' [αἰθ'] ἔλε [δῶρο]ν ἐκά-
 [στου·

80

πάντας δὲ μνηστῆρας ἀπῆτεν ὄρκ[ια πιστὰ
 ὀμνύμεκαί τ' ἐκέλευσε καὶ [ἀκρή]τῳ ἀ[ρά]σθαι
 σπονδῆ, μὴ τιν' ἐτ' ἄλλον ἄνευ ἔθεν ἄλλα π[ί]νεσθαι
 ἀμφὶ γάμῳ κούρης εὐ[ω]λ[έ]νον· ὅς κεν ἀνδρῶν
 αὐτὸς ἔλοιτο βίῃ νέμεσιν τ' ἀποθεῖτο καὶ αἰδῶ,

95

τὸν μέτα πάντας ἀνωγεν ἀολλέας ὀρμηθῆναι
 ποιῆν τισόμενοις. τοὶ δ' ἀπτερέως ἐπίθοντο
 ἐλπίομενοι τελείν πάντες γάμον· ἀλλ' ἄ[μα πάντας
 Ἀτρεΐδης [νίκησε]ν ἀρηΐφίλος Μενέλαος

πλεῖστα πορών· Χείρων δ' ἐνὶ Πηλίοι ὑλήεντι

100

Πηλεΐδην ἐκόμιζε πόδας ταχὺν ἔξοχον ἀνδρῶν,
 παῖδ' ἐτ' εἴοιτ'· οὐ γάρ κεν ἀρηΐφίλος Μενέλαος
 νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἀνθρώπων
 μνηστεύων Ἐλείην, εἴ μιν κίχε παρθένον οὔσαν
 οἶκαδε νοστήσας ἐκ Πηλίου ὠκὺς Ἀχιλλεύς.

105

ἀλλ' ἄρα τὴν πρὶν γ' ἔσχευ ἀρηΐφίλος Μενέλαος.

B

Ἡ τέκεν Ἑρμῖον καλλίσφυρον ἐν μεγάροισιν
 ἄελπτον. πάντες δὲ θεοὶ δίχ' α θυμὸν ἔβουτο
 ἐξ ἑρίδας· δὴ γὰρ τότε μῆδετο θέσκελα ἔργα

¹ αλλος εἴη ακ Παρυγῆς.

CATALOGUES OF WOMEN AND EOIAE

Ogylian sea across the dark wave to the home of wise Tyndareus, to see Argive Helen and that no one else should bring back for him the girl whose renown spread all over the holy earth.

And at the prompting of Zeus the all-wise came.

* * * *

But of all who came for the maid's sake, the lord Tyndareus sent none away, nor yet received the gift of any, but asked of all the suitors sure oaths, and bade them swear and vow with unmixed libations that no one else henceforth should do aught apart from him as touching the marriage of the maid with shapely arms; but if any man should cast off fear and reverence and take her by force, he bade all the others together follow after and make him pay the penalty. And they, each of them hoping to accomplish his marriage, obeyed him without wavering. But warlike Menelaus, the son of Atreus, prevailed against them all together, because he gave the greatest gifts.

But Chiron was tending the son of Peleus, swift-footed Achilles, pre-eminent among men, on woody Pelion; for he was still a boy. For neither warlike Menelaus nor any other of men on earth would have prevailed in suit for Helen, if fleet Achilles had found her unwed. But, as it was, warlike Menelaus won her before.

II.¹

And she (Helen) bare neat-ankled Hermione in the palace, a child unlooked for.

Now all the gods were divided through strife; for

¹ The Papyrus here marks the beginning of a second book, possibly of the *Odyssey*. The passage (ll. 2-56) probably led up to an account of the Trojan (and Trojan?) war, in which,

HESIOD

Ζεὺς ὑψιβρεμέτης, μεῖξαι κατ' ἀπείρουα γαῖαν
 τυρβασίας, ἥδη δὲ γένος μερύπων ἀνθρώπων 5
 πολλὸν αἰστώσαι σπεῦδε, πρόφασιν μὲν ὀλέσσαι
 ψυχὰς ἡμιθέω[ν ἵνα μὴ δειλῶσι βροτοῖσιν
 τέκνα θεῶν μιγῇ, μόρον ὃφ' ἑταλμοῖσιν ὄρωντα,
 ἀλλ' οἳ μὲν μάκαρες [καὶ ἐς ὕστερον] ὥς τὸ πάρος
 περ
 χωρὶς ἀπ' ἀνθρώπων [βίωσαν κα]ὶ ἦθε' ἔχουσιν. 10
 τ[οῖς δέ] μάλ' [ἀθα]νάτ[ων τε καὶ ἐκ] θνητῶν
 ἀνθρώπων
 [γυναιμένοις ἐπέθηκε πόμον τε κ]αὶ ἄλγος ἐπ' ἄλγעי
 Ζεῖ[ς ἦρ]ως ἔκερσε
 (Two lines missing.) 15
 μηδέ τις ἀνδρῶν
 ιηῶν τε] μελαινώων ἐπι βαίῃ
 χερσίν τε β]ίῃφι τε φέρτατος εἶναι
]ε καταθνητῶν ἀνθρώπων
 ὅσσα τ' ἔην ὅσα τ' ἔστι καὶ ὀππύσα μέλλει 20
 ἔσεσθαι
 πᾶσι θεμιστεύων μίγ]α μῆδεται ἠδὲ γεραίρει
 βουλὰς πατρὸς ἐοῖο], Διὸς νεφεληγερέταο·
 οὐ γάρ τις σάφα ἤδε'] ὅτι φρύσσασθαι ἔμελλεν
 οὔτε θ[εῶν μακάρων οὔτε θνητῶν ἀνθρώπων 25
 παμπ]όλλας Ἀΐδην κεφαλὰς ἀπὸ χαλκῇ ἰάψει
 ἀνδρῶν ἡρώων ἐνὶ δημοτῇτι πεσόντων.
 ἀλλ' οὐπω τότε πατὴρ ἐπησθάνετο φρενὸς ὁρμήν,
 οἶα τε κῆρ' ἀλκείωντες σφιτέροισι τέκεσσι
 τέρποντ' ἀνθρώποι· πραπίδων[δ'] ἐπετέρπετ' ἔρωῃ
 πατὴρ ἐρισθηνέος μεγάλ' ἀνδράσι μηδομένοιο. 30
 Πολλὰ δ' ἀπὸ βλαστῶν δένδρων ἀμύοντα
 χαμᾶζε

CATALOGUES OF WOMEN AND EOIAE

at that very time Zeus who thunders on high was meditating marvellous deeds, even to mingle storm and tempest over the boundless earth, and already he was hastening to make an utter end of the race of mortal men, declaring that he would destroy the lives of the demi-gods, that the children of the gods should not mate with wretched mortals, seeing their fate with their own eyes; but that the blessed gods henceforth even as aforetime should have their living and their habitations apart from men. But on those who were born of immortals and of mankind verily Zeus laid toil and sorrow upon sorrow.

* * *

nor any one of men . . . should go upon black ships . . . to be strongest in the might of his hands . . . of mortal men declaring to all those things that were, and those that are, and those that shall be, he brings to pass and glorifies the counsels of his father Zeus who drives the clouds. For no one, either of the blessed gods or of mortal men, knew surely that he would contrive through the sword to send to Hades full many a one of heroes fallen in strife. But at that time he knew not as yet the intent of his father's mind, and how men delight in protecting their children from doom. And he delighted in the desire of his mighty father's heart who rules powerfully over men.

From stately trees the fair leaves fell in abundance according to *Works and Days* 161-166, the Race of Heroes perished. The opening of the *Cypria* is somewhat similar. Somewhere in the fragmentary lines 13-19 a son of Zeus—almost certainly Apollo—was introduced, though for what purpose is not clear. With l. 31 the destruction of men (ep. ll. 4-5) by storms which spoil his crops begins: the remaining verses are parenthetical, describing the snake "which begets its young in the spring season."

HESIOD

χεύετο καλὰ πέτῃλα, ῥέεσκε δὲ καρπὸς ἔραζε
 πνείοντος Βορέας περιζαμενὸς Διὸς αἴσῃ·
 ἔξεσκεν δὲ θάλασσα, τρόμεεσκε δὲ πᾶντ' ἀπὸ τοιοῦ,
 τρύξεσκεν δὲ μένος βρότεον, μινύθεσκε δὲ καρπὸς 35
 ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἄτριχος οὔρεσι τέκτει
 γαίης ἐν κευθμῶνι τρίτῳ ἔτει τρία τέκνα.
 ἔαρο]ς μὲν κατ' ὄρος καὶ ἀνὰ δρυμὰ πικρὰ καὶ
 ὕλην

νόσφι]ν ἀλυσκάζων καὶ ἀπεχθαίρων πάτον ἀνδρῶν
 ἄγκισ καὶ κνημοὺς καταΐναιται ὕληντας· 40
 χιμῶνος δ' ἐπιόντος ὑπὸ [χθονὶ πυκνῷ ἐν ἄντρῳ
 κεῖται πόλλ' ἐπιεσσάμενος ἐβριθηλέα (?) φύλλα,
 δεινὸς ὄφης κατὰ γῶτα δα[φνοὺς στίγμασιν αἰνοῖς.
 ἀλλὰ μιν ὕβριστήν τε καὶ [ἄγριον, οὐ τι φαταῖον,
 κῆλα Διὸς δαμνᾷ· φῆ [45
 ψυχὴ τοῦ γ' οἷα καταλείπεται ἐν χθονὶ δέγ.
 ἦ δ' ἀμφ' αὐτόχυτον θαλίμην τρέξουσα ποτᾶται
 ἡβαιήν· ἐπὶ θ' ἱρὰ κατὰ χθ[ωνὸς εὐρυοδείης
 εἰσιν ἁμαυρωθεῖσα ποθ[ί
 κεῖται δὲ 50

(Traces of 37 following lines.)

69.

Tzetzes,¹ *Exeg. Hom.* 68. 19 n. ὁ Ἀγαμέμνων,
 ὁμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Ἀι-
 σχύλον Πλεισθένης υἱοῦ Ἀτρέως παῖδες νομί-
 ζονται . . . κατὰ δὲ Ἡσίοδον . . . Ἀτρέως καὶ
 Ἀφρότης Πλεισθένης. Πλεισθένης δὲ καὶ Κλεόλ-
 λας τῆς Διάντος Ἀγαμέμνων, Μενέλαος καὶ
 Ἀναξιβία.

¹ c. 1110-1180 A.D. His chief work was a poem, *Chiliasika*, in acrostichal verse of nearly 13,000 lines.

CATALOGUES OF WOMEN AND BOIAE

dance fluttering down to the ground, and the fruit fell to the ground because Boreas blew very fiercely at the behest of Zeus; the deep seethed and all things trembled at his blast: the strength of mankind consumed away and the fruit failed in the season of spring, at that time when the Hairless One¹ in a secret place in the mountains gets three young every three years. In spring he dwells upon the mountain among tangled thickets and brushwood, keeping afar from and hating the path of men, in the glens and wooded glades. But when winter comes on, he lies in a close cave beneath the earth and covers himself with piles of luxuriant leaves, a dread serpent whose back is speckled with awful spots.

But when he becomes violent and fierce unspeakably, the arrows of Zeus lay him low. . . . Only his soul is left on the holy earth, and that sits gibbering about a small unformed den. And it comes cufebled to sacrifices beneath the broad-pathed earth . . . and it lies"

69.

Agamemnon and Menelaus likewise according to Hesiod and Aeschylus are regarded as the sons of Pleisthenes, Atreus' son. And according to Hesiod, Pleisthenes was a son of Atreus and Aërope, and Agamemnon, Menelaus and Anaxibia were the children of Pleisthenes and Cleolla the daughter of Dias.

¹ i.e. the snake; as in *Works and Days* 524, the "Boreless One" is the cuttle-fish.

HESIOD

70.

Laurentian Scholiast on Sophocles' Electra 539.

ἡ τέκεθ' Ἑρμιόνην δουρικλειτῇ Μενελάῳ
ὀπλότατον δ' ἔτεκεν Νικόστρατον ὄζον Ἄρης.

71.

Ρωμαϊκῆς, i. 43. 1. οἶδ' αὖ δὲ Ἡσίοδον ποιήσαντα
ἐν Καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθαρεῖν,
γνώμη δὲ Ἀρτέμιδος ἑκατὴν εἶναι.

72.

Eustathius, Hom. 13. 44. vii. ἦν δέ, φασι, Βαύτης
ἱὸς Ποσειδῶνος, ὡς Ἡσίοδος ἐν Καταλόγῳ.

73.

Ρωμαϊκῆς, ii. 6. 5. . . . Ἡσίοδος . . . ἐποίησεν
ὡς Ἐρεχθίδας εἴη Σικυῶν.

74.

Plato, Minos, p. 320. v.

ὃς βασιλεύτατος ἔσκε καταθηγῶν βασιλῶν
καὶ πλείστων ἤμασσε περικτιόνων ἀνθρώπων
Ζητὸς ἔχων σκῆπτρον· τῷ καὶ πολέων βασίλευεν.

75.

Περικλῆς,¹ ἐπ' Εὐρυγύῃ ἀγῶν. Μελησαγόρας
τὸν Ἀνδρόγεον Εὐρυγύην εἰρῆσθαί φησι τὸν
Μίνως, ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον
Ἀθήνησιν ἐν τῷ Κεραμεικῷ. καὶ Ἡσίοδος

Εὐρυγύης δ' ἔτι κοῦρος Ἀθηναίων ἱερέων.

¹ Of Alexandria. He lived in the 5th century, and compiled a Greek Lexicon.

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70.

"And she (Helen) bare to Menelaus, famous with the spear, Hermione and her youngest-born, Nicostratus, a scion of Ares."

71.

I know that Hesiod in the *Catalogue of Women* represented that Iphigeneia was not killed but, by the will of Artemis, became Hecate.¹

72.

Butes, it is said,² was a son of Poseidon: so Hesiod in the *Catalogue*.

73.

Hesiod represented Sicyon as the son of Erechtheus.

74.

"(Minos) who was most kingly of mortal kings and reigned over very many people dwelling round about, holding the sceptre of Zeus wherewith he ruled many."

75.

The athletic contest in memory of Eurygyes. Melesagoras says that Androgeos the son of Minos was called Eurygyes, and that a contest in his honour is held near his tomb at Athens in the Ceramicus. And Hesiod writes:

"And Eurygyes,³ while yet a lad in holy Athens . . ."

¹ According to this account Iphigeneia was carried by Artemis to the Tauric Chersonese (the Crimea). The Tauri (Herodotus iv. 103) identified their maiden-goddess with Iphigeneia: but Euripides (*Iph. in Tauris*) makes her merely priestess of the goddess.

² For his murder Minos exacted a yearly tribute of boys and girls, to be devoured by the Minotaur, from the Athenians.

HESIOD

76.

Pindarich, Thucyd. 20. πολλοὶ δὲ λόγοι . . . περὶ τῆς Ἀριάδης . . . ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρώτωνος ἐτέρας.—

δεινὸς γὰρ μιν ἔπειρεν ἔρος Πανοπηίδος Αἰγλης. τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἡσιόδου Πεισίστρατον ἐξελεῖν φησιν Ἡρέας ὁ Μεγαρεύς.

Athenaenae, xiii. 557 A. Ἡσιόδος ἐέ φησιν καὶ Ἴππην καὶ Αἰγλὴν (τὸν Θησέα νομίμως γῆμαι).

77.

Straabo, ix. p. 393. Κυχρείδης ὄφεις ὅν φησιν Ἡσιόδος τραφέετα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ Ἐυρυλόχου λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν πῆν Δήμητρα εἰς Ἐλευσίνα καὶ γενέσθαι ταύτης ἀμφέπολον.

78.

Argument I. to the Shield of Hercules. Ἀπολλώνιος δὲ ὁ Ῥόδιος . . . φησὶν αὐτοῦ (Ἡσιόδου) εἶναι ἐκ τε τοῦ χαρακτήρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὕρίσκειν ἡμιοχοῦντα Ἡρακλεῖ.

79.

Schol. on Soph. Trach. 266.

ἡ δ' ὑποκυσαμένη καλλιζωνος Στρατονίκη
Ἐυρυτον ἐν μεγάροισιν ἐγείνατο φίλτατον υἱόν·
τοῦ δ' υἱεὺς ἐγένοντο Διδαίω τε Κλυτίος τε
Τοξεύς τ' ἀντίθεος ἰδὲ Ἴφίτος, ὄξος Ἄρῃος·
τοὺς δὲ μεθ' ὀπλοτάτην τέκετο ξανθὴν Ἰόλειαν
Ἀντιόπη κρέλousa παλαιοῦ Ναυβολίδαο.

¹ Of Naucratis. His *Deipnosophistae* ("Dinner at Dinner") is an encyclopaedia of miscellaneous topics in the form of a dialogue. His date is c. 230 A.D.

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76.

There are many tales . . . about Ariadne . . . , how that she was deserted by Theseus for love of another woman :

"For strong love for Aegle the daughter of Panopeus overpowered him."

For Heras of Megara says that Peisistratus removed this verse from the works of Hesiod.

But Hesiod says that Theseus wedded both Hippe and Aegle lawfully.

77.

The snake of Cychreus : Hesiod says that it was brought up by Cychreus, and was driven out by Eurylochus as defiling the island, but that Demeter received it into Eleusis, and that it became her attendant.

78.

But Apollonius of Rhodes says that it (the *Shield of Heracles*) is Hesiod's both from the general character of the work and from the fact that in the *Catalogue* we again find Iolaus as charioteer of Heracles.

79.

"And fair-girdled Stratonice conceived and bare in the palace Eurytus her well-loved son. Of him sprang sons, Didaeon and Clytus and god-like Toxus and Iphitus, a scion of Ares. And after these Antiope the queen, daughter of the aged son of Naubolus, bare her youngest child, golden-haired Iolea."

HERSIOD

80.

Herodian.

ἦ τέκεν Ἀυτόλυκόν τε Φιλάμμορά τε κλυτὸν αὐδὴν

Etymologicum Magnum.

ὅτι κε χερσὶ λάβεσκει, αἰδέλα πάντα τίθισκει.

81.

Apollonius, Hom. Lexicon.

Αἴπυτος αὖ τέκετο Τλησήμερα Πειρίβοόν τε.

82.

Strabo vii. p. 322.

ἦ τοι γὰρ Ἀοκρὸς Ἀελέων ἡγήσατο λαῶν,
τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μῆδεα εἰδὼς
λεκτοὺς ἐκ γαίης λᾶας¹ πόρε Δευκαλίωνι.
ἐκ δὲ λίθων ἐγένοντο βροτοὶ λαοὶ ἐξ καλεῦντο.

83.

Patzsch, Schol. in Esch. Pind. 126.

Ἴλέα, τὸν ῥ' ἐφίλησε ἀναξ Διὸς υἱὸς Ἀπόλλων
καὶ οἱ τοῦτ' ἐνόμην' ὄνομ' ἔμμεναι, οὐνεκα νύμφην
εὐρόμενος Ἴλεων μίχθη ἐρατῇ φιλότῃ
ἡματι τῷ ὅτε τείχος ἐνδμήτοιο πόλης
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων.

84.

Scholias on Homer, Od. xi. 326. Κλυμένη Μινίου
τοῦ Ποσειδῶνος καὶ Ἐυρυανίσσης τῆς Ἐπέρ-
φαντος γαμηθεῖσα Φυλάκῃ τῷ Δηίοισις Ἰφικλον
τίκτει ποδώκη παῖδα. τοῦτον λέγεται διὰ τὴν τῶν

¹ Heyne: ἀλάτ, Villoison: ἀλέου, Strabo. Line 4 (quoted by Scholiast on Pindar, Ol. ix. 48) was added by Herk to Strabo's citation.

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80.

"Who bore Autolyceus and Philammon, famous in speech . . . All things that he (Autolyceus) took in his hands, he made to disappear."

81.

"Aepytus again, begot Theseus and Peirithous."

82.

"For Loeris truly was leader of the Telegian people, whom Zeus the Son of Cronos, whose wisdom is unfailing, gave to Deucalion, stones gathered out of the earth. So out of stones mortal men were made, and they were called people."¹

83.

" . . . Ilcus whom the lord Apollo, son of Zeus, loved. And he named him by this name, because he found a nymph complaisant² and was joined with her in sweet love, on that day when Poseidon and Apollo raised high the wall of the well-built city."

84.

Clymene the daughter of Minyas the son of Poseidon and of Euryanassa, Hyperphes' daughter, was wedded to Phylacus the son of Demon, and bore Iphiclus, a boy fleet of foot. It is said of him that

¹ There is a fancied connection between λίθας (stones) and λαός (people). The reference is to the stones which Deucalion and Pyrrha transformed into men and women after the Flood.

² Hestathius identifies Ilcus with Oileus, father of Aias. Here again there is fanciful etymology, 'Ilcus' being similar to ἱκεύς (complaisant, gracious).

HESIOD

παύων ἀρετὴν συναμύλλασθαι τοῖς ἀνέμοις, ἐπὶ τε
τῶν ἀσταχύων ἐιέρχεσθαι . . . ἡ δὲ ἱστορία παρ'
Ἡσιόδου

ἄκρον ἐπ' ἀνθερίκων καρπὸν θίεν οὐδὲ κατέκλα,
ἀλλ' ἐπὶ πυραμύων ἀθέρων δρομιάσκε πόδεσσι
καὶ οὐ σινέσκετο καρπὸν.

85.

Chesterleoneus,¹ i. 123, 22 π.

ἡ δὲ Θόαν τέκεν υἱόν.

86.

Eustathius, *Hom.* 1623. 44. τὸν δὲ Μάρωνα . . .
οὐ τὸν πατέρα Ἐνάνθην Ἡσιόδου Οἰνοπίωνός,
φασιν, ἱστορεῖ υἱοῦ Διονύσου.

87.

Athenaeus x. 428 π, α.

οἶα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.
ᾧσσις ἄδην πίνῃ, οἶκος δέ οἱ ἐπλετο μάργος,
σὺν δὲ πόδας χεῖράς τε δάει γλῶσσάν τε νόον τε
δεσμοῖς ἀφραίστοισιν φιλεῖ δὲ ἑ μαλθακὸς ὕπνος.

88.

Strabo ix. p. 442.

Ἡ οἷα Διδύμους ἱεροὺς καίεντα κολωνοὺς
Δωτίῳ ἐν πεδίῳ πολυβότρυος ἄντ' Ἀμύριοι
κίψατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμήης.

89.

Schol. on Pindar, Pyth. iii. 48.

τῷ μὲν ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς
Πυθῶ ἐς ἡγαθέην, φράσσειν δ' ἄρα ἔργ' αἰδέηλα

¹ c. 660 A.D., a lecturer and grammarian of Constantinople.

CATALOGUES OF WOMEN AND EOIAE

through his power of running he could race the winds and could move along upon the ears of corn¹ . . . The tale is in *Hesiod* :

"He would run over the fruit of the asphodel and not break it ; nay, he would run with his feet upon wheaten ears and not hurt the fruit."

85.

"And she bare a son *Thous*."

86.

Maro,² whose father, it is said, *Hesiod* relates to have been *Euanthes* the son of *Oenopion*, the son of *Dionysus*.

87.

"Such gifts as *Dionysus* gave to men, a joy and a sorrow both. Who ever drinks to fullness, in him wine becomes violent and binds together his hands and feet, his tongue also and his wits with fetters unspeakable : and soft sleep embraces him."

88.

"Or like her (*Coronis*) who lived by the holy *Twin Hills* in the plain of *Dotium* over against *Amyrus* rich in grapes, and washed her feet in the *Boebian* lake, a maid unwed."

89.

"To him, then, there came a messenger from the sacred feast to goodly *Pytho*, a crow,³ and he told

¹ Imitated by *Vergil*, *Aen.* vii. 808, describing *Canilla*.

² Priest of *Apollo*, and, according to *Homer*, discoverer of wine. *Maronea* in *Thrace* is said to have been called after him.

³ The crow was originally white, but was turned black by *Apollo* in his anger at the news brought by the bird.

Φοίβῳ ἀκερσοκόμῃ ὅτι Ἰσχυς ἔγημε Κόρωνιν
Εἰλατίδης, Φλεγύας διωγνῆταιο θυγάτρα.

90.

Athenagoras, Petition for the Christians, 29.
περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μὲν—

πατὴρ δ' ἀνδρῶν τε θεῶν τε
χώσατ', ἀπ' Οὐλύμποῦ δὲ βαλὼν ψολόεντι
κεραυνῷ
ἔκτανε Λητοῖδην, Φοίβῳ σὲν θυμὸν ὀρίαν.

91.

Philodemus, On Pity, 34. Ἡσίοδος δέ (λέγει τὸν
Ἀπόλλωνα) . . . μέλλειν μὲν εἰς τὸν Τάρταρον
ὑπὸ τοῦ Διὸς ἐμβληθῆναι, τῆς Λητοῦς δ' ἰκετευ-
σάσης, ἀνδρὶ θητεῦσαι.

92.

Schol. on Pindar, Pyth. ix. 6.

Ἡ οἷη Φθίῃ Χαρίτων ἄπο κάλλος ἔχουσα
Πηνειοῦ παρ' ὕδαρ καλὴ ναίεσκε Κυρήνη.

93.

Servius on Vergil, Georg. i. 14. Aristaeum in-
vocat, id est, Apollinis et Cyrenae filium, quem
Hesiodus dicit Apollinem pastorem.

94.

Scholias on Vergil, Georg. iv. 361.

at illum

Curvata in montis faciem circumstetit unda.
Hunc versum ex Hesiodi Gynaecum transtulit.

* A philosopher of Athens under Hadrian and Antoninus.
He became a Christian and wrote a defense of the Christians
addressed to Antoninus Pius.

CATALOGUES OF WOMEN AND EOIAE

unshorn Phoebus of secret deeds, that Ischys son of Elatus had wedded Coronis the daughter of Phlegyas of birth divine.

90.

Concerning Asclepius Hesiod says: "And the father of men and gods was wrath, and from Olympus he smote the son of Leto with a lurid thunderbolt and killed him, arousing the anger of Phoebus."

91.

But Hesiod (says that Apollo) would have been cast by Zeus into Tartarus¹; but Leto interceded for him, and he became bondman to a mortal.

92.

"Or like her, beautiful Cyrene, who dwelt in Phthia by the water of Penens and had the beauty of the Graces."

93.

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls "the shepherd Apollo."²

94.

"But the water stood all round him, bowed into the semblance of a mountain."

This verse he has taken over from Hesiod's *Catalogue of Women*.

¹ Zeus slew Asclepius (fr. 90) because of his success as a healer, and Apollo in revenge killed the Cyclopes (fr. 64). In punishment Apollo was forced to serve Admetus as herdsman. (Cp. Euripides, *Alceste*, 1-8.)

² For Cyrene and Aristaeus, cp. Vergil, *Georgics*, iv. 315 ff.

HESIOD

95.

Schol. on Homer, *Iliad* ii. 469.

Ἡ οἴην Ἑρῆν Βοιωτὴν ἔτρεφε κόρυν.

96.

Palaeographus,¹ c. 42. περὶ Ζήθου καὶ Ἀμφίονος·
ιστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάρα τὸ
τείχος τῶν Θηβῶν ἐτείχισαν.

97.

Schol. on Soph. *Trach.* 1167.

Ἔστι τις Ἑλλοπὴ πολυλήμος ἥδ' ἐυλείμων,
ἀφνειή μῆλοισι καὶ εἰλιπέδεσσι βόεσσιν·
ἐν δ' ἀνδρες καίουσιν πολύρρητες πολυβοῦται
πολλοὶ ἀπειρέσιοι, φῦλα θνητῶν ἀνθρώπων
ἐνθα δὲ Δωδώνη τις ἐπ' ἐσχατῇ πεπόλισται·
τὴν δὲ Ζεὺς ἐφίλησε καὶ ὣν χρηστήριον εἶναι
τίμιον ἀνθρώποις . . .

. . . καὶ ὦν δ' ἐν πυθμῇ φηγοῦ·
εἴθεν ἐπιχθόνιοι μαντήια πάντα φέρονται,
ὅς δ' ἡ κεῖθι μολὼν θεὸν ἄμβροτον ἐξερεΐσῃ
δῶρα φέρων τ' ἔλθῃσι σὺν αἰωνοῖς ἀγαθοῖσιν.

98.

Berlin Papyrus, No. 9777.²

ἰσμήνη . . . θνητῶν δὲ γε τίς κεν ἀνέτλη
ἔγχει μάρνασθαι καὶ ἐναντίον ὀρμηθῆναι,
πλὴν γ' Ἡρακλῆος μεγαλήτορος Ἀλκαίοιο;
αὔτεσι αὖτ' ἠρήφιλος κρατερός Μελιάγρος
ξανθοκόμης [Οἰνῆος ἰδ' Ἀλθαΐης φίλος υἱός·
τοῦ καὶ ἀπ' ὀφθ[αλμῶν ἀπελάμπετο θεσπιδὰς πῦρ
γοργῶν· ὑψηλῇ δέ ποτ' ἐν Καλυδῶνι δάμασσε

¹ A writer on mythology of uncertain date.

² The fragment is part of a leaf from a papyrus book of the 4th century A.D.

CATALOGUES OF WOMEN AND EOIAE

95.

"Or like her (Antiope) whom Boeotian Hyria nurtured as a maid."

96.

Of Zethus and Amphion. Hesiod and some others relate that they built the walls of Thebes by playing on the lyre.

97.

"There is a land Ellopia with much glebe and rich meadows, and rich in flocks and shambling kine. There dwell men who have many sheep and many oxen, and they are in number past telling, tribes of mortal men. And there upon its border is built a city, Dodona¹; and Zeus loved it and (appointed) it to be his oracle, revered by men . . . And they (the doves) lived in the hollow of an oak. From them men of earth carry away all kinds of prophecy,—whosoever fares to that spot and questions the deathless god, and comes bringing gifts with good omens."

98.

" . . . strife . . . Of mortals who would have dared to fight him with the spear and charge against him, save only Heracles, the great-hearted offspring of Alceus? Such an one was (?) strong Meleager loved of Ares, the golden-haired, dear son of Oeneus and Althaea. From his fierce eyes there shone forth portentous fire: and once in high Calydon he slew the destroying beast, the fierce wild

¹ In Epirus. The oracle was first consulted by Demodion and Pyrrha after the Flood. Later writers say that the god responded in the rustling of leaves in the oaks for which the place was famous.

HESIOD

θῆρ' ὁ[λεὸν χλοῦσιν σὺν ἄγριοις ἀργιόδοιτα.
 οὔτε τις ἐν πολέμῳ [αὐτ' αἰνῇ δημοτῇτι
 ἔτλη ἐς αὐτὰ ἰδ[ὼν σχεδὸν ἐλθέμεν οὔδ' ἐμάχεσθαι 10
 ἀνδρῶν ἡρώων, ὅπότε' [ἐν προμάχοισι φανείη
 ἀλλ' ὑπ' Ἀπόλλωνος χερ[σὶν βέλεσιν τ' ἐδαμίσθη
 μαρνάμενος Κοῖ[ρησιν ὑπὲρ Καλυδῶνος ἱρανῆς.
 τοῖς δ' ἄλλοις Ὀινῆ[ι τέκεν, Πορθάονος υἱῷ,
 Φηρέα θ' ἱππόδαμον Ἀγέλαόν τ' ἔξοχον ἄλλων 15
 Τοξέα τε Κλύμενάν τε καὶ ἀντίθεον Περίφαντα
 Γύργην τ' ἠύκομον [καὶ ἐπίφρονα Δηιάνειραν,
 ἣ τέχ' ὑποδμηθεῖσα βίη Ἡρακληεῖη
 Ἔλλον καὶ Γλήμων καὶ [Κτήσιππον καὶ Ὀδίτην
 τοὺς τέκε, καὶ δευ[τὴν ἐν αἰδρείῃσιν ἔρεξε 20
 ὁππότε φαρμακῶεν.
 λῶπ[ος] κῆ[ρα μέλαιναν ἔχον

99A.

Schol. on Homer, Iliad. xxiii. 679. καὶ Ἡσίοδος
 δὲ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος, Ἀργεῖαν
 τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδεῖαν
 τοῦ Οἰδιπόδου.

99.

Papiri greci e latini, No. 131 (2nd-3rd century).¹
 τῷ δ' ἔτεκ' ἐν μεμύροις] Ἀλκμῶνα π[οιμέ]να
 λα[ῶν].
 τὸν ῥ' ὑπὲρ Ἀργείους Καδμηίδες ἐλκεσίπε[πλοι,

¹ Most of the smaller restorations appear in the original
 publication, but the larger are new: those last are highly
 conjectural, there being no definite clue to the general sense.

CATALOGUES OF WOMEN AND EOIAE

boar with gleaming tusks. In war and in dread strife no man of the heroes dared to face him and to approach and fight with him when he appeared in the forefront. But he was slain by the hands and arrows of Apollo,¹ while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Perithaon's son; horse-taming Phieros, and Agelaus surpassing all others, Toxus and Clymenus and godlike Periphas, and rich-haired Gorga and wise Deianeira, who was subject in love to mighty Heracles and bare him Hyllus and Glonus and Ctesippus and Odites. These she bare and in ignorance she did a fearful thing: when (she had received) . . . the poisoned robe that held black doom . . ."

99A.

And yet Hesiod says that after he had died in Thebes, Argelia the daughter of Adrastus together with others (cp. frag. 99) came to the lamentation over Oedipus.

99.²

And (Briphyle) bare in the palace Alcmæon,³ shepherd of the people, to Amphiaræus. Him (Am-

¹ According to Homer and later writers Meleager wasted away when his mother Althaea burned the brand on which his life depended, because he had slain her brothers in the dispute for the hide of the Calydonian boar. (Cp. *Baruch* *Hides*, *Osé* v. 136 ff.)

² The fragment probably belongs to the *Catalogues* proper rather than to the *Æiæ*; but, as its position is uncertain, it may conveniently be associated with Frags. 99A and the *Shield of Heracles*.

³ Alcmæon (who took part in the second of the two heroic Theban expeditions) is perhaps mentioned only incidentally as the son of Amphiaræus, who seems to be clearly indicated in ll. 7-8, and whose story occupies ll. 5-10. At l. 11 the subject changes and Electryon is introduced as father of Alcmæon.

HESIOD

ὄμματα τ' εὖ μεγε]θές τε δέμας εἰσάοντα ἰδοῦ[σαι,
 ἀμφιέποντα] ταφὰς πολυκηδέον 'Οἰδιπύ[δαο,
 θαύμασαν . . .] . . . σκουκ . . . τινουπο . . .]οῖ[. . . 6
 τῷ δὲ ποτ' εἰς Θῆβα]ς Δαναοὶ θεράποντες Ἀρη[ος
 ἔσποιθ' ὡς κε . . .] Πολυνείκει κῆφος¹ [ἄροιτο.
 εὐ δὲ καὶ εἰδότα περ] Ζηνὸς παρὰ θέσφατα [πάντα
 γαῖα χανούσά ἐ τηλοῦ] ἀπ' Ἀλφειοῦ βαθυδί[νεω
 κάππιε σὺν θ' ἵππ]οισι καὶ ἄρμασι κολλητ[οῖσι. 10
 Γῆμεν δ' Ἥλεκτρύων] Πέλοπος περικαλλέα
 [κούρην
 γείνατο δ' ἐν μεγάροισιν] ὁμὸν λέχες εἰσαναβ[αίνων
 Περσείδης] ἥρῳα καὶ αἰχμητὴν περ [λέοντα
 . . .] Φυλονομὸν τε Κελαυνία τ' Ἀμ[φίμαχόν τε
 . . .] τε καὶ Εὐρύβιον κλειτόν τε [. . . 15
 τοὺς πάντας] Τάφιοι ναυσίκλυτοι ἐξενά[ριξαν
 βοῶσιν ἐπ' εἰλι]πόδεσσιν, ἐλεῖν α[. . .] κα[. . .
 . . . νῆ]εσσιν ἐπ' εὐρέα νῶτα θα[λάσσης
 Ἀλκμήη δ' ἄρα] μούνη [ἐλείπ]ετο χάρμα γο[ρεῦσιν
 . . .] . . . κα[ὶ Ἥλ]εκτρυών[η² . . . 20
 ἡ τέχ' ὑποδμηθεῖσα] κ[ελαι]νεφεῖ Κρο[νίωνι

·100.

*Argument to the Shield of Hercules, i. της Ἀσπίδος
 ἡ ἀρχὴ ἐν τῷ τετάρτῳ Καταλόγῳ φέρεται μέχρι
 στίχων ν' καὶ ς'.*

¹ παρὰ (?) original publication.

² For scansion cf. *Shield*, ll. 16, 82.

CATALOGUES OF WOMEN AND EOIAE

phirants) did the Cadmean (Theban) women with trailing robes admire when they saw face to face his eyes and well-grown frame, as he was busied about the burying of Oedipus, the man of many woes. . . . Once the Danaï, servants of Ares, followed him to Thebes, to win renown . . . for Polynices. But, though well he knew from Zeus all things ordained, the earth yawned and swallowed him up with his horses and jointed chariot, far from deep-eddying Alpheus.

But Electryon married the all-beauteous daughter of Pelops and, going up into one bed with her, the son of Perseus begat . . . and Phylomachus and Celoneus and Amphimachus and . . . and Eurybius and famous . . . All these the Taphians, famous shipmen, slew in fight for oxen with shambling hoofs, . . . in ships across the sea's wide back. So Alcmene alone was left to delight her parents . . . and the daughter of Electryon . . . who was subject in love to the dark-clouded son of Cronos and here (famous Heracles).

100.

The beginning of the *Shield* as far as the 56th verse is current in the fourth *Catalogue*.

ΗΣΙΟΔΟΥ ΛΣΠΙΣ

Ἡ οἷη προλιποῦσα δόμους καὶ πατρίδα γαῖαν
 ἦλθεν εἰς Θήβας μετ' ἀρήιον Ἀμφιτρύωνα
 Ἀλκμήη, θυγάτηρ λαοσσόου Ἠλεκτρύωνος·
 ἦ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων
 εἶδει τε μεγέθει τε νόον γε μὲν οὐ τις ἔριζε 5
 τάων, ἅς θιηται θνητοῖς τέκον εὐνηθεῖσαι.
 τῆς καὶ ἀπὸ κρήθεν βλεφάρων τ' ἀπο κυανεάων
 τοῖον ἄηθ' εἶόν τε πολυχρύσου Ἀφροδίτης.
 ἦ δὲ καὶ ὥς κατὰ θυμὸν ἔδν τίεσκεν ἀκοίτην,
 ὥς οὐ πώ τις ἔτισε γυναικῶν θηλυτεράων 10
 ἦ μὲν οἱ πατέρ' ἐσθλὸν ἀπέκταγε ἱφὶ δαμίσσας,
 χωσάμενος περὶ βουσί· λιπὼν δ' ὃ γε πατρίδα
 γαῖαν

εἰς Θήβας ἐκέτευσε φερεσσακίας Καδμείους.
 εἰθ' ὃ γε δῶματ' εἵαιε σὺν αἰδοίῃ παρακοίτι
 νόσφιν ἄτερ φιλότῃτος ἐφιμέρου, οὐδέ οἱ ἦεν 15
 πρὶν λεχέων ἐπιβῆναι ἐνσφύρον Ἠλεκτρυώνης,
 πρὶν γε φύον τίσαιτο κασιγνήτων μεγαθύμων
 ἦς ἀλόχου, μαλερῷ δὲ καταφλίξαι πυρὶ κώμας
 ἀνδρῶν ἡρώων Ἰαφίων ἰδὲ Ἰηλεβοάων.
 τῶς ἰ γὰρ οἱ δέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἦσαν 20
 τῶν ὃ γ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅττι τάχιστα
 ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
 τῷ δ' ἄμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
 Βοιωτὰὶ πλῆξιπποι, ὑπὲρ σακίων πνείοντες,
 Λοκροὶ τ' ἀγχέμαχοι καὶ Φωκῆες μεγάλθυμοι 25
 ἔσποντ'· ἦρχε δὲ τοῖσιν εὖς πάις Ἀλκαῖοιο
 κυδίστων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε

¹ Λ: 61, MSS.

SHIELD OF HERACLES

HESIOD'S SHIELD OF HERACLES

On like her who left home and country and came to Thebes, following warlike Amphitryon,—even Alceon, the daughter of Electryon, gatherer of the people. She surpassed the tribe of womankind in beauty and in height; and in wisdom none vied with her of those whom mortal women hate of union with mortal men. Her face and her dark eyes wasted such charm as comes from golden Aphrodite. And she so honoured her husband in her heart as none of womankind did before her. Verily he had slain her noble father violently when he was angry about oxen; so he left his own country and came to Thebes and was suppliant to the shield-carrying men of Cadmus. There he dwelt with his modest wife without the joys of love, nor might he go in unto the neat-ankled daughter of Electryon until he had avenged the death of his wife's great-hearted brothers and utterly burned with blazing fire the villages of the hermes, the Taphians and Teleboans; for this thing was laid upon him, and the gods were witnesses to it. And he feared their anger, and hastened to perform the great task to which Zeus had bound him. With him went the horse-driving Boeotians, breathing above their shields, and the Locrians who fight hand to hand, and the gallant Phocians eager for war and battle. And the noble son of Aleneus led them, rejoicing in his lust.

But the father of men and gods was forming

ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὥς ῥα θεοῖσιν
 ἀνδράσι τ' ἀλφειστῆσιν ἀρής ἀλκτῆρα φυτεύσαι.
 ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων, 30
 ἱμείρων φιλότητος ἐυζώνοιο γυναικός,
 ἐκκύχιος· τάχα δ' ἴξε Τυφάονιον· τόθεν αὖτις
 Φίλικιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.
 ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
 αὐτῇ μὲν γὰρ νυκτὶ ταινυσφύρου Ἥλεκτρυώνης 35
 εὐνῇ καὶ φιλότητι μύγῃ, τέλεσεν δ' ἄρ' ἐέλδωρ·
 αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
 ἐκτελέσας μέγα ἔργον ἀφίκετο οὐδὲ δόμονδε.
 οὐδ' ὁ γ' ἐπὶ ὁμῶας καὶ ποιμένας ἀγροιώτας
 ὦρτ' ἵέναι, πρὶν γ' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς· 40
 τοίος γὰρ κραδίην πόθος αἶνυτο ποιμένα λαῶν.
 ὥς δ' ὅτ' ἀνὴρ ἀσπαστὸν ἵπεκπροφύγῃ κακότητα
 νοῦσου ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
 ὥς ῥα τὸτ' Ἀμφιτρύων χαλεπὸν πένον ἐκτο-
 λυπεύσας
 ἀσπασίως τε φίλως τε ἰδὼν δόμον εἰσαφίκαεν. 45
 παυνύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι
 τερπόμενος θύροισι πολυχρύσου Ἀφροδίτης.
 ἦ δὲ θεῶν δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστη
 Θήβῃ ἐν ἐπταπύλῳ διδυμάοις γέλιντο παῖδες,
 οὐ καὶ ὅμ' ἀφροϊόντες· κασιγνήτω γε μὲν ἦσθην· 50
 τὸν μὲν χειροτερον, τὸν δ' αὖ μέγ' ἀμείνωνα φῶτα,
 δεινὸν τε κρατερόν τε, βίην Ἡρακληεῖν·
 τὸν μὲν ὑποδμηθεῖσα κελαίνεφί· Κρονίῳι,
 τὸν δ' ἄρα Ἴφικλῆα δορυσσώφ' Ἀμφιτρύωνι,
 κεκριμένην γενεήν· τὸν μὲν βροτῶ ἀνδρὶ μιγεῖσα, 55
 τὸν δὲ Διὶ Κρονίῳι, θεῶν σημάντορι πάντων.

¹ λαοσσός, KLM.

SHIELD OF HERACLES

another scheme in his heart, to beget one to defend against destruction gods and men who eat bread. So he arose from Olympus by night pondering guile in the deep of his heart, and yearned for the love of the well-girded woman. Quickly he came to Typhæonism, and from there again wise Zeus went on and trod the highest peak of Phicium¹; there he sat and planned marvellous things in his heart. So in one night Zeus shared the bed and love of the neat-ankled daughter of Electryon and fulfilled his desire; and in the same night Amphitryon, gatherer of the people, the glorious hero, came to his house when he had ended his great task. He hastened not to go to his bondmen and shepherds afield, but first went in unto his wife; such desire took hold on the shepherd of the people. And as a man who has escaped joyfully from misery, whether of sore disease or cruel bondage, so then did Amphitryon, when he had wound up all his heavy task, come glad and welcome to his home. And all night long he lay with his modest wife, delighting in the gifts of golden Aphrodite. And she, being subject in love to a god and to a man exceeding goodly, brought forth twin sons in seven-gated Thebe. Though they were brothers, these were not of one spirit; for one was weaker but the other a far better man, one terrible and strong, the mighty Hemeles. Him she bare through the embrace of the son of Cronos lord of dark clouds and the other, Iphicles, of Amphitryon the spear-wielder—offspring distinct, this one of union with a mortal man, but that other of union with Zeus, leader of all the gods.

¹ A mountain peak near Thebes which took its name from the Sphinx (called in *Theog.* 326-47).

Ὅς καὶ Κύκνον ἔπεφνεν, Ἀρητιῶδην μεγάλθυμον.
 εὔρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
 αὐτὸν καὶ πατέρα θν' Ἀρην, ἄατον πολέμοιο,
 τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἰθομένοιο, 60
 ἑσταῖτ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὤκεις ἵπποι
 νύσσοντες χηλῆσι, κύνας δέ σφ' ἀμφιδεδῆει
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσσὶν ἵππων.
 ἄρματα δ' εὐπαίητα καὶ ἄντιγες ἀμφαράβιζον
 ἵππων ἱεμένων· κεχάρητο δὲ Κύκνος ἀμύμων, 65
 ἐλπόμενος Διὸς νῖδον ἀρήμιον ἡνίοχόν τε
 χαλκῇ δηιώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
 ἀλλὰ οἱ εὐχολέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
 αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακλεΐην.
 πᾶν δ' ἄλσας καὶ βωμὸς Ἀπόλλωνος Παγασαίου 70
 λάμπειν ὑπὸ δειναίῳ θεοῦ τευχέων τε καὶ αὐτοῦ·
 πῦρ δ' ὥς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνου
 ἔτλη θυητὸς ἐὼν κατεναντίον ὀρμηθῆναι
 πλὴν γ' Ἡρακλῆος καὶ κυδαλίμου Ἰόλαιον;
 κείμενος γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι 75
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσι.
 ὃς ῥα τάθ' ἡνίοχον προσέφη κρατερὸν Ἰόλαον·
 Ἥρωις ὦ Ἰύλαε, βροτῶν πολὺ φίλτατε πάντων,
 ἦ τε μέγ' ἀθανάτους μάκαραν, τοὶ Ὀλυμπον
 ἔχουσιν,
 ἦλινεν Ἀμφιτρύων, ὅτ' εὐστέφανον ποτὶ Θήβην 80
 ἦλθε λιπὼν Τίρυνθα,¹ θυκτίμενον πτολίεθρον,
 κτείνας Ἥλεκτρύωνα βοδὴν ἔκτε· εὐρυμετίππων
 ἔκετο δ' ἐς Κρείοντα καὶ Ἠνίοχην τανύπεπλον,
 οἳ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρεῖχαν,
 ἦ ἄκη ὅσθ' ἱκέτηςσι, τίον δέ ἐ² κηράβι μᾶλλον. 85

¹ M: τίρυνθ', GHI: Τίρυνθον, ποσσὶ MSS.: τίρυνθον, H.

² Bankes: ἐκ γὰρ, GHI: δ' ἐκ, other MSS.

SHIELD OF HERACLES

And he slew Cyneus, the gallant son of Ares. For he found him in the close of his-shooting Apollo, him and his father Ares, never sated with war. Their armour shone like a flame of blazing fire as they two stood in their car: their swift horses struck the earth and pawed it with their hoofs, and the dust rose like smoke about them, pounded by the chariot wheels and the horses' hoofs, while the well-made chariot and its rails rattled around them as the horses plunged. And blameless Cyneus was glad, for he looked to slay the warlike son of Zeus and his charioteer with the sword, and to strip off their splendid armour. But Phœbus Apollo would not listen to his wants, for he himself had stirred up mighty Heracles against him. And all the grove and altar of Pagasæan Apollo flamed because of the dread god and because of his arms; for his eyes flashed as with fire. What mortal man would have dared to meet him face to face save Heracles and glorious Iolaus? For great was their strength and unconquerable were the arms which grew from their shoulders on their strong limbs. Then Heracles spake to his charioteer strong Iolaus:

"O hero Iolaus, best beloved of all men, truly Amphitryon shined deeply against the blessed gods who dwell on Olympus when he came to sweet-crowned Thebe and left Tiryns, the well-built citadel, because he slew Electryon for the sake of his wide-browed oxen. Then he came to Creon and long-ruled Eniocha, who received him kindly and gave him all fitting things, as is due to suppliants, and honoured him in their hearts even more. And he

ζῶε δ' ἀγαλλόμενος σὺν ἐνσφύρῳ Ἡλεκτρυόνῃ,
 ἢ ἀλόχῳ· τάχα δ' ἄρμυς ἐπιπλομένων ἐνιαυτῶν
 γεινόμεθ' οὔτε φῦνι ἐναλίγκιοι οὔτε κῆρυμα,
 σὺς τε πατήρ καὶ ἐγὼ· τοῦ μὲν φρένας ἐξέλετο
 Ζεὺς,

ὅς προλιπὼν σφέτερόν τε δόμον σφετέρους τε
 τοκῆας

(10)

ᾧχετο, τιμήσων ἀλιτήμενον Εὐρύσθῃα,
 σχέτλιος· ἢ που πολλὰ μετεστεραχίζει¹ ὀπίσσω
 ἦν ἄτην ὀχέων· ἢ δ' οὐ παλινάγρετός ἐστιν.
 αὐτὰρ ἐμοὶ ὀπίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.

ὦ φίλος, ἀλλὰ σὺ θάσσον ἐχ' ἥνια φοινικέεντα ἵππων
 ᾠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ᾠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδέσας κτύπον Ἄρεος ἀνδροφύνοιο,
 ὅς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος
 Φοῖβου Ἀπέλλωνος, ἐκατηβελίταο αἰακτός·
 ἢ μὴν καὶ κρατερός περ ἰὼν ἅταται πολέμοιο.

(110)

Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος
 ἦθεϊ, ἢ μῖλα δὴ τι πατήρ ἀνδρῶν τε θεῶν τε
 τιμᾷ σὴν κεφαλὴν καὶ ταύρους Εὐνοσύγαιος,
 ὃς Θήβης κρήδεμνον ἔχει ρύεταί τε πόλιν·
 οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
 σὰς ἐς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
 ἀλλ' ἄγε δύσσευ τεύχε' ἄρῃα, ὅφρα τάχιστα
 εἰσφρουὺς ἐμπελάσαντες Ἀρηός θ' ἡμέτερόν τε
 μαρτώμεσθ', ἐπεὶ οὐ τοι ἀτάρβητον Διὸς υἱὸν
 οἶδ' Ἰφικλείδην δαιδίζεταί, ἀλλὰ μιν οἶω
 φεύξεσθαι δύο παῖδας ἀμύμονες Ἀλκείδασ,
 οἳ δὴ σφίι σχεδὸν εἰσι, λιλαιόμειοι πολέμοιο
 φυλόπιδι στήσαι, τὰ σφιν πολὺ φίλτερα θοοίης.

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¹ BCDF: ἔχων, other MSS.

SHIELD OF HERACLES

lived joyfully with his wife the neat-ankled daughter of Electryon : and presently, while the years rolled on, we were born, unlike in body as in mind, even your father and I. From him Zeus took away sense, so that he left his home and his parents and went to do honour to the wicked Eurythous—unhappy man ! Deeply indeed did he grieve afterwards in bearing the burden of his own mad folly ; but that cannot be taken back. But on me fate laid heavy tasks.

" Yet, come, friend, quickly take the red-dyed reins of the swift horses and raise high courage in your heart and guide the swift chariot and strong fleet-footed horses straight on. Have no secret fear at the noise of man-slaying Ares who now rages shouting about the holy grove of Phœbus Apollo, the lord who shoots from afar. Surely, strong though he be, he shall have enough of war."

And blameless Iolaus answered him again : " Good friend, truly the father of men and gods greatly honours your head and the bull-like Earth-Shaker also, who keeps Thebe's veil of walls and guards the city,—so great and strong is this fellow they bring into your hands that you may win great glory. But come, put on your arms of war that with all speed we may bring the car of Ares and our own together and fight ; for he shall not frighten the dauntless son of Zeus, nor yet the son of Iphiclus : rather I think he will flee before the two sons of blameless Alcides who are near him and eager to raise the war cry for battle ; for this they love better than a feast."

- Ἄγε φάτο· μείδῃσεν δὲ βίη Ἰρακλήειη 115
 θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·
 καί μιν ἁμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἦρως δὲ Ἰόλαε, ἐιστρεφέν, αὐκίτι τηλαῷ
 ὁσμήνῃ τρηχεῖα· σὺ δ' ὡς πάρος ἦσθα θαλάρων,
 ὥς καὶ νῦν μέγαν ἵππον Ἀρίονα κυανοχαίτην 120
 πάντῃ ἀναστρωφῶν καὶ ἀρηγέμεν, ὥς κε δύνηται.
 Ἄγε εἰπὼν κρημίδας ὀρειχίλλοιο φασινού,
 Ἥφαίστου κλυτὰ δῶρα, περὶ κνήμῃσιν ἔθηκεν·
 δεύτερον αὖ θάωρηκα περὶ στήθεσσιν ἔδυνε
 καλὸν χρύσειον πολυδαίδαλον, ὃν οἱ ἔδωκε 125
 Παλλὰς Ἀθηναίη, κούρη Διός, ὅππότε ἔμελλε
 τὸ πρῶτον στοιόεσθαι ἐφορμήσεσθαι ἀέθλων.
 θήκατο δ' ἄμφ' ὤμοισιν ἁρῆς ἀλκτῆρα σιδήρου
 ξεινὸς ἀνὴρ· καί τινι δὲ περὶ στήθεσσι φαρέτρην
 καββίειεν ἐξόπιθεν· πολλοὶ δ' ἐντοσθεν ὀιστοὶ 130
 βιγνηλαί, θανάτοιο λαβιφθόγγοιο δοτῆρες.
 πρὶσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,
 μέσσοι δὲ ξεινοί, περιμήκεις, υἱτάρ ὅπισθε
 κέρφιοιο φλογύαιο καλυπτόμενοι πτερόγεσσιν.
 εἶλετο δ' ὁ θριμον ἐγχεσθ, ἀκυχμένον αἶθοπι
 χαλκῷ, 135
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτῶν ἔθηκε,
 θαυδαλέην ἀδάμαντος, ἐπὶ κρατάφοις ἀραρυῖαν,
 ἦν Ἐριτα κάρη Ἰρακλήος θέοιο.
 Χερσὶ γε μὴν σάκος εἶλε παναίολον, οὐδέ τις
 αὐτὸ
 οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι. 140
 πᾶν μὲν γὰρ κύκλοι τιτάνῳ λευκῷ τ' ἐλέφαντι
 ἡλέκτρῳ θ' ὑπολαμπές ἦν χρυσῷ τε φασινῷ

¹ Περσέωνι : ἦσαν δ' δ', MSS.

SHIELD OF HERACLES

So he said. And mighty Heracles was glad in heart and smiled, for the other's words pleased him well, and he answered him with winged words :

" O hero Iolaus, heaven-sprung, now is rough battle hard at hand. But, as you have shown your skill at other times, so now also wheel the great black-maned horse Arion about every way, and help me as you may be able."

So he said, and put upon his legs greaves of shining bronze, the splendid gift of Hephaestus. Next he fastened about his breast a fine golden breast-plate, curiously wrought, which Pallas Athene the daughter of Zeus had given him when first he was about to set out upon his grievous labours. Over his shoulders the fierce warrior put the steel that saves men from doom, and across his breast he slung behind him a hollow quiver. Within it were many chilling arrows, dealers of death which makes speech forgotten : in front they had death, and trickled with tears ; their shafts were smooth and very long ; and their butts were covered with feathers of a brown eagle. And he took his strong spear, pointed with shining bronze, and on his valiant head set a well-made helm of adamant, cunningly wrought, which fitted closely on the temples ; and that guarded the head of god-like Heracles.

In his hands he took his shield, all glittering : no one ever broke it with a blow or crushed it. And a wonder it was to see ; for its whole orb was a-shimmer with enamel and white ivory and electrum, and it glowed with shining gold ; and there were

λαμπόμενοι, κυίνου δὲ διὰ πτύχες ἡλήλαιντο.
 ἐν μέσσοι δ' ἀδάμαντος¹ ἔην Φόβος οὐ τι φατειός,
 ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεδορκώς 145
 τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,
 δεινῶν ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου
 δεινὴ Ἔρις πεπότητο κορύσσουσα κλόνοι ἀνδρῶν,
 σχετλίη, ἣ ῥα νόον τε καὶ ἐκ φρένας εἴλετο φωτῶν,
 οἷτινες ἀντιβίην πόλεμον Διὸς υἱὶ φέροισιν. 150
 τῶν καὶ ψυχὰν μὲν χθόνα δύνειαι Ἄϊδος εἴσω
 κύκκιον,² ὅστέα δὲ σφι περὶ ῥινοῖο σαπείσης
 Σειρίου ἀζαλίῳ μελαίνῃ πύθεται αἶψ.

Ἐν δὲ Προίωξίς τε Παλίωνξίς τε τέτυκτο,
 ἐν δ' Ὀμαδός τε Φόβος τ' Ἀνδροκτασίη τε δεδήκει, 155
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμός ἐθύεον, ἐν δ' ὅλοη Κῆρ
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφνομένῳ αἵματι φωτῶν,
 δεινὸν δερκομένη καυαχῆσί τε βεβρυχυῖα. 160

Ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὐ τι φατειῶν,
 δώδεκα, ταὶ φοβίεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων,
 οἷτινες ἀντιβίην πόλεμον Διὸς υἱὶ φέροισιν
 τῶν καὶ ἰδόντων μὲν καυαχὴ πέλει, εὖτε μάχοιτο
 Ἀμφιτρωνυϊδης, τὰ δ' ἰδαίετο θαυματὰ ἔργα. 165
 στήγματα δ' ὅς ἐπέφαιτο ἰδεῖν δεινοῖσι δράκουσιν
 κυίνεοι κατὰ νῶτα, μελαινθήσαν δὲ γόνυα.

¹ Schol. : δὲ δάμαντος, MSS.

² (=κατίκτιον; cp. l. 254), Tr.: αἰτῶν, MSS.

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zones of cyaneus¹ drawn upon it. In the centre was Fear worked in adamant, unspeakable, staring backwards with eyes that glowed with fire. His mouth was full of teeth in a white row, fearful and daunting, and upon his grim brow hovered frightful Strife who arrays the throng of men: pitiless she, for she took away the mind and senses of poor wretches who made war against the son of Zeus. Their souls passed beneath the earth and went down into the house of Hades; but their bones, when the skin is rotted about them, crumble away on the dark earth under parching Sirius.

Upon the shield Pursuit and Flight were wrought, and Tumult, and Panic, and Slaughter. Strife also, and Uproar were hurrying about, and deadly Fate was there holding one man newly wounded, and another unwounded; and one, who was dead, she was dragging by the feet through the tumult. She had on her shoulders a garment red with the blood of men, and terribly she glared and gnashed her teeth.

And there were heads of snakes unspeakably frightful, twelve of them; and they used to frighten the tribes of men on earth whosoever made war against the son of Zeus; for they would clasp their teeth when Amphitryon's son was fighting: and brightly shone these wonderful works. And it was as though there were spots upon the frightful snakes: and their backs were dark blue and their jaws were black.

¹ Cyaneus was a glass-paste of deep blue colour: the "zones" were concentric bands in which were the scenes described by the poet. The figure of Fear (L. 44) occupied the centre of the shield, and Oceanus (l. 314) enclosed the whole.

Ἴεν δὲ θυῶν ἀγέλαι χλοῦνων ἔσαν ἠδὲ λεόντων
 ἐς σφέας ἀερκομένων, κοτεόντων θ' ἱεμένων τε.
 τῶν καὶ ὁμιληδὸν στίχες ἦσαν· οὐδὲ νυ τῷ γε 170
 οὐδέτεροι τρεῖτην φρίσσον γε μὴν αὐχένας ἄμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λίς, ἀμφὶ δὲ κάπροι
 δοιοί, ἀπουράμενοι ψυχῆς, κατὰ δὲ σφιν κελευνόν
 αἶψ' ἀπελαίβειτ' ἔραξ'. οἱ δ' αὐχένας ἐξεριπόντες
 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν. 175
 τὰ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μίχεσθαι,
 ἀμφότεροι, χλοῦναι τε σῖες χαρποὶ τε λέοντες.

Ἴεν δ' ἦν ὑσμίνῃ Λαπιθίων ἀίχμητάων
 Κανέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Περὶθόον τε
 Ὀπλέα τ' Ἐξάδιόν τε Φάληρὸν τε Πρόλοχόν τε 180
 Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ἄξον Ἄρηας,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν·
 ἀργύριοι, χρύσεια περὶ χροὶ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθοντο
 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἀσβόλον οἰωνιστήν 185
 Ἄρκτον τ' Οὐρεῖόν τε μελαγχαίτην τε Μίμαντα
 καὶ δύο Πευκεΐδας, Περιμήδεά τε Δρύαλόν τε,
 ἀργύρεοι, χρυσεὰς ἐλάτας ἐν χερσὶν ἔχοντες.
 καὶ τε συναῖδον ὡς εἰ ζωᾷ περ ἶοντες
 ἔγχεσιν ἠδ' ἐλάτῃ αὐτοσχεδὸν ὠρυμῶντο. 190

Ἴεν δ' Ἄρεος βλοσυροῖο ποδιόκεος ἕστασαν ἵπποι
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὐλίας Ἄρης
 αἰχμῇ ἐν χείρεσσιν ἔχων, πρυλεσσι κελεύων,
 κίκατι φοινικύειν, ὥς εἰ ζωὸς ἐναρίζων
 δῖφρον ἐπομβεβαίως· παρὰ δὲ Δεῖμός τε Φόβος τέ 195
 ἕστασαν ἱεμεναι πόλεμον καταδύμεναι ἀνδρῶν.

Ἴεν δὲ Διὸς θυγάτηρ ἀγελαΐη Τριτογένεια,

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Also there were upon the shield droves of lions and lions who glared at each other, being furious and eager: the rows of them moved on together, and neither side trembled but both bristled up their manes. For already a great lion lay between them and two boars, one on either side, bereft of life, and their dark blood was dripping down upon the ground; they lay dead with necks outstretched beneath the grim lions. And both sides were roused still more to fight because they were angry, the fierce boars and the bright-eyed lions.

And there was the strife of the Lapith spearmen gathered round the prince Caeneus and Dryas and Peirithous, with Hoplaus, Exadius, Phanereus, and Proloclus, Mopsus the son of Ampyee of Titaresia, a son of Ares, and Theseus, the son of Aegens, like unto the deathless gods. These were of silver, and had armour of gold upon their bodies. And the Centaurs were gathered against them on the other side with Petraeus and Asbolus the diviner, Aretus, and Ureus, and black-haired Minas, and the two sons of Penceus, Perimedes and Dryalus: these were of silver, and they had pinetrees of gold in their hands, and they were rushing together as though they were alive and striking at one another hand to hand with spears and with pines.

And on the shield stood the fleet-footed horses of grim Ares made of gold, and deadly Ares the spoil-winner himself. He held a spear in his hands and was urging on the footmen: he was red with blood as if he were slaying living men, and he stood in his chariot. Beside him stood Fear and Flight, eager to plunge amidst the fighting men.

There, too, was the daughter of Zeus, Tritogeneia

τῇ ἱκέλῃ ὡς εἴτε μίχην ἐθέλουσα κορύσσειν,
ἔγχος ἔχουσ' ἐν χερσὶν ἰδὲ χρυσέην τρυφίλειαν
αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ὥχετο φύλοπιν αἰνῆν. 200

Ἐν δ' ἦν ἀθανάτων ἱερὸς χορὸς· ἐν δ' ἄρα
μέσση
ἱμερσεν κιθάριζε Διὸς καὶ Ἀητοῦς υἱὸς
χρυσεὴν φόρμιγγι· [θεῶν δ' ἔδος ἀγνὸς Ὀλυμπος·
ἐν δ' ἀγορῇ, περὶ δ' ὕλβος ἀπείριτος ἐστεφάνωτο
ἀθανάτων ἐν ἀγῶνι.¹] θεαὶ δ' ἐξῆρχον αἰοιδῆς 205
Μοῦσαι Πιερίδες, λιγὺν μελοποιμένης εἰκυῖαι.

Ἐν δὲ λιμὴν ἐύορμος ἡμαιομακέτοιο θαλάσσης
κυκλοτερὲς ἐπέτυκτο πανέφθου κασσιτέρειο
κλυζομένῳ ἱκέλος· [πολλοὶ γε μὲν ἅμ' ἄμ' ἄμ' αὐτοῦ
δελφίνες τῇ καὶ τῇ ἐθύνεον ἰχθυοῦντες 210
ιηχομένοις ἱκελοι·²] δοῖν δ' ἀναφυσίζοντες
ἡργύρεοι δελφίνες ἐθύνωντ'·³ ἑλλάπας ἰχθύες,
τῶν δ' ὑπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἁκταῖς
ἦστο ἀνὴρ ἁλίων δαδασκημένος· εἶχε δὲ χερσὶν
ἰχθύσιν ἀμφίβληστρον ἀπορρίψοντι δοικῶς. 215

Ἐν δ' ἦν ἠηκόμου Δανιῆς τέκος, ἱππότα Περσεύς,
οὗτ' ἄρ' ἐπιφάων σάκεος ποσσὶν οὐθ' ἑκάς αὐτοῦ,
θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.
τὼς γάρ μιν παλάμαις τεύξεν κλυτὸς Ἀμφιγυγίης
χρῖσσαν· ἀμφὶ δὲ ποσσὶν ἔχεν πτερώετα πέδιλα. 220
ὤμοισιν δὲ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο
χαλκέου ἐκ τελαμώνος· ὁ δ' ὥς τε νύχμ' ἐποτάτο·

¹ ll. 203-5 are clearly intrusive and are rejected by Baumolater.

² ll. 200-11 are not found in Q, and are rejected by Peppermüller. They appear to be an alternative version of ll. 211-212.

³ Baume: ἰφρίων, Q: ἰφρίων, F: ἰφρίων, other MSs.

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who drives the spoil.¹ She was like as if she would array a battle, with a spear in her hand, and a golden helmet, and the aegis about her shoulders. And she was going towards the awful strife.

And there was the holy company of the deathless gods: and in the midst the son of Zeus and Leto played sweetly on a golden lyre. There also was the abode of the gods, pure Olympus, and their assembly, and infinite riches were spread around in the gathering of the deathless gods. Also the goddesses, the Muses of Pieria were beginning a song like clear-voiced singers.

And on the shield was a harbour with a safe haven from the irresistible sea, made of refined tin wrought in a circle, and it seemed to heave with waves. In the middle of it were many dolphins rushing this way and that, fishing: and they seemed to be swimming. Two dolphins of silver were spouting and devouring the mute fishes. And beneath them fishes of bronze were trembling. And on the shore sat a fisherman watching: in his hands he held a casting net for fish, and seemed as if about to cast it forth.

There, too, was the son of rich-haired Danaë, the horseman Perseus: his feet did not touch the shield and yet were not far from it—very marvellous to remark, since he was not supported anywhere; for so did the famous Lame One fashion him of gold with his hands. On his feet he had winged sandals, and his black-sheathed sword was slung across his shoulders by a cross-belt of bronze. He was flying

¹ "She who drives herds," i.e. "The Victorious," since herds were the chief spoil gained by the victor in ancient warfare.

πᾶν δὲ μετῴφρενον εἶχε κήρη δεινοῖο πέλαρον,
 Γοργούης· ἄμφι δέ μιν κίβισσι θεν. θαῦμα ἰδέσθαι,
 ἄργυρέη· θύσανοι δὲ κατῳρεῦντο φαεινοὶ 225
 χροῖσειον· δεινὴ δὲ περὶ κρατάφοισιν ἄνακτος
 κεῖτ' Ἄιδος κυνὴ νυκτὸς ζόφον αἰνὸν ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἐρρύγοντι εἰοικὼς
 Περσεύς Δαναΐδης ἐπιταίνετο. ταὶ δὲ μετ' αὐτὸν
 Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο 230
 ἰέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδύμαντος
 θαινουσίων ἰάχεσκε σάκος μεγάλην δρυμαγδῆ
 ὀξέα καὶ λιγύως· ἐπὶ δὲ ζώνησι δράκοντε
 δοιὼ ὑπῳρεῦντ' ἐπικυρτῶοντε κάρηνα.
 λίχμαζον δ' ἄρα τῷ γε μένει δ' ἐχάρασσον ἐέοντες
 ἄγρια δερκομένοι. ἐπὶ δὲ δεινοῖσι καρήνοισι 235
 Γοργείοις ἔθικετο μέγας φόβος. οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρυνάσθην πολεμῖα τεύχε' ἔχοντες,
 τοὶ μὲν ὑπὲρ σφετέρῃσι πόλιος σφετέρων τε τακίων
 λοιγὸν ἀμύνοντες, τοὶ δὲ πρᾶττειν μεμαῶτες. 240
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριον ἔχοντες
 μίσηανθ'· αἱ δὲ γυναῖκες ἐνδμήτων ἐπὶ πύργων
 χαλκείων δ' ὤ βάων, κατὰ δ' ἐδούπτωντο παρειάς,
 ζώῃσιν ἔκειλαι, ἔργα κλυτοῦ Ἥφαιστοιο.
 ἄνδρες δ' οἱ πρὸς βῆτες ἔσαν γῆρας τε μέμαρπεν, 245
 ἰθρᾶσι ἔκτοσθεν πυλέων ἔσαν. ἂν δὲ θεοῖσι
 χεῖραν ἔχον μακίρεσσι, περὶ σφετέρῃσι τέκεσσι
 δειδιότες· τοὶ δ' αἶτε μάχην ἔχον. αἱ δὲ μετ'
 αὐτοῖς

Κῆρες κυνίνας, λευκοὺς ἀραβεῦσαι ὀδόντας,
 δεικνωπαὶ θλωσυραὶ τε ἀπφαιναὶ τ' ἄπλητοί τε 250
 δῆριον ἔχον περὶ πιπτόντων· πᾶσαι δ' ἄρ' ἔεντο
 πῆμα μέλαν πίεειν· ὅν δὲ πρῶτον μεμάποιεν

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swift as thought. The head of a dreadful monster, the Gorgon, covered the broad of his back, and a bag of silver—a marvel to see—contained it: and from the bag bright tassels of gold hung down. Upon the head of the hero lay the dread cap¹ of Hades which had the awful gloom of night. Perseus himself, the son of Danaë, was at full stretch, like one who hurries and shudders with horror. And after him rushed the Gorgons, unapproachable and unspeakable, longing to seize him: as they trod upon the pale adamant, the shield rang sharp and clear with a loud clanging. Two serpents hung down at their girdles with heads curved forward: their tongues were flickering, and their teeth gnashing with fury, and their eyes glaring fiercely. And upon the awful heads of the Gorgons great Fear was quaking.

²²⁷ And beyond these there were men fighting in warlike harness, some defending their own town and parents from destruction, and others eager to sack it; many lay dead, but the greater number still strove and fought. The women on well-built towers of bronze were crying shrilly and tearing their cheeks like living beings—the work of famous Hephaestus. And the men who were elders and on whom age had laid hold were all together outside the gates, and were holding up their hands to the blessed gods, fearing for their own sons. But these again were engaged in battle: and behind them the dusky Fates, gnashing their white fangs, lowering, grim, bloody, and unapproachable, struggled for those who were falling, for they all were longing to drink dark blood. So soon as they caught a man

¹ The cap of darkness which made its wearer invisible.

κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
 βύλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἀιδούσδε κατῆεν
 Τάρταρον ἐς κρυόνθ'. αἱ δὲ φρένας εὐτ' ἄρῃσαντο 255
 αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ἐπίσσω,
 ἄψ δ' ὄμαδον καὶ μῶλον ἐθύνας αὖτις ἰούσαι.
 Κλωθὼ καὶ Λάχεσις σφιν ἐφέστασαν· ἢ μὲν
 ἰφῆσσαν

Ἄτρεπος οὐ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἦ γε
 τῶν γε μὲν ἀλλόων προφερέης τ' ἦν πρεσβυτάτη τε,
 πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμύειαν ἔθεντο. 261
 Δεινὰ δ' ἐς ἀλλήλας δρώσκον ὄμμασι θυμίνεσσαι,
 ἐν δ' ὄνυχας χεῖράς τε θρασείας ἰσώσαντο.
 παρ δ' ἠχλὺς εἰστῆκει ἐπισμυγερή τε καὶ αἰνή,
 χλωρὴ ἑυσταλέη λιμῷ καταπεπτηνῖα, 265
 γαυνοπαχὴς, μακροὶ δ' ὄνυχες χεῖρεσσιν ἰπῆσαν.
 τῆς ἐκ μὲν ῥισῶν μύξαι ῥέου, ἐκ δὲ παρειῶν
 αἶμ' ἀπελείβετ' ἔραξ', ἢ δ' ἀπλητον σεσαρυῖα
 εἰστῆκει, πολλὰ δὲ κύνας κατενένοσθεν ὤμους,
 δάκρυσι μυδαλέη. παρὰ δ' εὐπυργας πόλεις
 ἀνδρῶν· 270

χρύσειαι δὲ μιν εἶχον ὑπερθυρίοις ἑραρυῖαι
 ἐπὶ πόλιν· τοὶ δ' ἄνδρες ἐν ἀγλαίῃς τε χοροῖς τε
 τέρψιν ἔχον· τοὶ μὲν γὰρ εὐσώπτρου ἐπ' ἀπῆτης
 ἦγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὀμέναιος ἄρῃρει·
 τῆλε δ' ἀπ' αἰθομένων δαίδων σέλας εἰλύφαζε 275
 χερσὶν ἐνὶ δαμῶν· τοὶ δ' ἀγλαίῃ τεθαλυῖαι
 πρὸςθ' ἔκειον· τῆσιν δὲ χοροὶ παίζοντες ἔποντο.
 τοὶ μὲν ἐπὶ λεγυρῶν συρίγγων ἴσαν αὐδῆν
 ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφίσιον ἄγρυτο ἦχώ.
 αἱ δ' ὑπὸ φορμίγγων ἄναγν' χορὸν ἱμερόεντα. 280
 ἔνθεν δ' αἰθ' ἐτέρωθε νέοι καίμαζον ὑπ' αὐλοῦ,

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overthrown or falling newly wounded, one of them would clasp her great claws about him, and his soul would go down to Hades to chilly Tartarus. And when they had satisfied their souls with human blood, they would cast that one behind them, and rush back again into the tumult and the fray. Clotho and Lachesis were over them and Atropos less tall than they, a goddess of no great frame, yet superior to the others and the eldest of them. And they all made a fierce fight over one poor wretch, glaring evilly at one another with furious eyes and fighting equally with claws and hands. By them stood Darkness of Death, mournful and fearful, pale, shrivelled, shrunk with hunger, swollen-kneed. Long nails tipped her hands, and she dribbled at the nose, and from her cheeks blood dripped down to the ground. She stood leering hideously, and much dust sudden with tears lay upon her shoulders.

270 Next, there was a city of men with goodly towers; and seven gates of gold, fitted to the lintels, guarded it. The men were making merry with festivities and dances; some were bringing home a bride to her husband on a well-wheeled car, while the bridal-song swelled high, and the glow of blazing torches held by handmaidens rolled in waves afar. And these maidens went before, delighting in the festival; and after them came frolicsome choirs, the youths singing soft-mouthed to the sound of shrill pipes, while the echo was shivered around them, and the girls leading on the lovely dance to the sound of lyres. Then again on the other side was a rout of young men revelling, with flutes playing; some

τοί γε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ
 τοί γε μὲν αὖ γελῶντες ὑπ' αὐλητῆρι ἕκαστος
 πρόσθ' ἑκίον· πῦσαν δὲ πόλιν θαλαῖαι τε χοροὶ τε
 ἀγλααὶ τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόλῃος 285
 μῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα διαν, ἐπιστολάβην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺ λῆμον· οἳ γε μὲν ἡμῶν
 αἰχμῇς ἀξείησι κορωνεύοντα πέτῃλα,
 βριθόμενα σταχύων, ὥς εἰ Δημήτερος ἀκτῖν· 290
 οἳ δ' ἄρ' ἐν ἑλλεδαμοῖσι δέον καὶ ἐπιπνον ἀλωήν,¹
 οἳ δ' ἐτρώγων οἶνας δρεπάντας ἐν χερσὶν ἔχοντες,
 οἳ δ' αὖτ' ἐκ θαλάρας ἐφόρευν ὑπὸ τρυγητῆρων
 λευκοὺς καὶ μέλανας βύτρυας μεγάλων ἀπὸ ὄρχων,
 βριθόμενων φύλλοισι καὶ ἀργυρέῃς ἐδίκεσσιν. 295
 αἳ δ' αὖτ' ἐκ θαλάρας ἐφόρευν. παρὰ δὲ σφίσιν
 ὄρχος

χρῖστοι ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο, 297
 σείόμενος φύλλοισι καὶ ἀργυρέῃσι κίμαξι. 298
 βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἶδε. 300
 οἳ γε μὲν ἐτρώπεον, τοὶ δ' ἦρναν· οἳ δ' ἐμάχοντο
 πύξ τε καὶ ἐλκηδόν· τοὶ δ' ἰοκύποδας λαγὸς ἦρευν
 ἄνδρες θηρευταί, καὶ καρχαρόδοντες κύνας πρό,
 ἰέμενοι μαπτεῖν, οἳ δ' ἰέμενοι ὑπαλύξαι.

Πὰρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλη
 δῆριον ἔχον καὶ μόχθον. εὐπλεκέων δ' ἐπὶ δίσκων 305
 ἡμίοχοι θεβαῶτες ἐφίεσαν ὠκίας ἵππων
 ρυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο

¹ GHI have the alternative reading *εὐκλειαν*.

298 τοί γε μὲν αὖ γελῶντες ὑπ' αὐλητῆρι ἕκαστος

This line, which is perhaps an alternative line D, 282-3 and may have once stood at the foot of a MS. page, is omitted by many MSS.

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frollicking with dance and song, and others laughing all in time with the flute player as they went along. And the whole town was filled with mirth and dance and festivity.

Others again were mounted on horseback and galloping before the town. And there were ploughmen breaking up the good soil, clothed in tunics girt up. Also there was a wide cornland and some men were reaping with sharp hooks the stalks which bended with the weight of the ears as if they were reaping Demeter's grain: others were binding the sheaves with bands and were spreading the threshing floor. And some held reaping hooks and were gathering the vintage, while others were taking from the reapers into baskets white and black clusters from the long rows of vines which were heavy with leaves and tendrils of silver. Others again were gathering them into baskets. Beside them was a row of vines in gold, the splendid work of cunning Hephaestus: it had shivering leaves and stakes of silver and was laden with grapes which turned black.¹ And there were men treading out the grapes and others drawing off the liquor. Also there were men boxing and wrestling, and huntsmen chasing swift hares with a leash of sharp-toothed dogs before them, they eager to catch the hares, and the hares eager to escape.

Next to them were horsemen hard set, and they contended and laboured for a prize. The charioteers standing on their well-woven cars, urged on their swift horses with loose rein; the jointed cars flew

¹ The existing text of the vineyard seems to be a compound of two different versions, clumsily adapted, and clogged out with some makeshift additions.

ἄορατα κολλήσιντ', ἐπὶ δὲ πλῆμναι μέγ' αὐτέων.
οἳ μὲν ἄρ' αἰέτιον εἶχον πόνον οὐδέ ποτέ σφιν 310
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.

ταῖσιν δὲ προέκειτο μέγας τρίπους ἐντὸς ἀγῶνος,
χρῦσαις, κλυτὰ ἔργα περίφροτος Ἡφαίστοιο.

Ἀμφὶ δ' Ἴτιν ῥέεν Ὀκεανὸς πλῆθοντι ἐοικῶς,
πάν δὲ συνείχε σάκος παλυνδαίδαλον, οἳ δὲ κατ'
αὐτὸν 315

κύκνοι ἀερσιπότεαι μεγάλ' ἦπυναν, οἳ ῥά τε πολλοὶ
νῆχον ἐπ' ἄκρον ὕδαρ· παρὰ δ' ἰχθύες ἐκλο-
νέοντο.

Θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπερ, οὗ διὰ
βουλὰς

Ἡφαιστος παίησε σάκος μέγα τε στιβαρόν τε,
ἀρσάμενος παλαίμασι. τὸ μὲν Διὸς ἄλκιμος υἱὸς 320
πάλλεν ἐπικρατέως· ἐπὶ δ' ἵππεύου θόρο εἴφραυ,

εἵκελος ἰστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
καῦφα βιβάς· τῷ δ' ἡνίοχος κρατερόδ' Ἰάλαος
εἴφραυ ἐπερβεβαῶς ἰθύνητο καρπύλου ἄρμα.

ἄγχίμολον δὲ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη, 325
καὶ σφείας θαρσύνουσα ἔπεια πτερόδοντα προσηύδα·

Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῦ·
νῦν δὲ Ζεὺς κράτος ὕμνῳ διδοί μακάρεσσιν ἀνάσσειν·
Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

ἄλλο δέ τοι τι ἔπος ἐρέω, μέγα φέρτατε λαῶν· 330
εὖτ' ἂν δὲ Κύκνον γλυκερῆς αἰθῶνος ἡμέρῃης,
τὸν μὲν ἔπειτ' αὐτῶ λιπέειν καὶ τεύχεα ταῖα.

αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκείσας,
ἐνθα κε γυμνωθέντα σάκος ὑπο δαιδαλέοιο
ὀφθαλμοῖσιν ἴδῃς, ἐνθ' οὐτῆμεν ὅξεί χαλκῶ· 335

ἂψ δ' ἀναχίσσασθαι· ἐπεὶ οὐ νύ τοι αἰσιμὸν ἔσταιν
οὐθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα ταῖα.

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along clattering and the naves of the wheels shrieked loudly. So they were engaged in an unending toil, and the end with victory came never to them, and the contest was ever unwon. And there was set out for them within the course a great tripod of gold, the splendid work of cunning Hephaestus.

And round the rim Ocean was flowing, with a full stream as it seemed, and enclosed all the cunning work of the shield. Over it swans were soaring and calling loudly, and many others were swimming upon the surface of the water; and near them were shoals of fish.

A wonderful thing the great strong shield was to see—even for Zeus the loud-thunderer, by whose will Hephaestus made it and fitted it with his hands. This shield the valiant son of Zeus wielded masterly, and leaped upon his horse chariot like the lightning of his father Zeus who holds the aegis, moving lithely. And his charioteer, strong Iolaus, standing upon the car, guided the curved chariot.

Then the goddess grey-eyed Athene came near them and spoke winged words, encouraging them: "Hail, offspring of far-famed Lynceus! Even now Zeus who reigns over the blessed gods gives you power to slay Cycnus and to strip off his splendid armour. Yet I will tell you something besides, mightiest of the people. When you have robbed Cycnus of sweet life, then leave him there and his armour also, and you yourself watch man-slaying Ares narrowly as he attacks, and wherever you shall see him uncovered below his cunningly-wrought shield, there wound him with your sharp spear. Then draw back; for it is not ordained that you should take his horses or his splendid armour."

"Ὡς εἰποῦς' ἐκ βίβραν ἐβήσατο δῖα θεῶν,
 νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,
 ἑσσυμένως. τότε δὴ μά διόγνητος Ἰόλαος 340
 σμερδαλέον ἱππασιν ἐκέλετο· τοὶ δ' ὄπ' ὁμοκλήρ
 ῥίμφ' ἔφερον θεὸν ἄρμα κόνιόν τε πεδίοιο.
 ἐν γὰρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
 αἰγὶδ' ἀνασσεύσασα· περιστονάχῃσε δὲ γαῖα.
 τοὶ δ' ἄμυνδ' ἐπρόγοντ' ἵκελοι περὶ ἡὲ θούλῃ, 345
 Κύκνος θ' ἱπποδάμος καὶ Ἄρης ἀκόρητος αὐτῆς.
 τῶν ἵπποι μὲν ἔπειθ' ὑπεναυτίαι ἀλλήλοισιν
 ὀξεῖα χρέμισαν, περὶ δὲ σφισιν ἄγνωτο ἤχώ.
 τὸν πρότερος προσέειπε βίη Ἡρακλεΐη·

Κύκσε πέπον, τί νυ νῶν ἐπίσχεταιν ὠκείας
 ἵππου; 350

ἀνδράσιν, οἳ τε πόρου καὶ οἰζύας ἱβρίες εἰμεν;
 εἰλλὰ παρέξ ἔχε δῖφρον εὐξοον ἠδὲ κελεύθου
 εἴκε παρέξ ἵναί. Ἴρηναι δὲ τοι παρελαύνω
 ἐς Κήρυκα ἀνακτα· ὃ γὰρ δυνάμι τε καὶ αἰδοῖ
 Ἴρηναιος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ 355
 αὐτός·

τοῦ γὰρ ὀπιεῖς παῖδα θεμιστοσύνην κυανῶπιν.
 ὦ πέπον, σὺ μὲν γάρ τοι Ἄρης θανάσιοιο τελευτῇν
 ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πολεμίζειν.
 ἤδη μὲν τέ εἴ φημι καὶ ἄλλοτε περὶθῆναι 360
 ἐγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθύεντος
 ἀντίος ἔσται ἡμεῖο, μίχῃς ἄμοτον μευαῖνον.
 τρεῖς μὲν ἐμὸ ὑπὸ δαυρὶ τυπτεῖς ἡρείσατο γαίῃ
 σὺταμένον σύκεος, τὸ δὲ τέτρατον ἤλασα μηρόν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
 πρηνῆς δ' ἐν κοίτῃ χαμαὶ πέσεν ἐγχεος ὀρμῇ. 365
 ἐνθα καὶ δὴ λωβητὴς ἐν ἀθανάτοισιν ἐτύχθη
 χερσὶν ὕψ' ἡμετέρῃσι λιπὼν ἔναρα βρυτάεσσα.

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So said the bright-eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Iolaus called terribly to the horses, and at his cry they swiftly whirled the fleet chariot along, raising dust from the plain; for the goddess bright-eyed Athene put mettle into them by shaking her aegis. And the earth groaned all round them. And they, horse-taming Cyenus and Ares, insatiable in war, came on together like fire or whirlwind. Then their horses neighed shrilly, face to face; and the echo was shivered all round them. And mighty Heracles spoke first and said to that other:

"Cycnus, good sir! Why, pray, do you set your swift horses at us, men who are tried in labour and pain? Nay, guide your fleet car aside and yield and go out of the path. It is to Trachis I am driving on, to Ceyx the king, who is the first in Trachis for power and for honour, and that you yourself know well, for you have his daughter dark-eyed Themistiooe to wife. Fool! For Ares shall not deliver you from the end of death, if we two meet together in battle. Another time ere this I declare he has made trial of my spear, when he defended sandy Pylos and stood against me, fiercely longing for fight. Thrice was he stricken by my spear and dashed to earth, and his shield was pierced; but the fourth time I struck his thigh, laying on with all my strength, and tore deep into his flesh. And he fell headlong in the dust upon the ground through the force of my spear-thrust; then truly he would have been disgraced among the deathless gods, if by my hands he had left behind his bloody spoils."

HESIOD

Ὅπως ἔφατ'· οὐδ' ἄρα Κύκνος ἐνμμελής ἐμενοίνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματα ἵππους·
 δὴ τότε ἅπ' εὐπλεκέων δέλφρων θόρον αἰψ' ἐπὶ
 γαῖαν

370

παῖς τε Διὸς μέγαν καὶ Ἐνναλίσιον ἀνακτας·
 ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·
 τῶν δ' ὑπο σευομένων κακίχιζο πόσ' εὐρεῖα χθών.
 ὥς δ' ὅτ' ἄφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 πέτραι ἀποθρέσκειναι, ἐπ' ἀλλήλους δὲ πέσωσι, 375
 πολλαὶ δὲ ὄρνες ὑψίκομοι, πολλαὶ δὲ τε πεῦκαι
 αἰγυεροὶ τε ταυύριζοι ῥήγνυνται ὑπ' αὐτέων
 ῥίμψα κυλιεδομένων, εἴως πεδίονδ' ἀφίκνυνται,
 ὥς αἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήροντες.
 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτὴ τ' Ἰωλκὸς 380
 Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθεία τε ποιήσσοι
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· αἱ δ' ἀλλήλοις
 ῥεσπεσίῳ σύρισαν μέγα δ' ἐκτυπε μυτίεσσα Ζεὺς.
 καὶ δ' ἄρ' ἅπ' εὐρανόθεν ψυῖδας βάλεν αἱματοέσσαν.
 σῆμα τιθεῖς πολέμοιο ἐφ' μεγαθαρσέε παιδί. 385

Οἷος δ' ἐν βίῳσσι ὄρεος χαλεπὸς προιδέσθαι
 κύπρος χαυλιόδων φρονέει θυμῷ μαχέσασθαι
 ἀνδράσι θηρευτῆς, θήγει δὲ τε λευκὰν ὑδόντα
 δοχμωθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι
 λείβεται, ὅσας αἱ αἰ πυρὶ λαμπετόωντι ἔκταν, 390
 ὠρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας ἑμφί τε δειρήν·
 τῷ ἱκελος Διὸς υἱὸς ἄφ' ἱππέϊον θόρε δέλφρων.
 ἡμεῖς δὲ χλοερῷ κυανόπτερος ἥχετα τέττιξ
 ὅξω ἐφεξόμενος θέρος ἀνθρώποισιν αἰεῖν
 ἄρχεται, ᾧ τε πόσις καὶ βρώσις θῆλυς ἔερση, 395
 καὶ τε πανημέριός τε καὶ ἡμέριος χέει αὐδήν
 ἴδει ἐν αἰνότητι, ὅτε τε χρῶα Σείριος αἶει,

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So said he. But Cynos the stout spearman cared not to obey him and to pull up the horses that drew his chariot. Then it was that from their well-woven cars they both leaped straight to the ground, the son of Zeus and the son of the Lord of War. The charioteers drove near by their horses with beautiful manes, and the wide earth rang with the beat of their hoofs as they rushed along. As when rocks leap forth from the high peak of a great mountain, and fall on one another, and many towering oaks and pines and long-rooted poplars are broken by them as they whirl swiftly down until they reach the plain; so did they fall on one another with a great shout: and all the town of the Myrmidons, and famous Iolcus, and Arne, and Helice, and grassy Anthem echoed loudly at the voice of the two. With an awful cry they closed: and wise Zeus thundered loudly and rained down drops of blood, giving the signal for battle to his dauntless son.

As a tusked bear, that is fearful for a man to see before him in the glens of a mountain, resolves to fight with the hunters and whets his white tusks, turning sideways, while foam flows all round his mouth as he gnashes, and his eyes are like glowing fire, and he bristles the hair on his mane and around his neck—, like him the son of Zeus leaped from his horse-chariot. And when the dark-winged whirling grasshopper, perched on a green shoot, begins to sing of summer to men—his food and drink is the dainty dew—and all day long from dawn pours forth his voice in the deadliest heat, when Sirius scorches the flesh (then the beard grows upon the millet

τῆμας δὴ κέγχροισι πέρι γλῶχες τελέθουσι
 τοὺς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰύλλονται,
 αἶα Διώνυσος ἐὼκ' ἀνδράσι χεῖρμα καὶ ἄχθος· 400
 τὴν ὄρνιν μάρναντο, πολὺς δ' ὄρυμαγδὸς ἐρίορει.
 ὥς δὲ λείοντε δῶν ἀμφὶ καταμένης ἐλάφου
 ἱλλήλοισι κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
 δεινὴ δὲ σφ' ἰαχὴ ἄραβός θ' ἄμα γίγνεται ὀδόντων·
 οἱ δ' ὥς τ' αἰνυπιοὶ γαμφιώεντες, ἀγκυλοχεῖλαι, 405
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχονται
 αἰγὸς ὀρεσσινύμου ἢ ἄγροτέρης ἐλάφου
 πίονος, ἣν τ' ἐδάμασσε βαλὼν αἰζήμιος ἀνὴρ
 ἱφ' ἀπὸ νευρῆς, αὐτὸς δ' ἰπαλίσσεται ἄλλῃ
 χώρου αἰδρις ἐών· αἱ δ' ὀτραλέως ἐνόησαν, 410
 ἐσσυμένως δὲ οἱ ἀμφὶ μάχην δριμύειαν ἔθειντο·
 ὡς οἱ κεκληγγόντες ἐπ' ἱλλήλοισιν ὄρουσαν.

"Εἰθ' ἦ τοι Κύκνος μὲν ὑπερμενέος Διὸς νιὸν
 κτεινόμεναι μεμαῶνς σάκει ἐμβάλε χαλκῶν ὄγχας,
 οὐδ' ἔρριξεν χαλκὸν· ἔρυτο δὲ δῶρα θεοῖο. 415
 Ἀμφιτρωναιίδης δέ, βίη Ἥρακληείῃ,
 μέσσιγγὺς κόρυθός τε καὶ ἡσπίδες ὄγχῃ μακρῇ
 πύχνα γυμνωθέντα θεῶς ὑπένεσθε γυνέου
 ἦλασ' ἐπικρατέως· ὑπὸ δ' ἀμφὶ κέρσε τέοντε
 ἀνδροφόντος μέλη· μέγα γὰρ σθένος ἐμπέσσε φῶτόν· 420
 ἦριπε δ', ὥς ὅτε τις δρύς ἦριπεν ἢ ὅτε πεύκη
 ἡλίβατος, πληγεῖσα Διὸς ψολύεντι κεραυνῷ·
 ὥς ἔριπ'· ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τὸν μὲν εἶπει· εἶσσε Διὸς ταλακάρδιος νιός,
 αὐτὸς δὲ βρατολινγὸν Ἄρην προσιόντα δοκεύσας, 425
 δεινὸν ὄρων ἥσσοισι, λείων ὥς σόймаτι κύρσας,

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which men sow in summer), when the crude grapes which Dionysus gave to men—a joy and a sorrow both—begin to colour, in that season they fought and loud rose the clamour.

As two lions¹ on either side of a slain deer spring at one another in fury, and there is a fearful snarling and a clashing also of teeth—, like vultures with crooked talons and hooked beak that fight and scream aloud on a high rock over a mountain goat or fat wild-deer which some active man has shot with an arrow from the string, and himself has wandered away elsewhere, not knowing the place; but they quickly mark it and vehemently do keen battle about it—, like these they two rushed upon one another with a shout.

Then Cynos, eager to kill the son of almighty Zeus, struck upon his shield with a brazen spear, but did not break the bronze; and the gift of the god saved his foe. But the son of Amphitryon, mighty Heracles, with his long spear struck Cynos violently in the neck beneath the chin, where it was unguarded between helm and shield. And the deadly spear cut through the two sinews; for the hero's full strength lighted on his foe. And Cynos fell as an oak falls or a lofty pine that is stricken by the lurid thunderbolt of Zeus; even so he fell, and his armour adorned with bronze clashed about him.

Then the stout hearted son of Zeus let him be, and himself watched for the onset of manslaying Ares: fiercely he stared, like a lion who has come upon a

¹ The conception is similar to that of the sculptured group at Athens of Two Lions devouring a Bull (Dickens, *Cat. of the Acropolis Museum*, No. 3).

ὅς τε μῆλ' ἐνδυνκέως ῥινῶν κρατεροῖς ὑνύχισσι
 σχίσσας ὅττι τέχιστα μελίφρονα θυμὸν ἀπηύρα·
 ἐμ μένος¹ δ' ἄρα τοῦ γῆς κελευσὶν πίμπλαται ἦτορ·
 γλαυκίῳν δ' ὅσσοις δεινὸν πλευρῶς τε καὶ ὤμοις 430
 αὐρῇ μαστιγῶν ποσσὶν γλάφει, οὐδέ τις αὐτὸν
 ἔτλη ἐς αὐτὰ ἰδὼν σχεδὸν ἐλθέμεν² οὐδὲ μάχεσθαι·
 τοῖος ἄρ' Ἀμφιτρωνιάδῃ, ἀκόρητος αὐτῇ,
 ἀντίος ἔσται Ἄρης, ἐνὶ φρεσὶ θάρσος ἀέξων,
 ἐσσυμένως· ὃ δὲ αἱ σχεδὸν ἤλυθεν ἀχυνόμενος κῆρ·
 ἀμφοτέροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 431
 ὣς δ' αὖτ' ἀπὸ μεγάλου πέτρῃ πρηνῶς ὀρούσῃ,
 μακρῶ δ' ἐπιθρόσκοντα κυλίνδεται, ἥ δέ τε ἤχῃ
 ἔρχεται ἐμμεγαλῆα, πάγος δέ αἱ ἀντεβόλησεν
 ὑψηλός· τῷ δὲ συνενέκεται, ἐνθα μιν ἴσχει· 440
 τόσσῃ δ' μὲν ἰαχῇ βρισάμενος οὐλίσκος Ἄρης
 κεκληγῶς ἐπόρουσεν· ὃ δ' ἐμμαπείως ὑπέδεκτο.

Αὐτὰρ Ἀθηναίη, καύρη Διὸς ἀγνιόχοιο,
 ἀντίῃ ἦλθεν Ἄρης ἐρεμνὴν αἰγιόχουσα·
 δεινὰ δ' ὑπὸδρα ἰδοῦσα ἔπειτα πτερὰεντα προσηύδα 445
 Ἄρες, ἐπισχε μένος κρατερόν καὶ χεῖρας
 ἀάπτους·

οὐ γάρ τοι θέμις ἐστὶν ὑπὸ κλυτὰ τεύχεα δῦσαι
 Ἡρακλῆα κτείναντα, Διὸς θρασυκάρδιον υἱόν·
 εἰλλ' ἄγε παθε μάχην, μῆδ' ἀντίος ἴστασ' ἐμεῖο.

Ὡς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρες μεγαλήτορα
 θυμόν, 450
 ἢλλὰ μέγα ἰούχων φλογὶ εἴκελ' ἵ' ἔγχεα πάλλων
 καρπαλίμως ἐπόρουσε βίῃ Ἡρακληεῖη
 κακτάμεναι μεμαώς· καὶ ῥ' ἐμβάλε χαλκεον ἔγχος,

¹ Vindesf, Moxe: ἐπαίως, MSS.

² A: ἰαθῶν, MSS.

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body and full eagerly rips the hide with his strong claws and takes away the sweet life with all speed: his dark heart is filled with rage and his eyes glare fiercely, while he tears up the earth with his paws and lashes his flanks and shoulders with his tail so that no one dares to face him and go near to give battle. Even so, the son of Amphitryon, unused of battle, stood eagerly face to face with Ares, missing courage in his heart. And Ares drew near him with grief in his heart; and they both sprang at one another with a cry. As it is when a rock shoots out from a great cliff and whirls down with long bounds, careering eagerly with a roar, and a high crag clashes with it and keeps it there where they strike together; with no less clamour did deadly Ares, the chariot-borne, rush shouting at Heracles. And he quickly received the attack.

But Athene the daughter of aegis-bearing Zeus came to meet Ares, wearing the dark aegis, and she looked at him with an angry frown and spoke winged words to him. "Ares, check your fierce anger and matchless hands; for it is not ordained that you should kill Heracles, the bold-hearted son of Zeus, and strip off his rich armour. Come, then, cease fighting and do not withstand me."

So said she, but did not move the courageous spirit of Ares. But he uttered a great shout and waving his spears like fire, he rushed headlong at strong Heracles, longing to kill him, and hurled a brazen spear upon the great shield, for he was furiously

σπερχυὸν παῖδός τοῦ κατέων πέρι τεθυηδίας,
 ἐν σάκεϊ μεγάλῳ, ἀπὸ δὲ γλαυκῶπις Ἀθήνη 455
 ἔγχεας ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δῖφρου.
 δριμύ δ' Ἀρην ἄχος εἶλε· ἐρυσσάμενος δ' ἦτορ ὀξύ
 ἔσσυσ' ἐφ' Ἥρακλέα κρατερόφρονα· τὸν δ' ἐπιδύτα
 Ἀμφιτριωνιάδης, δεινῆς ἀκόρητος αὐτῆς,
 μηρὸν γυμνωθέντα σάκευς ὕπο δαιδαλέοιο 460
 οὔτασ' ἐπικρατέως διὰ δὲ μέγα σαρκεὺς ἤραξε
 δουράτι νωμίσας, ἐπὶ δὲ χθονὶ κύββαλε μέσση.
 τῷ δὲ Φόβος καὶ Δαῖμος εὐτροχον ἄρμα καὶ ἵππους
 ἤλασαν αἰψ' ἐγγύς, καὶ ἀπὸ χθονὸς εὐρυδείης
 ἐς δῖφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα 465
 ἵππους μαστιέτην· ἴκοντο δὲ μακρὸν Ὀλυμπον.
 Τίδος δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
 Κύκνον σκυλεύουσιντες ἀπ' ὤμων τεύχεα καλὰ
 νίσσουτ'· αἶψα δ' ἔπειτα πόλει Τρηχῖνες ἴκοντο
 ἵπποις ἀκυπόδεσσι. ἀτὰρ γλαυκῶπις Ἀθήνη 470
 ἐξίκετ' Ὀλύμπιον τε μέγαν καὶ δαίματα πατρός.
 Κύκνον δ' αὖ Κῆρυξ θάπτει καὶ λαὸς ἀπείριον,
 οἳ ῥ' ἐγγύς παῖον πάλης κλειτοῦ βασιλῆος
 Ἀνθην Μυρμιδόνων τε πόλει κλειτὴν τ' Ἰαωλκῶν
 Ἀρην τ' ἠδ' Ἑλέην· πολλὰς δ' ἡγείρετο λαός, 475
 τιμῶντες Κήρυκα, φίλον μακάρεσσι θεοῖσιν.
 τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἀναυρος
 ὄμβρῳ χειμερίῳ πλήθων· τὼς γάρ μιν Ἀπόλλων
 Λητοῖδης ἠνωξ', ὅτι βα κλειτὰς ἑκατόμβας
 ὅστις ἄγοι Πυθοῖδαι βίη σύλασκε δοκείων. 480

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angry because of his dead son; but bright-eyed Athene reached out from the car and turned aside the force of the spear. Then bitter grief seized Ares and he drew his keen sword and leaped upon bold-hearted Heracles. But as he came on, the son of Amphitryon, unused of fierce battle, shrewdly wounded his thigh where it was exposed under his richly-wrought shield, and tore deep into his flesh with the spear-thrust and cast him flat upon the ground. And Panic and Dread quickly drove his smooth-wheeled chariot and horses near him and lifted him from the wide-pathed earth into his richly-wrought car, and then straight lashed the horses and came to high Olympus.

But the son of Alcmæon and glorious Iolæus stripped the fine armour off Cyrenus' shoulders and went, and their swift horses carried them straight to the city of Trachis. And bright-eyed Athene went thence to great Olympus and her father's house.

As for Cyrenus, Ceyx buried him and the countless people who lived near the city of the glorious king, in Anthæ and the city of the Myrmidons, and famous Iolæus, and Arne, and Helice: and much people were gathered doing honour to Ceyx, the friend of the blessed gods. But Amarus, swelled by a rain-storm, blotted out the grave and memorial of Cyrenus; for so Apollo, Læto's son, commanded him, because he used to watch for and violently despoil the rich hecatombs that any might bring to Pytho.

ΚΗΥΚΟΣ ΓΑΜΟΣ

1.

Scholias on Apollonius Rhodius, *Arg.* i. 1269.
 Ἡσίοδος ἐν τῷ Κήυκος γάμῳ ἐκβάνα φησὶν αὐτὸν
 ἐφ' ὕδατος ζήτησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ
 τῆς ἀφύσεως αὐτοῦ Ἀφεταις καλουμένας ἀπολερι-
 φθῆναι.

2.

Zenobius,¹ ii. 19. οὕτως Ἡσίοδος ἐχρήσατο τῇ
 παροιμίᾳ, ὡς Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν
 οἰκίαν Κήυκος τοῦ Τρωχιδίου καὶ οὕτως εἰπόντος·
 αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας ἔκνται.

3.

Schol. on Homer, *Il.* xiv. 119.

Ἰδὼν δ' ἱππηλῆτα Κῆυξ.

4.

Athenaeus, ii. p. 49h. Ἡσίοδος ἐν Κήυκος γάμῳ—
 κῆν γὰρ γραμματικῶν παῖδες ἀπαξενῶσι τοῦ
 ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἡρχαῖα
 εἶναι--τρίποδας τὰς τροπέζας φησί.

5.

Gregory of Nazianz, On Points of Speech (Meth.
iv. vii. 774).

αὐτὰρ ἐπεὶ δαιτὸς μὲν εἴσης ἐξ ἔρον ἔντο,
 [δὴ τύθ' οἱ ἐξ ὕλης τὴν] μητέρα μητρὸς ἄγοντο
 ἀυαλέην τε καὶ ὀπταλέην σφετέρωσι τέκεσσι
 τεθνάμεναι.

¹ A Greek sophist who taught rhetoric at Ilium in the time of Hadrian. He is the author of a collection of proverbia in three books.

THE MARRIAGE OF CEYX

THE MARRIAGE OF CEYX

1.

Hesiod in the *Marriage of Ceyx* says that he (Heracles) landed (from the *Argo*) to look for water and was left behind in Magnesia near the place called *Aphetæ* because of his desertion there.

2.

Hesiod used the proverb in the following way: Heracles is represented as having constantly visited the house of Ceyx of Trachis and spoken thus:

"Of their own selves the good make for the feasts of the good."

3.

"And horse-driving Ceyx beholding . . ."

4.

Hesiod in the *Marriage of Ceyx*—for though grammar-school boys alienate it from the poet, yet I consider the poem ancient—calls the tables tripods.

5.

"But when they had done with desire for the equal-shared feast, even then they brought from the forest the mother of a mother (*sc.* wood), dry and parched, to be slain by her own children" (*sc.* to be burnt in the flames).

ΜΕΓΑΛΑΙ ΗΟΙΑΙ

1.

Γαλακκίαι, ii, 26, 3. 'Επίδανρος δὲ ἀφ' οὗ τὸ ὄνομα τῇ γῇ ἐτέθη . . . κατὰ δὲ Ἀργείων δόξαν καὶ τὰ ἔπη τὰς Μεγίλας Ἡοίης ἦν Ἐπιδαύρου πατὴρ Ἄργος ὁ Διός.

2.

Δουκρυππία Οὐκρυππία οἱ *Aristotle, Nicomachean Ethics*, iii. 7. καὶ ὅτι, φασί, τὸ πονηρὸς ἐπὶ τοῦ ἐπιπόνου τάσσεται καὶ δυστυχούσ, ἱκανὸς Ἡοίης παραστήσαι ἐν ταῖς Μεγάλαις Ἡοίαις τὴν Ἀλκμήνην παιῶν πρὸς τὸν Ἡρακλέα λέγουσαν

ὦ τέκος, ἦ μάλα διή σε πονηρότατον καὶ ἄριστον
Ζεὺς τέκνωσε πατήρ.

καὶ πάλιν

αἱ Μοῖραι σε πονηρότατον καὶ ἄριστον.

3.

Scholias οἱ *Pindar, Istmi*, v. 63. εἰληπται δὲ ἐκ τῶν Μεγίλων Ἡοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὐρίσκεται ἐπιξενούμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμφαίνων τῇ δορῇ. καὶ εὐχόμενος καὶ αὐτὸς ὁ διάπομπος αἰετός, ἀφ' οὗ τὴν προσωνομίαν ἔλαβεν Ἀίας.

THE GREAT EOIAE

THE GREAT EOIAE

1.

EPIDAUROS. According to the opinion of the Argives and the epic poem, the *Great Eoiae*, Argos the son of Zeus was father of Epidaurus.

2.

And, they say, Hesiod is sufficient to prove that the word *ponēros* (bad) has the same sense as "laborious" or "ill-fated"; for in the *Great Eoiae* he represents Alcmene as saying to Hercules:

"My son, truly Zeus your father begot you to be the most toilful as the most excellent . . .";

and again:

"The Fates (made) you the most toilful and the most excellent . . ."

3.

The story has been taken from the *Great Eoiae*; for there we find Hercules entertained by Telamon, standing dressed in his lion-skin and praying, and there also we find the eagle sent by Zeus, from which Aias took his name.¹

¹ When Hercules prayed that a son might be born to Telamon and Eriboea, Zeus sent forth an eagle in token that the prayer would be granted. Hercules then bade the parents call their son Aias after the eagle (*aistos*).

4.

Ραιεσπίας, iv. 2. 1. . . . ἀλλὰ Ἐλλαν μὲν τοῦ
Ἡρακλέους θυγατρὶ Εὐαίχμη συνοικῆσαι Πολυ-
κάνα υἱὸν Βοῖτου λεγούσας τὰς Μεγάλας οἶδα
Ἡοίας.

5.

Ραιεσπίας, ix. 40. 0.
Φύλας δ' ὄπνιεν κόρυνη κλειστοῦ Ἰολάου
Λαιπεφίλην, ἥ εἶδος Ὀλυμπιάδεσσιν ὁμοίη,
Ἱπποτάδην τέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτε
Θηρῷ τ' εὐειδέα, ἱκέλην φαέεσσι σελήνης.
Θηρῷ δ' Ἀπόλλωνος ἐν ἀγκοῖνῃσι πεσοῦσα
γείνατο Χαίρωνος κρατερὸν μένος ἵπποδάμοιο.

6.

Schol. on Pindar, Pyth. iv. 35.
Ἡ οἷα Ἐρὶν πεκινόφρων Μηαιονίκη,
ἥ τέκεν Εὐφρημον γαιετόχῳ Ἐννοσιγαίῳ
μυθεῖσ' ἐν φιλότῃ πολυχρύστου Ἀφροδίτης.

7.

Ραιεσπίας, ix. 36. 7.
Ἐτῆρας δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν
κτείνας ἐν μεγάροισι τὸν ἑνὸς ἔνεχ' ἥς ἀλάχοιο
οἶκον ἀποπρολιπὼν φεῦγ' Ἄργεος ἵπποβάτοιο,
ἵξεν δ' Ὀρχόμενον Μινυήιον· καὶ μιν ὁ γ' ἦρως
δέξατο καὶ κτείανων μοῖραν πόρεν, ὥς ἐπιεικές.

8.

Ραιεσπίας, ii. 2. 3. πεποιήται δὲ ἐν Ἡοίαις
Μεγύλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην.

9.

Ραιεσπίας, ii. 16. 4. ταύτην (Μυκήνην) εἶναι
θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρίστορος τὰ ἔπη

THE GREAT EOIAE

4.

But I know that the so-called *Great Eoiae* say that Polyseus the son of Hutes married Ruacchine, daughter of Hyllus, Heracles' son.

5.

"And Phylas wedded Leipsephile the daughter of famous Iolus: and she was like the Olympians in beauty. She bore him a son Hippotades in the palace, and comely Thero who was like the beams of the moon. And Thero lay in the embrace of Apollo and bore horse-taming Charon of hardy strength."

6.

"Or like her in Hyria, careful-minded Meconice, who was joined in the love of golden Aphrodite with the Earth-holder and Earth-Shaker, and bore Euphemus."

7.

"And Hyettus killed Molurus the dear son of Aristas in his house because he lay with his wife. Then he left his home and fled from horse-rearing Argos and came to Minyan Orchomenus. And the hero received him and gave him a portion of his goods, as was fitting."

8.

But in the *Great Eoiae* Peirene is represented to be the daughter of Oekalus.

9.

The epic poem, which the Greek call the *Great Eoiae*, says that she (Mycene) was the daughter of

HESIOD

λέγει ἡ δὲ "Ἑλληνες καλοῦσιν 'Ἡοίας Μεγάλας' ἀπὸ ταύτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει φασίν.

10.

Ραπτανίας, vi. 21. 10 η. ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς Μεγάλας 'Ἡοίας 'Αλκιάθους ὁ Πορθάουος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ 'Αλκιάθου 'Ευρύαλος καὶ Εὐρυμαχὸς τε καὶ Κρόταλος. . . . τιν δὲ ἀποθανόντα ἐπ' αὐτοῖς 'Ακρίαν τεκμαίροισθ' ἂν τις Λακεδαιμόνιον τε εἶναι καὶ οἰκιστὴν 'Ακριῶν, ἐπὶ δὲ τῷ 'Ακρίῳ Κάππετόν φασιν ὑπὸ τοῦ Οἰνομάου φανερῶς εἶναι καὶ Λυκούργον Λάσιόν τε καὶ Χαλκιδόντα καὶ Τριεάλωνιν . . . Τρικολώνου δὲ ὕστερον ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεῖον 'Αριστόμαχόν τε καὶ Πρίαντα, ἔτι δὲ Πελεύγοντα καὶ Αἰόλιόν τε καὶ Κρόνιον.

11.

Σχολίασι οἱ Ἀρριονίαις Ρηοδίαις, Arg. iv. 57. ἐν δὲ ταῖς Μεγάλαις 'Ἡοίαις λέγεται τὸν 'Ευδυμῶνα ἀνεστραφέναι ὑπὸ τοῦ Διὸς εἰς οὐρανὸν ἔρασθέντα δὲ "Ἡρας εἰδώλῳ παραλογισθῆναι νεφέλῃ καὶ ἐκβληθέντα κατελθεῖν εἰς "Αἶδου.

12.

Σχολίασι οἱ Ἀρριονίαις Ρηοδίαις, Arg. i. 118. ἐν δὲ ταῖς Μεγάλαις 'Ἡοίαις λέγεται ὡς ἄρα Μελέμπον φιλτάτος ὦν τῷ 'Απόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφάντῃ. βοδὸς δὲ αὐτῷ τεθυμένον δράκοντος ἐκερπύσαιτο παρὰ τὸ θῦμα διαφθεῖραι

THE GREAT KOINÉ

Inachus and wife of Arestor: from her, then, it is said, the city received its name.

10.

According to the poem the *Great Koiné*, these were killed by Oenonius¹: Alcathous the son of Perithaen next after Marmox, and after Alcathous, Euryalus, Eurynechus and Cepulus. The man killed next after them, Aerias, we should judge to have been a Lacedæmonian and founder of Aeria. And after Aerias, they say, Capetus was done to death by Oenonius, and Lyeurgus, Lasius, Chalcedon and Tricolonus. . . . And after Tricolonus fate overtook Aristomachus and Prias on the course, as also Pelagon and Agolus and Cronius.

11.

In the *Great Koiné* it is said that Endymion was transported by Zeus into heaven, but when he fell in love with Hera, was befooled with a shape of cloud, and was cast out and went down into Hades.

12.

In the *Great Koiné* it is related that Melampus, who was very dear to Apollo, went abroad and stayed with Polyphantos. But when the king had sacrificed an ox, a serpent crept up to the sacrifice and

¹ Oenonius, king of Pisa in Pisa, warned by an oracle that he should be killed by his son-in-law, offered his daughter Hippodamia to the man who could defeat him in a chariot race, on condition that the defeated suitor should be slain by him. Ultimately Pelops, through the treachery of the charioteer of Oenonius, became victorious.

αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπόμεντος [καὶ ἀποκτείναντος], τὸν Μελάμποδα λαβεῖν καὶ θάψαι. τὰ δὲ τούτου ἔγγραμμα τραφέντα ὑπὸ τούτου λείγειν τὰ ὅσα καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικὴν. διόπερ κλέπτοντα αὐτὸν τὰς βόας τοῦ Ἰφίκλου εἰς Αἶγναν τὴν πόλιν περιληφθέντα δεσθῆναι καὶ τοῦ οἴκου μέλλοντος πεσεῖν ἐν ᾧ ἦν ὁ Ἰφίκλος, τῇ διακόνων πρεσβυτίδι μηνῦσαι τοῦ Ἰφίκλου καὶ τούτου χάριν ἀφεθῆναι.

13.

Scholias on *Apollonius Rhodius*, *Arg.* iv. 828. ἐν δὲ ταῖς Μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἑκατης ἡ Σεύλλα.

14.

Scholias on *Apollonius Rhodius*, *Arg.* ii. 181. πεπηρώσθαι δὲ Φινέα φησιν Ἡσίοδος ἐν Μεγάλαις Ἡοίαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν.

15.

Scholias on *Apollonius Rhodius*, *Arg.* ii. 1123. Ἄργος] εἰς τῶν Φρίξου παίδων αὐτός. τούτους δὲ . . . Ἡσίοδος ἐν ταῖς Μεγάλαις Ἡοίαις φασὶν ἐξ Ὑψώσσης τῆς Λιγύτου. καὶ οὗτοι μὲν φησιν αὐτοὺς τέσσαρας, Ἄργον Φρόντιν Μέλανα Κυτίωρον.

16.

Antoninus Liberalis, xciii. Βιάντος· ἱστορεῖ . . . Ἡσίοδος ἐν Μεγάλαις Ἡοίαις. . .

Ἄργου τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνη. αὐτὰς ᾔκησεν

THE GREAT EOIAE

destroyed his servants. At this the king was angry and killed the serpent, but Melampus took and buried it. And its offspring, brought up by him, used to lick his ears and inspire him with prophecy. And so, when he was caught while trying to steal the cows of Iphiclus and taken bound to the city of Aegina, and when the house, in which Iphiclus was, was about to fall, he told an old woman, one of the servants of Iphiclus, and in return was released.

13.

In the *Great Eoiae* Seylla is the daughter of Phoebus and Hecate.

14.

Hesiod in the *Great Eoiae* says that Phineus was blinded because he told Phrixus the way.¹

15.

Argus. This is one of the children of Phrixus. These . . . Hesiod in the *Great Eoiae* says were born of Iophessa the daughter of Aeëtes. And he says there were four of them, Argus, Phrontis, Melas, and Cytisorus.

16.

Battus. Hesiod tells the story in the *Great Eoiae*. . . Magnes was the son of Argus, the son of Phrixus and Perimele, Admetus' daughter, and

¹ *sc.* to Scythia.

ἐγγὺς Θεσσαλίας καὶ τὴν γῆν ταύτην ἀπ' αὐτοῦ
 Μαγνησίαν προσηγόρευσαν οἱ ἄνθρωποι. ἐγένετο
 δ' αὐτῷ παῖς περιβλεπτός τὴν οὔρῳ Ἵρμιος,
 ἐπεὶ δὲ Ἀπόλλωνα ἰδὼντα ἔρωσ' ἔλαβ' αὐτοῦ παι-
 δὸς καὶ οὐκ ἐξελίμπαντο τὰ αἰκία τοῦ Μάγνητος,
 Ἑρμῆς ἐπιβουλεύει τῇ ἀγέλῃ τῶν βοῶν τοῦ Ἀπόλ-
 λωνος. αἱ δὲ ἐνέμοντο, ἵνα περ ἦσαν αἱ Ἀδμήτου
 βόες. καὶ πρῶτα μὲν ἐμβάλλει ταῖς κυσίν, αἱ
 ἐφύλαττον αὐτάς, λήθαργον καὶ κυνάγχην· αἱ δὲ
 ἐξελάβοντο τῶν βοῶν καὶ τὴν ὑλακὴν ἀπόδεσαν·
 εἴτα δ' ἀπελαύνει πόρτιας δώδεκα καὶ ἑκατὸν
 βοῦς ἄξιγας καὶ ταῦρον, ὃς ταῖς βοῦσιν ἐπέ-
 βαιεν. ἐξῆπτε δὲ ἐκ τῆς οὔρας πρὸς ἑκαστον
 ὕλην, ὡς ἂν τὰ ἴχνη τῶν βοῶν ἀφανίσῃ.
 καὶ ἦγεν αὐτάς ἐλαύνων διὰ τε Πελασγῶν καὶ
 δι' Ἀχαιῶν τῆς Φθιώτιδος καὶ διὰ Λοκρίδος καὶ
 Βοιωτίας καὶ Μεγαρίδος καὶ ἐντεῦθεν εἰς Πέλο-
 πόνησεν διὰ Κορίνθου καὶ Ἀργείσης ἄχρι
 Τεγίας. καὶ ἐντεῦθεν παρὰ τὸ Λύκαιον ὄρος ἐπο-
 ρεῖτο καὶ παρὰ τὸ Μαινάλιον καὶ τὰς λεγομένας
 Βάττου σκοπιάς. ᾧκει δὲ ὁ Βάττος οὗτος ἐπ'
 ἄκρῳ τῇ σκοπέλῃ καὶ ἐπεὶ τῆς φωνῆς ἤκουσε παρε-
 λαυομένων τῶν μύσχων, προελθὼν ἐκ τῶν οἰκί-
 ων ἔγνω περὶ τῶν βοῶν ὅτι κλοπιμαίως ἄγει
 καὶ μισθὸν ἤτησεν, ἵνα πρὸς μηδένα φράσῃ περὶ
 αὐτῶν. Ἑρμῆς δὲ δώσκειν ἐπὶ τούτοις ὑπέσχετο,
 καὶ ὁ Βάττος ὤμοσε περὶ τῶν βοῶν πρὸς μηδένα
 καταρεῖν. ἐπεὶ δὲ αὐτάς Ἑρμῆς ἔκρυψε ἐν τῇ
 πρῶτῃ παρὰ τὸ Κορυφάσιον εἰς τὸ σπήλαιον
 εἰσελάσας ἄντικρυς Ἰταλίας καὶ Σικελίας, αὐθις
 ἀφίκετο πρὸς τὸν Βάττον ἀλλάζας ἑαυτὸν καὶ
 πειρώμενος, εἰ αὐτῷ συμμένειν ἐπὶ τοῖς ὀρεσίοις

THE GREAT EOIAE

lived in the region of Thessaly, in the land which men called after him Magnesia. He had a son of remarkable beauty, Hymeneus. And when Apollo saw the boy, he was seized with love for him, and would not leave the house of Magnes. Then Hermes made designs on Apollo's herd of cattle which were grazing in the same place as the cattle of Admetus. First he cast upon the dogs which were guarding them a stupor and strangles, so that the dogs forgot the cows and lost the power of barking. Then he drove away twelve heifers and a hundred cows never yoked, and the bull who mounted the cows, fastening to the tail of each one brushwood to wipe out the footmarks of the cows. He drove them through the country of the Pelasgi, and Achaea in the land of Phthia, and through Loeris, and Boeotia and Megaris, and thence into Peloponnesos by way of Corinth and Larissa, until he brought them to Tegea. From there he went on by the Lycaean mountains, and past Maenalus and what are called the watch-posts of Battus. Now this Battus used to live on the top of the rock and when he heard the voice of the heifers as they were being driven past, he came out from his own place, and knew that the cattle were stolen. So he asked for a reward to tell no one about them. Hermes promised to give it him on these terms, and Battus swore to say nothing to anyone about the cattle. But when Hermes had hidden them in the cliff by Coryphasium, and had driven them into a cave facing towards Italy and Sicily, he changed himself and came again to Battus and tried whether he would be true to him as he had vowed. So, offering

HESIOD

ἐθέλει. εἰδὼς δὲ μισθὸν χλαῖναν ἐπυνθάνετο παρ' αὐτοῦ, εἰ μὴ κλοπιμαίας βοῦς ἔγνω παραλαβεῖσας. ὁ δὲ Βῆττος ἔλαβε τὴν χλαμίδα καὶ ἐμήνυσσε περὶ τῶν βοῶν. Ἑρμῆς δὲ χαλεπήνας, ὅτι διχόμυθος ἦν, ἐρράπισεν αὐτὸν τῇ βλάβῃ καὶ μετέβαλεν εἰς πέτρην, καὶ αὐτὸν οὐκ ἐκλείπει κρίσις οὐδὲ καῦμα.

ΜΕΛΑΜΠΙΟΔΕΙΑ

1.

Στοά, κιν. p. 642. λέγεται δὲ ὁ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δαῦρο ἀφιέσθαι, περιτυχὼν δ' ἑαυτοῦ κρείττονι μάντι κατὰ τὴν Κλάρην Μόψῳ τῷ Μαντοῦ τῆς Τειρεσίου θυγατρὸς, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὕτω πως διασκευάζει τὸν μῦθον· προτείνει γάρ τι τοιοῦτο τῷ Μόψῳ τὸν Κάλχαντα·

Θαυμά μ' ἔχει κατὰ θυμὸν, ἐρινεὸς ὅσπου
ὀλύνθων

αὐτὸς ἔχει μικρὸς περ ἑὼν· εἴποις ἂν ἀριθμὸν;

τὸν δὲ ἀποκρίνασθαι·

Μύριοι εἰσιν ἀριθμὸν, ὅτ' ἀρ μέτρον γε μέδιμνος·
εἰς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.

"Ὡς φάτο· καὶ σφιν ἀριθμὸς ἐτήτυμος εἶδετο
μέτρου·

καὶ τότε δὴ Κάλχαντα τέλος θανάτοιο κάλυψεν.

THE MELAMPODIA

him a robe as a reward, he asked of him whether he had noticed stolen cattle being driven past. And Battus took the robe and told him about the cattle. But Hermes was angry because he was double-tongued, and struck him with his staff and changed him into a rock. And either frost or heat never leaves him.¹

THE MELAMPODIA

I.

It is said that Calchas the seer returned from Troy with Amphilocheus the son of Amphiarus and came on foot to this place.² But happening to find near Clarus a seer greater than himself, Mopsus, the son of Manto, Teiresias' daughter, he died of vexation, Hesiod, indeed, works up the story in some such form as this: Calchas set Mopsus the following problem:

"I am filled with wonder at the quantity of figs this wild fig-tree bears though it is so small. Can you tell their number?"

And Mopsus answered: "Ten thousand is their number, and their measure is a bushel: one fig is left over, which you would not be able to put into the measure."

So said he; and they found the reckoning of the measure true. Then did the end of death shroud Calchas.

¹ In the *Homeric Hymn to Hermes* Battus almost disappears from the story, and a somewhat different account of the stealing of the cattle is given.

² *sc.* Colophon. Ptolemy in his abridgement of the *Historia* (*sc.* of the heeres from Troy) says Calchas and his party were present at the death of Teiresias at Colophon, perhaps indicating another version of this story.

2.

Τελείας οἱ Λυκομήνου, 682. . . . νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασιν αὐτὸν ἐπτά γενεὰς ζῆσαι· ἄλλοι δὲ ἐννέα· ἀπὸ γὰρ Κρόνου ἦν καὶ κατωτέρω Ἑπεοκλέους καὶ Πολυδαίμονος, ὡς φησι καὶ ὁ τῆς Μελαμπεδίας ποιητής· παρειαίγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι ἦσσαν ἔχειν αἰῶνα βίοιο
ἰοφάλλες δοῦναι καὶ ἴσα [φρεσὶ] μήδεα ἰδμεν
θνητοῖς ἀνθρώποις· νῦν δ' οὐδέ με τυτθὸν ἔτισας,
ὅς γέ με μακρὸν ἔθηκεας ἔχειν αἰῶνα βίοιο
ἐπτά τ' ἐπὶ ζῶειν γενεὰς μερόπων ἀνθρώπων.

3.

Σχολιάσι οἱ Ηῤωστ, Ὀδυσσεύς, κ. 494. φασιν ὡς δρῖσκοντας δύο ἐν Κιθαιρῶνι μιγνυμένους ἰδῶν (Τειρεσίαν) ἀνέβη τὴν θήλειαν καὶ οὕτως μεταβέβηται εἰς γυναῖκα, καὶ πάλιν τὸν ἄρρενα καὶ ἀπέλαβε τὴν ἰδίαν φύσιν. τοῦτον Ζεὺς καὶ Ἥρα κριτὴν εἶλοντο, τίς μᾶλλον ἤδεσται τῇ συνουσίᾳ, τὸ ἄρρεν ἢ τὸ θῆλυ· ὁ δὲ εἶπεν·

οἶον μὲν μοῖραν δέκα μοιρέων τέρπεται ἀνὴρ,
τάς δέκα δ' ἐμπύπλησι γυνὴ τέρπουσα νόημα.
εἰόπερ ἢ μὲν Ἥρα ὀργισθεῖσα ἐπήρωσεν, ὁ δὲ
Ζεὺς τὴν μαντείαν δωρεῖται.

4.

ἡδὲ [μὲν] ἐστ' ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλυῖν
τέρπεσθαι μύθοισιν, ἐπὶ δὲ δαιτὸς κορέσωνται,
ἡδὲ δὲ καὶ τὸ πυθέσθαι, ὅσα θνητοῖσιν ἐνείμαν
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἐναργές.

THE MELAMPODIA

2.

But now he is speaking of Teiresias, since it is said that he lived seven generations—though others say nine. He lived from the times of Cadmus down to those of Eteocles and Polyneices, as the author of Melampodia also says: for he introduces Teiresias speaking thus:

"Father Zeus, would that you had given me a shorter span of life to be mine and wisdom of heart like that of mortal men! But now you have honoured me not even a little, though you ordained me to have a long span of life, and to live through seven generations of mortal kind."

3.

They say that Teiresias saw two snakes mating on Cithaeron and that, when he killed the female, he was changed into a woman, and again, when he killed the male, took again his own nature. This same Teiresias was chosen by Zeus and Hera to decide the question whether the male or the female has most pleasure in intercourse. And he said:

"Of ten parts a man enjoys one only; but a woman's sense enjoys all ten in full."

For this Hera was angry and blinded him, but Zeus gave him the seer's power.

4.¹

"For pleasant it is at a feast and rich banquet to tell delightful tales, when men have had enough of feasting; and pleasant also it is to know a clear token of ill or good amid all the signs that the deathless ones have given to mortal men."

¹ Il. 1-2 are quoted by Athenaeus ii. p. 40; Il. 3-4 by Clement of Alexandria, *Stromateis* vi. 2. 26. Dattmann saw that the two fragments should be joined.

HESIOD

5.

Athenaeus, xl. 498. a.

. . . τῷ δὲ Μάρῃ θεὸς ἄγγελος ἦλθε δι' οἶκον
πλήσας δ' ἡργύρεον σκύφον φέρει, δῶκε δ' ἀνακτι.

6.

Id. n.

καὶ τότε Μάντις μὲν δεσμὸν βαῶς αἶνυτο χερσίν,
Ἴφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο. τῷ δ' ἐπ' ὀπισθεν
σκύφον ἔχων ἑτέρῃ. ἑτέρῃ δὲ σκῆπτρον αἰέρας
ἔσταιχεν Φύλακος καὶ ἐνὶ δμῶσιν ἔειπεν.

7.

Athenaeus, xiii. p. 609 c. Ἡσίοδος δ' ἐν τρίτῳ
Μελαμποδίας τὴν ἐν Εὐβοίᾳ Χαλκίδα καλλι-
γόναικα εἶπεν.

8.

Strabo, xiv. p. 676. Ἡσίοδος δ' ἐν Σόλοις ὑπὸ
Ἀπόλλωνος ἀναιρεθῆναι τὸν Ἀμφίλοχόν φησιν.

9.

Comment of Alexandria, Stromateis, v. p. 252.
μάντις δ' οὐδεὶς ἐστιν ἐπιχθονίων ἀνθρώπων
ὅστις ἂν εἰδείῃ Ζηνὸς νόον αἰγιόχοιο.

ΑΙΓΙΜΙΟΣ

1.

Scholias on Apollonius Rhodius, Arg. iii. 587. ὁ
δὲ τὸν Αἰγίμιον ποιήσας διὰ [τῶ] δέρας αὐτῶν
αὐθαίρετως φησὶ προσδεχθῆναι. λέγει δὲ ὅτι
μετὰ τὴν θυσίαν ὡγνίσας τὸ δέρας οὕτως

κῶας ἔχων ἔσταιχεν ἐς Αἰήτας μέλαθρα.¹

¹ Restored by Schenkl.

AEGIMIUS

5.

"And Mares, swift messenger, came to him through the house and brought a silver goblet which he had filled, and gave it to the lord."

6.

"And then Mantes took in his hands the ox's halter and Iphiclus lashed him upon the back. And behind him, with a cup in one hand and a raised sceptre in the other, walked Phylaeus and spake amongst the bondmen."

7.

Hesiod in the third book of the *Melampodia* called *Chalcis* in *Euboea* "the land of fair women."

8.

But Hesiod says that *Amphilochus* was killed by *Apollo* at *Soli*.

9.

"And now there is no seer among mortal men such as would know the mind of *Zeus* who holds the *regis*."

AEGIMIUS

1.

But the author of the *Aegimius* says that he (*Phrixus*) was received without intermediary because of the fleece.¹ He says that after the sacrifice he purified the fleece and so

"Holding the fleece he walked into the halls of *Acetes*."

¹ *sc.* the golden fleece of the ram which carried *Phrixus* and *Helle* away from *Athamas* and *Ino*. When he reached *Colchis* *Phrixus* sacrificed the ram to *Zeus*.

2.

Scholias on *Apolloniis Rhodius*, *Arg.* iv. 816. ὁ τὸν Αἰγύριον ποιήσαν ἐν δευτέρῳ φησὶν ὅτι ἡ Θέτις εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γενημένους, γινώσκει βουλομένη εἰ θνητοὶ εἴσιν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ κωλύσαι τὸν Ἀχιλλέα ἐμβλεθῆναι εἰς λέβητα.

3.

Apollodorus, ii. 1. 3. 1. Ἡσίωδος δὲ καὶ Ἀκουσίλαος Πειρήνοιο αὐτῇν (Ἰώ) φασιν εἶναι. ταύτην ἱερῶσύνην τῆς Ἥρας ἔχουσαν Ζεὺς ἔφθειρε. φωραθεὶς δὲ ὑφ' Ἥρας τῆς μὲν κόρηι ἀψύμενος εἰς βούν μετεμόρφωσε λευκήν, ἀπώμασάτο δὲ ταύτῃ μὴ συνελθεῖν. διό φησιν Ἡσίωδος οὐκ ἐπισπῶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γενομένους ὄρκους ὑπὲρ ἔρωτος.

ἐκ τοῦ δ' ὄρκου ἔθηκεν ἀπολείπον ἀνθρώποισι νασφιδίῳ ἐργῶν πέρι Κύπριδος.

4.

Herodias in *Strophaneis* of *Byzantium*.

νήσῳ ἐν Ἀβαυτίδι δὴν, τὴν πρὶν Ἀβαυτίδα κίκλησκον θεοὶ αἰὲν ἔόντες, Εὐβοίαν δὲ βοὸς τότε ἐπώνυμον ὠνόμασεν Ζεὺς.

5.

Schol. on *Eucyricles Phoen.* 1116.

καὶ οἱ ἐπίσκοπον Ἄργον ἱεὶ κρατερόν τε μέγαν τε, τέτρασιν ὀφθαλμοῖσιν ὁρώμενον ἔνθα καὶ ἔνθα· ἀκίματον δὲ αἱ ὤρσε θεὰ μένος, οὐδέ αἱ ὕπνος πίπτειν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν ἔμπεδον αἰεὶ.

ÆGINIUS

2.

The author of the *Æginus* says in the second book that Thetis used to throw the children she had by Peleus into a cauldron of water, because she wished to learn whether they were mortal. . . . And that after many had perished Peleus was annoyed, and prevented her from throwing Achilles into the cauldron.

3.

Hesiod and Acusilaus say that she (Io) was the daughter of Peireu. While she was holding the office of priestess of Hera, Zeus seduced her, and being discovered by Hera, touched the girl and changed her into a white cow, while he swore that he had no intercourse with her. And so Hesiod says that oaths touching the matter of love do not draw down anger from the gods.

"And thereafter he ordained that an oath concerning the secret deeds of the Cyprian should be without penalty for men."

4.

"(Zeus changed Io) in the fair island Abantis, which the gods, who are eternally, used to call Abantis aforetime, but Zeus then called it Euboea after the cow."¹

5.

"And (Hera) set a watcher upon her (Io), great and strong Argus, who with four eyes looks every way. And the goddess stirred in him unwearying strength: sleep never fell upon his eyes; but he kept sure watch always."

¹ Euboea properly means the "Island of fine Cattle (or Cows)."

HESIOD

6.

Schol. on Homer, Il. xxiv. 34. Ἀργειφόντην
κατὰ τοὺς Ἡσιόδου μύθους τὸν βουκόλου
Ἰαῶς ἐφύνευσεν (Ἑρμῆς).

7.

Athenaeus, xi. p. 503 d. καὶ ὁ τὸν Αἰγίμιον
παιήσας, εἴθ' Ἡσιόδός ἐστιν ἢ Κέρκων ὁ Μιλή-
σιος,

ἔνθα ποτ' ἔσται ἐμὸν ψυκτήριον, ὄρχαμε λαῶν.

8.

Elym. Gen. Ἡσιόδας δὲ διὰ τὸ τριχῇ αὐτοὺς
οἰκῆσαι,

πάντες δὲ τριχαῖκες καλέονται,
τρισσὴν οὖνεκα γαῖαν ἐκὰς πατρὸς ἐδάσαντο.
τρία γὰρ Ἑλληνικὰ ἔθνη τῆς Κρήτης ἐποικῆσαι.
Πελασγοὺς, Ἀχαιοὺς, Δωριεῖς. οὓς τριχαῖκας
κεκλήκασι.

INCERTAE SEDIS FRAGMENTA

1.

Diogenes Laertius, viii. 1. 25.

Οὐρανίη δ' ἄρ' ἔτι τε Δίον πολυήρατον νύον,
ὣν δὴ, ὅσαι βροτοὶ εἰσιν ἀοιδοὶ καὶ κιθαρισταί,
πάντες μὲν θρηνεύουσιν ἐν εἰλαπίναις τε χοροῖς τε,
ἀρχόμενοι δὲ Δίον καὶ λήγοντες καλέουσιν

Clement of Alexandria, Strom. i. p. 121.

παντοίης σοφίης δεδαηκέτα.

2.

Schol. on Homer, Odyssey, iv. 232.

εἰ μὴ Ἀπάλλων Φοῖβος ὑπέκ θαράτσιο σαώσαι
ἢ αὐτὸς Παιῶν, θεὸς ὑπάντων φάρμακα οἶδεν.

FRAGMENTS OF UNKNOWN POSITION

6.

"Slayer of Argus." According to Hesiod's tale he (Hermes) slew (Argus) the herdsmen of Io.

7.

And the author of the *Aegimius*, whether he is Hesiod or Cercops of Miletus (says)

"There, some day, shall be my place of refreshment, O leader of the people."

8.

Hesiod (says they were so called) because they settled in three groups: "And they all were called the Three-fold people, because they divided in three the land far from their country." For (he says) that three Hellenic tribes settled in Crete, the Pelasgi, Achaeans and Dorians. And these have been called Three-fold People.

FRAGMENTS OF UNKNOWN POSITION

1.

"So Urania bore Linus, a very lovely son: and him all men who are singers and harpers do bewail at feasts and dances, and as they begin and as they end they call on Linus * * * who was skilled in all manner of wisdom."

2.

"Unless Phoebus Apollo should save him from death, or Paean himself who knows the remedies for all things."

HESIOD

3.

Clement of Alexandria, Protrept. c. vii. p. 21.
 αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίραυός ἐστιν
 ἀθανάτων τέ οἱ οὐ τις ἐρήρισταί κρατὸς ἄλλας.

4.

Anacrd. Oxoni (Stamper), i. p. 148.
 δῶρα θεῶν μακάρων πλῆσθαι χθονί.

5.

Clement of Alexandria, Strom. i. p. 123.
 Μουσάων, αἵ τ' ἄνδρα πολυφραδέοντα τιθεῖσι
 θέσπιον αὐδήντα.

6.

Strabo, x. p. 471.
 [τάων δ'] οὐρεῖται Νύμφαι θεαὶ ἐξεγένοιντο
 καὶ γένος οὐτιδανῶν Σατύρων καὶ ἄμμηχανοεργῶν
 Κουρῆτές τε θεῶν φιλοπαύγματος ὀρχηστῆρες.

7.

Schol. on Apoll. Rhod. Arg. i. 824.
 θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο.

8.

Suidas, s.v. ἁλική.
 ἁλικὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Λιακίδῃσι,
 τοὺν δ' Ἀμυθασκίδαις, πλοῦτον δ' ἔπαρ' Ἀτρεΐδῃσιν.

9.

Schol. on Homer, Iliad, xiii. 155.
 τῇδε γὰρ ἄξυλῃ κατεπόβετο κήλεα νηῶν.

10.

Etymologicum Magnum.
 οὐκέντι δὴ βαίνουσι λαροῖς ποσίν.

11.

Schol. on Homer, Iliad, xxiv. 624.
 ὥπτησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο.

FRAGMENTS OF UNKNOWN POSITION

3.

"For he alone is king and lord of all the undying gods, and no other vics with him in power."

4.

"(To cause ?) the gifts of the blessed gods to come near to earth."

5.

"Of the Muses who make a man very wise, marvellous in utterance."

6.

"But of them (sc. the daughters of Heaterus) were born the divine mountain Nymphs and the tribe of worthless, helpless Satyrs, and the divine Curetes, sportive dancers."

7.

"Beseeching the offspring of glorious Cleodæus."

8.

"For the Olympian gave might to the sons of Aæcus, and wisdom to the sons of Amythaon, and wealth to the sons of Atreus."

9.

"For through this lack of wood the timber of the ships rotted."

10.

"No longer do they walk with delicate feet."

11.

"First of all they roasted (pieces of meat), and drew them carefully off the spits."

HESIOD

12.

Chrysippus, Fragm. ii. 254. 11.
ταῦ γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισιν.

13.

Id. 15.
εἶεν ἐνὶ στήθεσσι χόλον θυμαλγὲ' ἔχουσα.

14.

Simplicius, vii. p. 327.
Δωδάμην φηγόν τε, Πελασγῶν ἔδρανεν, ἦεν.

15.

Anac. Oecon (Crane), iii. p. 318. καὶ
πίσης τε δυοφερῆς καὶ κέδραν νηλέε καπνῷ.

16.

Schol. on Apoll. Rhod. Arg. i. 757.
αὐτὸς δ' ἐν πλῆσινσι διμπετέος ποταμοῖο.

17.

Stephanus of Byzantium, Παρθένιος.
ὡς ἀκαλὰ προρέων ὡς ἀβρὴ παρθένης εἶσιν.

18.

Schol. on Theocritus, xi. 75.
νήπιος, ὅστις ἔτοιμα λαπῶν ἀνέτοιμα διώκει.

19.

Harrocraton.
ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων.

20.

Porphyry, On Abstinence, ii. 18. p. 134.
ὡς κε πόλις ῥέξῃσι, νόμος δ' ἀρχαῖος ἀριστος.

21.

Eccl. on Nicander, Theriaca, 452.
χρὴ δὲ σε πατρὶ . . . κτίλον ἔμμεναι.

FRAGMENTS OF UNKNOWN POSITION

12.

"For his spirit increased in his dear breast."

13.

"With such heart-grieving anger in her breast."

14.

"He went to Dodona and the oak-grove, the dwelling place of the Pelagi."

15.

"With the pitiless smoke of black pitch and of cedar."

16.

"But he himself in the swelling tide of the rain-swollen river."

17.

(The river) Parthenius

"Flowing as softly as a dainty maiden goes."

18.

"Foolish the man who leaves what he has, and follows after what he has not."

19.

"The deeds of the young, the counsels of the middle-aged, and the prayers of the aged."

20.

"Howsoever the city does sacrifice, the ancient custom is best."

21.

"But you should be gentle towards your father."

HESIOD

29.

Plato, Eristi. xi. 358.

ὁ εἰπὼντος μὲν ἐμεῖο
φαῦλόν κεν εἴδοιεν ἔμεν, χαλεπὸν δὲ νοῆσαι.

23.

Diocorydides, v. 191-3. Βαιωτὸς ἀνὴρ τῇδε
φών[ησεν γλυκειᾶν] [Ἡσίοδος πρόπολος | Μουσῶν,
ὃν <ᾶν> ἀθάνατοι τιμῶσι, τούτῳ | καὶ βροτῶν
φήμαν ἐπ[εσθαι].

FRAGMENTA DUBIA

1.

Galen, de rila. Hipp. et Plat. i. 266. 7.
καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο Ζεὺς.

2.

Schol. on Homer, Od. vii. 104.
ἀλετρεύουσι μύλης ἐπὶ μῆλοπα καρπὸν.

3.

Schol. on Pindar, Nema. ii. 1.
ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὀμηρος ἰοῖδοι
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδίῃ,
Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Δητώ.

4.

Julian, Misoprogon, p. 369 n.
χαλεπὸς δ' ἐπὶ δράγματι λιμός.

5.

Servius on Vergil, Aen. iv. 454. Hesiodus hanc
Hesperidum . . . Noctis filias ultra Oceanum mala
aurea habuisse dicit.

Ἀγγλη τ' ἥδ' Ἐρέθεια καὶ Ἐσπερέθουσα βοῶπις.¹

¹ Cf. Scholion on Clement, Protrept. i. p. 302.

DOUBTFUL FRAGMENTS

22.

"And if I said this, it would seem a poor thing
and hard to understand."

23.

Thus spake the Boeotian, even Hesiod,¹ servant
of the sweet Muses: "whosoever the immortals
honour, the good report of mortals also followeth
him."

DOUBTFUL FRAGMENTS

1.

"And then it was Zeus took away sense from the
heart of Athanrus."

2.

"They grind the yellow grain at the mill."

3.

"Then first in Delos did I and Homer, singers
both, raise our strain—stitching song in new hymns—
Phœbus Apollo with the golden sword, whom Leto
bare."

4.

"But starvation on a handful is a cruel thing."

5.

Hesiod says that these Hesperides . . . , daughters
of Night, guarded the golden apples beyond Ocean.

"Aegle and Erythen and ox-eyed Hesperethusa."

¹ cp. *Hes. Theog.* 81 ff. But *Theognis* 169, "Whomso
the gods honour, even a man inclined to blame praiseth him,"
is much nearer.

HESIOD

6.

Plato, Republic, iii. 290 E.

δῶρα θεοὺς πείθει, δῶρ' αἰδοῖσιν βασιλῆας.

7.¹

Clement of Alexandria, Strom. v. p. 256.

ἐβδομήτη δ' αὖτις λαμπρὸν φῶς ἡλίοιο.

8.

Aræonius, Lex. Hom. Φοῖβος.

φοῖβον ὕδωρ ἐπάγων κέρασ' Ὀκεανοῖο ῥοῇσι.

9.

Stephanus of Byzantium.

Ἀσπληδῶν Κλύμενός τε καὶ Ἀμφίθεος θεαυιδής.

10.

Schol. on Pindar, Nem. iii. 64.

Ἑλαμὼν ἀκόρητος αὐτῆς
ἡμετέροις ἐτάροισι φῶς πρῶτιστος ἔθηκε
κτείνας ἀνδρολέτειραν ἀμύμητον Μελανίππην,
αὐτεκαστογνήτην χρυσεζῶνις ἀνάσσης.

¹ This line may once have been read in the text of *Works and Days* after l. 771.

DOUBTFUL FRAGMENTS

6.

"Gifts move the gods, gifts move worshipful princes."

7.

"On the seventh day again the bright light of the sun"

8.

"He brought pure water and mixed it with Ocean's streams."

9.

"Aspledon and Clymenus and god-like Amphidocus" (sons of Orchomenus).

10.

"Telamon never sated with battle first brought light to our comrades by slaying bluntnose Melanippe, destroyer of men, own sister of the golden-girdled queen."



THE HOMERIC HYMNS

ΕΙΣ ΔΙΩΝΤΣΟΝ¹

οἳ μὲν γὰρ Δρακόνων σ', οἳ δ' Ἰκάρῃ ἠνεμοέσση
 φάσ', οἳ δ' ἐν Νύξῳ, δῖον γένος, εἰραφιῶτα,
 οἳ δέ σ' ἐπ' Ἀλφειῷ ποταμῷ βαθυδινήντι
 κυσαμένην Σεμέλῃν τεκέειν Διὶ τερπικεραύνῳ·
 ἄλλοι δ' ἐν Θήβῃσιν, ἄναξ, σε λέγουσι γενέσθαι, 5
 ψευδόμενον σέ δ' ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε
 πολλὸν ἀπ' ἀνθρώπων, κρύπτων λευκώλεον
 Ἥρην.

ἔστι δέ τις Νύση, ὕπατον ἄρος, ἀνθέων ὕλη,
 τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτιοι ραΐων,

καὶ οἱ ἀναστήσουσιν ἀγάλατα πόλλ' ἐνὶ νηυσί. 10
 οὗς δὲ τὰ μὲν τρία, σοὶ πάντως τριετηρίσιν αἰεὶ
 ἄνθρωποι ῥέξουσιν τεληέσσας ἑκατόμβας.

Ἥ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κροσίαν·
 ὑμβρόσαι δ' ἄρα χαῖται ἐπερρώσαντο ἥρακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμ-
 πον. 15

¹ ll. 1-9 are preserved by Diogenes Siculus iii. 66. 3; ll. 10-21 are extant only in M.

TO DIONYSUS

* * * *

For some say, at Dracenum; and some, on windy Icarus; and some, in Naxos, O Heaven-born, Insewnt¹; and others by the deep-eddy'ing river Alpheus that pregnant Semele bare you to Zeus the thunder-lover. And others yet, lord, say you were born in Thebes; but all these lie. The Father of men and gods gave you birth remote from men and secretly from white-armed Hera. There is a certain Nysa, a mountain most high and richly grown with woods, far off in Phornice, near the streams of Aegyptus

* * * *

"and men will lay up for her² many offerings in her shrines. And as these things are three,³ so shall mortals ever sacrifice perfect hecatombs to you at your feasts each three years."

The Son of Cronos spoke and nodded with his dark brows. And the divine locks of the king flayed forward from his immortal head, and he made great

¹ Dionysus, after his untimely birth from Semele, was reared into the thigh of Zeus.

² sc. Semele. Zeus is here speaking.

³ The reference is apparently to something in the body of the hymn, now lost.

ὥς εἰπὼν ἐπένευσε καρήατι μητίετα Ζεῦς.

"Ἰληθ', εἰραφιῶτα, γυναιμανέν' οἱ δέ σ' ἰοῖδοι
ἄδομεν ἄρχόμενοι λίγοντες τ'· οὐδέ πη ἔστι
σεῖ' ἐπιληθόμενον¹ ἱερῆς μεμνησθαι ἡοιδῆς.
καὶ σὺ μὲν οὕτω χαῖρε, Διῶνυσ' εἰραφιῶτα,
σὺν μητρὶ Σεμέλῃ, ἣν περ καλίουσι Θυώωνη.

20

II

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήμητρον¹ ἡύκομον, σεμνὴν θεόν, ἄρχον' ἀείδειν,
αὐτὴν ἥδ' ἐθύνωτρα ταυρύσφυρον, ἣν Ἀιδωνεύς
ἤρπαξεν, δῶκεν δὲ βαρύκτυπος εὐρύσπασ Ζεὺς,
νόσφιν Δήμητρος χρυσαόρου, ἀγλαοκάρπου,
παίζουσιν κούρησι σὺν Ὀκεανῶν βαθυκόλποις
ἄνθεά τ' αἰνυμένην, ῥόδα καὶ κρίκον ἥδ' ἴα καλὰ
λειμῶν² ἄμ' μαλακὸν καὶ ἀγαλλίδας ἥδ' ὑάκινθον
εὐρκισσύν θ', ὅν φῦσε ἔολον καλυκώπειται κούρη
Γαῖα Διὸς βουλῇσι χαριζομένη Πολυδέκτη,
θαυμαστὸν γανόμεντα· σέβας τὸ γε πᾶσιν ἰδέσθαι
ἰθιανάτοις τε θεοῖς ἥδ' ἐθνητοῖς ἀνθρώποις·
τοῦ καὶ ἀπὸ ῥίζης ἑκατὸν κᾶρα ἐξεπεφύκει
κῶξ' ἥβιστ' ὀδμή,² πᾶς τ' οὐρανὸς εὐρύς ὑπερθευ
γαῖά τε πᾶσ' ἐγέλασσε καὶ ὕλημυρὸν οἶδμα
θαλάσσης.

ἣ δ' ἄρα θαμβήσασ' ὠρέξατο χερσὶν ἄμ' ἄμφω
καλὸν ἄθυρμα λαβεῖν· χάνε δὲ χθῶν εὐρύαγρια

15

¹ Αἰώνι : ἰκαδόμομαι, M.

² Τυγροῖη : κῶξι τ' ἑβῆ, M.

II.—TO DEMETER, 1-16

Olympus reel. So spake wise Zeus and ordained it with a nod.

Be favourable, O Insewn, Inspirer of frenzied women! we singers sing of you as we begin and as we end a strain, and none forgetting you may call holy song to mind. And so, farewell, Dionysus, Insewn, with your mother Semele whom men call Thyone.

II

TO DEMETER

I mean to sing of rich-haired Demeter, awful goddess—of her and her tria-ankled daughter whom Aidoneus rapt away, given to him by all-seeing Zeus the loud-thunderer.

Apart from Demeter, lady of the golden sword and glorious fruits, she was playing with the deep-bosomed daughters of Oceanus and gathering flowers over a soft meadow, roses and crocuses and beautiful violets, irises also and hyacinths and the narcissus, which Earth made to grow at the will of Zeus and to please the Host of Many, to be a snare for the bloom-like girl—a marvellous, radiant flower. It was a thing of awe whether for deathless gods or mortal men to see: from its root grew a hundred blooms and it smelled most sweetly, so that all wide heaven above and the whole earth and the sea's salt swell laughed for joy. And the girl was amazed and reached out with both hands to take the lovely toy; but the wide-pathed earth yawned there in the plain

Νύσιον ἄρ πεδίου, τῇ ἄρουσεν ἄναξ Πολυδέγμων
ἵπποις ἀθανάταισι, Κρόνου πολυώνυμος υἱός.

Ἄρπάζας δ' ἀέκουσαν ἐπὶ χρυσέοισιν ὄχοισιν
ἧγ' ὀλοφυρομένην· ἰάχησε δ' ἄρ' ὀρθία φωνῇ, 20
κεκλομένη πατέρα Κρονίδην ὕπατον καὶ ἄριστον.
οὐδέ τις ἀθανάτων οὐδέ θνητῶν ἀνθρώπων
ἤκουσεν φωνῆς, οὐδ' ἀγλαόκαρτοι ἐλαίαι
εἰ μὴ Περσαίου θυγάτηρ Ἀταλὰ φραγέουσα
ἄιν ἐξ αὐτρον, Ἐκάτη λιπαροκρήδεμος, 25
Ἥελιός τε ἄναξ, Ἵππερίωνος ἀγλαός υἱός,
κούρης κεκλομένης πατέρα Κρονίδην· ὃ δὲ νόσφιν
ἦστο θεῶν ἀπάνευθε πολυλλίστηρ ἐνὶ νηῷ,
δέγμενος ἱερὰ καλὰ παρὰ θνητῶν ἀνθρώπων,
τὴν δ' ἀεκαζομένην ἦγεν Διὸς ἐννεσίῃσι 30
πατροκασίγνητος, Πολυστημίαντορ Πολυδέγμων,
ἵπποις ἀθανάταισι, Κρόνου πολυώνυμος υἱός.

Ὅφρα μὲν οὖν γαῖαν τε καὶ οὐρανὸν ἀστερόεντα
λεῦσσε θεὰ καὶ πόντον ἀγύρρεον ἰχθυόεντα
ἀνγὰς γ' ἥελιου, ἔτι δ' ἦλπετο μητέρα κεδνὴν 35
ὕφεσθαι καὶ φῦλα θεῶν αἰετηγενεῶν,
τόφρα οἱ ἐλαίς ἐθέλγε μέγαν νόον ἀχινυμένης περ·

* * * * *
ἤχησαν δ' ὀρέων κορυφαὶ καὶ βένθεα πόντου
φωνῇ ἱπ' ἀθανάτη· τῆς δ' ἔκλυε πότνια μήτηρ.

Ὅξυ δέ μιν κραδίην ἄχος ἔλλαθην, ἀμφὶ δὲ
χαίταις 40
ἀμβροσίαις κρήδεμνα δαίζετο χερσὶ φίλῃσι,

II.—TO DEMETER, 17-41

of Nyssa, and the lord, Host of Many, with his immortal horses sprang out upon her—the Son of Cronos, He who has many names.¹

He caught her up reluctant on his golden ear and bare her away lamenting. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, who is most high and excellent. But no one, either of the deathless gods or of mortal men, heard her voice, nor yet the olive-trees bearing rich fruit; only tender-hearted Heate, bright-collared, the daughter of Persæus, heard the girl from her cave, and the lord Helios, Hyperion's bright son, as she cried to her father, the Son of Cronos. But he was sitting aloof, apart from the gods, in his temple where many pray, and receiving sweet offerings from mortal men. So he, that Son of Cronos, of many names, who is Ruler of Many and Host of Many, was bearing her away by leave of Zeus on his immortal chariot—his own brother's child and all unwilling.

And so long as she, the goddess, yet beheld earth and starry heaven and the strong-flowing sea where fishes shoal, and the rays of the sun, and still hoped to see her dear mother and the tribes of the eternal gods, so long hope calmed her great heart for all her trouble. . . . and the heights of the mountains and the depths of the sea rang with her immortal voice: and her queenly mother heard her.

Bitter pain seized her heart, and she rent the covering upon her divine hair with her dear hands:

¹ The Greeks feared to name Pluto directly and mentioned him by one of many descriptive titles, such as "Host of Many": compare the Christian use of a *diabolus* or our "Evil One."

κυάνεον δὲ κάλυμμα κατ' ἀμφοτέρων βύλας ὄμων,
 σείατα δ' ὄσπ' οἰωνός, ἐπὶ τραφερὴν τε καὶ ἰγρὴν
 μαιομένη· τῇ δ' οὔτις ἐτήτυμα μυθήσασθαι
 ἤθελεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων, 45
 οὔτ' οἰωνῶν τις τῇ ἐτήτυμος ἄγγελος ἦλθεν.
 ἐννῆμαρ μὲν ἔπειτα κατὰ χθονὶα πότνια Διὶ
 στρωφάτ' αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα,
 οἷδέ ποτ' Ἀμβροσίης καὶ νέκταρος ἡδυπύτοις
 πάσσαι· ἄκηχεμένη, οὐδὲ χροὰ βάλλετο λουτροῖς. 50
 ἀλλ' ὅτε δὴ ἑκατὴ οἱ ἐπήλυθε φαινομένη ἡώς,
 ἦτοτό οἱ Ἑκάτη, σέλας ἐν χεῖρεσσιν ἔχουσα
 καὶ ῥά οἱ ἀγγελέουσα ἔπος φάτο φώνησέν τε·

Πότνια Διμήτηρ, ὠρηφόρε, ἀγλαόδωρε,
 τίς θεῶν οὐρανίων ἢ θνητῶν ἀνθρώπων 55
 ἤρπασε Περσεφώνην καὶ σὸν φίλον ἦκαχε θυμόν;
 φωνῆς γὰρ ἤκουσ', ἀτὰρ οὐκ ἴδον ὀφθαλμοῖσιν,
 ὅστις ἔην· σοὶ δ' ὦκα λέγω νημερτέα πάντα.

Ὡς ἄρ' ἔφη Ἑκάτη· τὴν δ' οὐκ ἡμεῖβετο μύθῳ
 ῥέλης ὑνκάμην θυγάτηρ, ἀλλ' ὦκα σὺν αὐτῇ 60
 ἦξ' αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα.
 Ἥελιον δ' ἔκοντο, θεῶν σκοπὸν ἠδὲ καὶ ἀνδρῶν,
 στὰν δ' ἔππων προπάροιθε καὶ εἶρετο διὰ θεῶν·

Ἥελι', αἰδεσσαί με θεῶν σύ περ, εἴ ποτε δὴ σευ
 ἦ ἔπει ἦ ἔργῳ κραδίην καὶ θυμὸν ἴηαι· 65
 κούρην τὴν ἔτεκον, γλυκερὸν θάλλος, εἶδει κυδρύν,
 τῆς ἄδινον ὑπ' ἤκουσα δὲ αἰθέρος ἀτρυγέτοις
 ὥσπερ βιαζομένης, ἀτὰρ οὐκ ἴδον ὀφθαλμοῖσιν.
 ἀλλὰ, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθονὶα καὶ κατὰ πόν-
 τον

αἰθέρος ἐκ ἑίης καταδέρκεαι ἰκτίεσσαι, 70
 νημερτέως μοι ἐνισπε φίλον τέκος, εἴ που ὕπνουπας,

Ludwich: θέας ὄρερ, M.

her dark cloak she cast down from both her shoulders and sped, like a wild-bird, over the firm land and yielding sea, seeking her child. But no one would tell her the truth, neither god nor mortal man; and of the birds of omen none came with true news for her. Then for nine days queenly Dem wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had come, Heate, with a torch in her hands, met her, and spoke to her and told her news:

"Queenly Demeter, bringer of seasons and giver of good gifts, what god of heaven or what mortal man has rapt away Persephone and pierced with sorrow your dear heart? For I heard her voice, yet saw not with my eyes who it was. But I tell you truly and shortly all I know."

So, then, said Heate. And the daughter of rich-haired Rhea answered her not, but sped swiftly with her, holding flaming torches in her hands. So they came to Helios, who is watchman of both gods and men, and stood in front of his houses: and the bright goddess enquired of him: "Helios, do you at least regard me, goddess as I am, if ever by word or deed of mine I have cheered your heart and spirit. Through the fruitless air I heard the thrilling cry of my daughter whom I bare, sweet scion of my body and lovely in form, as of one seized violently; though with my eyes I saw nothing. But you—for with your beams you look down from the bright upper air over all the earth and sea—tell me truly of my dear

ὅστις νόσφιν ἐμείο λαβὼν ἄκουσαν ἀνάγκη
εἴχεται ἢ θεῶν ἢ καὶ θνητῶν ἀνθρώπων.

ὣς φάτο· τὴν δ' Ὀπεριονίδης ἡμέλβeto μύθῳ·

ῥεῖς ἠυκόμου θύγατερ, Διήμητερ ἄνασσα,
εἰδήσεις· δὴ γὰρ μέγα σ' αἶζομαι ἢ δ' ἐλεείρω
ἄχυνμένην περὶ παιδί ταυυσφύρῳ· οὐδέ τις ἄλλος
αἴτιος ἀθανάτων, εἰ μὴ νεφεληγερέτα Ζεὺς,
ὅς μιν ἔδωκ' Ἀλὲν θαλερὴν κεκληῖσθαι ἀκοιτιν
αὐτοκασιγνήτῳ· ὃ δ' ὑπὸ ζῆφον ἡφραίεντα.

ἄρπάξας ἵπποισιν ἄγον μεγάλα ἰάχουσαν,
ἀλλὰ, θεά, κατάπαυε μέγαν γόνυ· οὐδέ τί σε χοῆ
μὰψ αὐτῷ ἀπλητον ἔχειν χόλον· οὐ τοι ἀεικὴς
γαμβρὸς ἐν ἀθανάτοις Πολυσημάντῳ Ἀιδαινεύς,
αὐτοκασιγνήτης καὶ ὁμόσπορος· ἀμφὶ δὲ τιμὴν
ἔλλαχεν ὥς τὰ πρῶτα διέτριχα δασμὸς ἐτύχθη,
τοῖς μεταναειτάειν,¹ τῶν ἔλλαχε καίρανος εἶναι.

ὣς εἰπὼν ἵπποισιν ἐκέλετο· τοὶ δ' ὑπ' ὁμοκλήης
ρίμφα φέρου θοὴν ἄρμα τανύπτεροι ὥστ' οἰωνοί.

τὴν δ' ἄχος αἰνότερον καὶ εἰντερον ἔκετο θυμέν·
χασαμένη δὴ ἔπειτα κελαινεφέι Κρονίῳ
νοσφισθεῖσα θεῶν ἀγορὴν καὶ μακρὸν Ὀλυμπον
ᾗχετ' ἐπ' ἀνθρώπων πόλιν καὶ πλοῦτα ἔργα
εἶδος ἀμαλδύνουσα πολὺν χρόνον· οὐδέ τις ἀνδρῶν
εἰσορώων γέγνωσκε βαθυζώνων το γυναικῶν,
πρὶν γ' ὅτε δὴ Κελκοῖο δαΐφρανος ἔκετο δῶμα,
ὅς τότε ῥ' Ἐλευσῖνος θυοίσσης καίρανος ἦεν.
ἔξετο δ' ἐγγὺς ὁδοῖο φίλον τετιημένη ἦτορ,
Παρθεγίῳ φρέατι, ὅθεν ὑδρεύοντο πολλοίται,

¹ Puntioni : μετά κείτω, M.

II.—TO DEMETER, 72-99

child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off."

So said she. And the Son of Hyperion answered her: "Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father's brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aidoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: also, for honour, he has that third share which he received when division was made at the first, and is appointed lord of those among whom he dwells."

So he spake, and called to his horses: and at his chiding they quickly whirled the swift chariot along, like long-winged birds.

But grief yet more terrible and savage came into the heart of Demeter, and thereafter she was so angered with the dark-clouded Son of Cronos that she avoided the gathering of the gods and high Olympus, and went to the towns and rich fields of men, disfiguring her form a long while. And no one of men or deep-bosomed women knew her when they saw her, until she came to the house of wise Celeus who then was lord of fragrant Eleusis. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to

- ἐν σκιῇ, αὐτὰρ ὑπερθε πεφύκει θάμνος ἐλαίης, 100
 γρηῃ παλαιγενεὶ ἐναλίγκιος, ἦτε τόκειο
 εἴρηται δαίρων τε φιλοστεφάνου Ἀφροδίτης.
 οἶαί τε τροφοὶ εἰσι θεμιστοπόλιον βασιλῆων
 παίδων καὶ ταμίαι κατὰ δώματα ἡχῆοντα.
 τὴν δὲ ἶδον Κελεοῖο Ἑλευσινίδαο θυγατρὸς 105
 ἐρχόμεναι μεθ' ἑὸν εὐήρυτον, ὅφρα φέρπειν
 κἀλπίσι χαλκείῃσι φίλα πρὸς δώματα πατρός,
 τέσσαρες, ὥστε θεαί, κουρήιον ἄνθος ἔχουσαι,
 Καλλιδικὴ καὶ Κλεισιδικὴ Δημῷ τ' ἐρέεσσα
 Καλλιβόη θ', ἣ τῶν προγενεστάτη ἦεν ἀπασῶν 110
 οὐδ' ἔγνω¹ χαλεποὶ δὲ θεοὶ θυγατρὶσιν ὀρίσθαι.
 ἀγχοῦ δ' ἰστάμεναι ἔποα πτερύοντα προσηύδων·
 Τίς πέθεν ἐσσί, γρῆν, παλαιγενέων ἀνθρώπων;
 τίπτε δὲ νόσφι πόλιν ἀπέστιχες, αὐδὲ δομοῖσι
 πέλυσσαι; ἔνθα γυναῖκες ἀνὰ μέγαρον σκιάοντα 115
 τηλέκαι, ὥς σύ περ ὧδε καὶ ἐπλότεραι γεγάασιν,
 αἱ κέ σε φίλωνται ἡμὲν ἔπει ἦδὲ καὶ ἔργῃ.
 Ὡς ἔφην ἢ δ' ἐπέεσσιν ἀμείβετο πότνια θεῶν·
 τέκνα φίλ', αἱ τινὲς ἐστε γυναικῶν θηλυτεράων,
 χαίρετ'. ἐγὼ δ' ὑμῖν μυθήσομαι οὐ τοι ἀεικέες 120
 ὑμῖν εἰρομένησιν ἀληθέα μυθήσασθαι.
 Δωσω² ἐμοὶ γ' ὄνομ' ἐστί· τὸ γὰρ θέτο πάτρια
 μῆτηρ.
 οὖν αὐτὴ Κρήτηθεν ἐπ' εὐρέα νῶτα θαλάσσης
 ἦλυθον οὐκ ἐθέλουσα, βίη δ' ἀέκουσαν ἀνάγκη
 ἀνδρὲς ληιστῆρες ἀπήγαγον. αἱ μὲν ἔπειτα 125
 νηὶ θαρῇ Θόρικόνδε κατέσχεθον, ἔνθα γυναῖκες
 ἡπείρου ἐπέβησαν ἀολλέες ἦδὲ καὶ αὐτοί,
 εἰπὺν τ' ἐπηρτύνοντο παρὰ πρυμνήσια νηός·
 ἀλλ' ἐμοὶ οὐ δόρπειο μελίσφρονες ἦρατο θυμός·

¹ O'Brien: ἔγνω, M.² Pausan: ὄω, M.

draw water, in a shady place over which grew an olive shrub. And she was like an ancient woman who is cut off from childbearing and the gifts of garland-loving Aphrodite, like the nurses of king's children who deal justice, or like the house-keepers in their echoing halls. There the daughters of Celeus, son of Eleusis, saw her, as they were coming for easy-drawn water, to carry it in pitchers of bronze to their dear father's house: four were they and like goddesses in the flower of their girlhood, Cilikice and Kleidice and lovely Demo and Callithoe who was the eldest of them all. They knew her not,—for the gods are not easily discerned by mortals—, but standing near by her spoke winged words:

"Old mother, whence and who are you of folk born long ago? Why are you gone away from the city and do not draw near the houses? For there in the shady halls are women of just such age as you, and others younger; and they would welcome you both by word and by deed."

Thus they said. And she, that queen among goddesses answered them saying: "Hail, dear children, whosoever you are of woman-kind. I will tell you my story; for it is not unseemly that I should tell you truly what you ask. Ioso is my name, for my stately mother gave it me. And now I am come from Crete over the sea's wide back,—not willingly; but pirates brought me thence by force of strength against my liking. Afterwards they put in with their swift craft to Thurium, and there the women landed on the shore in full throng and the men likewise, and they began to make ready a meal by the stern-cables of the ship. But my heart craved not pleasant food, and I fled secretly across

λάβρη δ' ἄρμηθείσα δι' ἡπείροιο μελαίνης 130
 φεύγον ὑπερφιάλους σημάτωντας, ὅφρα κε μή με
 ἄπριάτην περάσαντες ἐμῆς ἀπονείατο τιμῆς.
 οὐτὼ θεῦρ' ἰκόμην ἀλαλημένῃ, οὐδέ τι οἶδα,
 ἧ τις δὴ γαί' ἐσσι καὶ οἷ τινες ἐγγεγάασιν.
 ἀλλ' ὑμῖν μὲν πάντες Ὀλύμπια δώματ' ἔχοντες 135
 δοῖεν κενυρίδιον ἄνδρας, καὶ τέκνα τεκέσθαι,
 ὡς ἐθέλουσι τοκῆες· ἐμὲ δ' αὖτ' οἰκτεράτε, κοῦραι.
 [ταῦτα δέ μοι σαφέως ὑποθήκατε, ὅφρα πύθωμαι,¹] 137
 προφρονέως, φίλα τέκνα, τίων πρὸς δώμαθ'
 ἰκίωμαι

ἀέροι ἢ δὲ γυναικός, ἵνα σφίσιν ἐργάζωμαι
 προφρον, εἴα γυναικὸς ἀφῆλικος ἔργα τέτυκται· 140
 καὶ κεν παῖδα κωγόνων ἐν ἀγκαλίῃσιν ἔχουσα
 καλὰ τιθηνοίμην καὶ δώματα τηρήσαιμι
 καὶ κε λέχος στορίσαιμι μυχρὸ θαλίμων εὐπύκτων
 δεσπόσυνεν καὶ κ' ἔργα διδασκῆσαιμι γυναῖκας.
 Φῆ βᾶ θεά· τὴν δ' αὐτίκ' ἀμείβετο παρθένος
 Ἀδμήτεια 145

Καλλιδικῇ, Κελεοῖο θυγατρῶν εἷδος ἀρίστη·
 Μαῖα, θεῶν μὲν δῶρα καὶ ἐχυνύμενός περ ἀνάγκη
 τέτλαμεν ἄνθρωποι· δὴ γὰρ πολὺν φέρτεροί εἰσι.
 ταῦτα δέ τοι σαφέως ὑποθήσονται ἡδ' ὀνομήσω
 ἄνδρας οἷσιν ἔπεστι μέγα κράτος ἐνθάδε τιμῆς 150
 δήμου τε προὔχουσιν ἰδὲ κρήδεμνα πόληος
 εἰρύαται βουλήσι καὶ ἰθείησι δίκασιν·
 ἡμὲν Ἑριπτολέμου πυκιμῆδεος ἡδὲ Διόκλου
 ἡδὲ Πολυξάνου καὶ ἀρμόμενος Εὐρύλοιοιο
 καὶ Δολέχου καὶ πατρὸς Ἀγήνορος ἡμετέροιο, 155
 τῶν πάντων ἄλοχοι κατὰ δώματα πορσαίνουσι·
 τάων οὐκ ἂν τίς σε κατὰ πρῶτιστον ὀπωπὴν

¹ Allen.

the dark country and escaped my masters, that they should not take me unpurchased across the sea, there to win a price for me. And so I wandered and am come here : and I know not at all what land this is or what people are in it. But may all those who dwell on Olympus give you husbands and birth of children as parents desire, so you take pity on me, maidens, and show me this clearly that I may learn, dear children, to the house of what man and woman I may go, to work for them cheerfully at such tasks as belong to a woman of my age. Well could I nurse a new born child, holding him in my arms, or keep house, or spread my masters' bed in a recess of the well-built chamber, or teach the women their work."

So said the goddess. And straightway the unwed maiden Callidice, gentlest in form of the daughters of Celeus, answered her and said :

"Mother, what the gods send us, we mortals bear perforce, although we suffer ; for they are much stronger than we. But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coil of towers by their wisdom and true judgements : there is who Triptolemus and Diochus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she

THE HOMERIC HYMNS

εἶδος ἀτιμίσσασα δόμων ἀπονοσφίσσειεν,
 ἀλλὰ σε δέξονται· ἐὼ γὰρ θεοσέκελός ἐσσι.
 εἰ δ' ἐθέλεις, ἐπιμεινον, ἵνα πρὸς δώματα πατρὸς 160
 ἔλθωμεν καὶ μητρὶ βαθυζώνῃ Μεταναίῃ
 εἵπωμεν τάδε πάντα διαμπερές, αἱ κέ σ' ἀνώγῃ
 ἡμέτερόνδ' ἵεναι μηδ' ἄλλων δώματ' ἔρευνάν.
 τηλύγετος δέ σ' υἱὸς ἐνὶ μεγάρῳ εὐπήκτῳ
 ὀψύγονος τρέφεται, πολυεύχεται ὕσπασίος τε. 165
 εἰ τὸν γ' ἐκθρέψαιο καὶ ἤβης μέτρον ἴκοιτο,
 βραῖά κέ τις σε ἰδοῦσα γυναικῶν θηλυτεράων
 ζηλώσας τύσα κέν τοι ἀπὸ θρεπτῆρια δαΐη.
 ὦς ἔφαθ'· ἥ δ' ἐπένευσε καρδίῃ· ταὶ δὲ φασιν
 πλησόμεναι ὕδατος φέρειν ἄγγεα κυδιόουσαι 170
 ῥίμφα δὲ πατρὸς ἴκοντο μέγαν δόμον, ἦκα δὲ
 μητρὶ
 ἔνεπον, ὥς εἶδόν τε καὶ ἔκλυον. ἥ δὲ μάλ' ὦκα
 ἔλθούσας ἐκέλευε καλεῖν ἐπ' ὑπείρουσι μισθῷ.
 αἱ δ' ὥσ' ἥ εἰλαφαὶ ἢ πόρτιες εἶαρος ὄρη
 ἄλλοντ' ὅν λειμώνι κορεσσόμεναι φρένα φορβῇ, 175
 ὥς αἱ ἐπισχάμεναι ἑαυτῶν πτύχας ἡμερόεντων
 ἤϊξαν κοίλῃν κατ' ἀμαξιτόν· ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσοντο κροκηίῃ ἄνθει ὁραῖαι.
 τέτμον δ' ἐγγυὲς ὁδοῦ κυδρὴν θεῶν, ἐνθα πάρος περ
 κάλλιπον· αὐτὰρ ἔπειτα φίλου¹ πρὸς δώματα
 πατρὸς 180
 ἤγγυνθ'· ἥ δ' ἄρ' ὅπισθε φίλου τοτιημένη ἦτορ
 στείχε κατὰ κρήθεν κεκαλυμμένη· ἀμφὶ δὲ
 πέπλος
 κυάνεος ῥαδινοῖσι θεῶς ἐλαλίζετο ποσσίν.
 Αἰψά δὲ δώμαθ' ἴκοντο εὐοτρεφές Κελεοῖο,
 βᾶν δὲ δι' αἰθούσῃς, ἐνθα σφίσι πότνια μήτηρ 185

¹ Matthiae: φίλος, M.

had seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father's house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing."

So she spoke: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father's great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless life. As hinds or heifers in spring time, when satiated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their

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ἦστο παρὰ σταθμὸν τέγεος πύκα ποιητοῖο
 παῖδ' ὑπὸ κόλπῳ ἔχουσα, νέον θάλας· αἱ δὲ παρ
 αὐτὴν
 ἔδραμαν· ἦ δ' ἄρ' ἐπ' οὐδὸν ἔβη ποσὶ καὶ ῥα
 μελᾶθρου
 κῦρε κάρη, πλησεν δὲ θύρας σέλαος θείοιο.
 τὴν δ' αἰδώς τε σέβας τε ἰδὲ χλωρὸν δέος εἶλεν· 190
 εἶξε δέ τι κλισμοῖο καὶ ἐδριάσθαι ἄνωγεν.
 ἀλλ' οὐ Δημήτηρ ὠρηφόρος, ἀγλαΐδωρος,
 ἤθελεν ἐδριάσθαι ἐπὶ κλισμοῖο φαεινοῦ,
 ἀλλ' ἀκόνυσ' ἀνέμιμε κατ' ὄμματα καλὰ βαλοῦσα,
 πρὶν γ' ὅτε δὴ οἱ ἔθηκεν Ἰάμβη κέδν' εἰδυῖα 195
 πηκτὸν ἔδος, καθύπερθε δ' ἐπ' ἀργύφειον βίβλε
 κῶας.
 ἔνθα καθεζομένη προκατέσχετο χερσὶ καλύπτρην·
 ἐπρὸν δ' ἀφθαγγοῖ τετιημένη ἦσ' ἐπὶ εἰάφρην,
 οὐδέ τι ν' αὐτ' ἐπεὶ προσπύσσεται οὔτε τι ἔργῳ,
 ἀλλ' ἀγέλαστος, ἄπαστος ἐδῆτύς ἤδ' ἐ ποτῆτος 200
 ἦστο πάθῳ μινύθουσα βαθυζώνοιο θυγατρὸς,
 πρὶν γ' ὅτε δὴ χλεύρῃ μιν Ἰάμβη κέδν' εἰδυῖα
 πολλὰ παρασκώπτουσ' ἐτρέφεατο πότνια νύμφη,
 μειδῆσαι γελάσαι τε καὶ ἱλαον σχεῖν θυμὸν
 ἦ δὴ οἱ καὶ ἔπειτα μεθύστερον εὐαδὸν ὀργαῖς. 205
 τῇ δὲ δέπαρ Μετάνειρα δίδου μελεηδέος οἴνου
 πλήσασ'· ἦ δ' ἀνένυσ'· οὐ γὰρ θεμετόν οἱ ἔβυσκε
 πίνειν οἶνον ἐρυθρόν· ἄνωγε δ' ἄρ' ἄλφι καὶ ὕδωρ
 δοῦναι μίξασαν πείμεν γλήχωνι τερπείρῃ.
 ἦ δὲ κυκῶ τεύξασα θεῶ πόρεν, ὥς ἐκέλευε· 210
 δεξαμένη δ' ὀσίης ἔνεκεν πολυπότνια Διὶ ᾧ

queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool¹ without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament² * * * *

¹ Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.

² An act of communion—the drinking of the potion (*kykeon*) here described—was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.

THE HOMERIC HYMNS

τῇσι δὲ μέθων ἦρχεν εὐζώνος Μετάνειρα·
 Χαῖρε, γύναι, ἐπεὶ οὐ σε κακῶν ἅπ' ἔολπα
 τοκῆων
 ἔμμεσαι, ἀλλ' ἀγαθῶν ἐπὶ τοι πρόπτε δμμασιν
 αἰδέω·
 καὶ χάρις, ὥς εἴ πέρ τε θεμιστοπόλων βασιλῆων. 215
 ἀλλὰ θεῶν μὲν δῶρα καὶ ἀχύνεμεν περ ἀνέγκη
 τέτλαμεν ἄνθρωποι· ἐπὶ γὰρ ζυγὸς αὐχένι κείται.
 νῦν δ' ἐπεὶ ἴκεο θεῶν, παρέσσεται ὅσσα τ' ἐμοί
 περ.
 παῖδα δέ μοι τρέφε τόνδε, τὸν ἀψύγοντα καὶ
 ἀέλπτον
 ὅπασαν ἀθάνατοι, πολυήρηντος δέ μοι ἔστιν. 220
 εἰ τόν γε βρέψαιο καὶ ἤβης μέτρον ἴκοιτο,
 ρείά κ' εἴ τις σε ἰδοῦσα γυναικῶν θηλυτεράων
 ζηλώσαι· τόσα κέν τοι ἀπὸ θρεπτῆρις ἔοιεν.
 Τὴν δ' αὖτε προσέειπεν ἐυστέφανος Δημήτηρ·
 καὶ σύ, γύναι, μίλα χαῖρε, θεοὶ δέ τοι ἐσθλὰ
 πόροιεν· 225
 παῖδα δέ τοι πρόφρων ὑποδέξομαι, ὥς με κελεύεις,
 θρέψω κοῦ μιν, ἔολπα, κακὸφραδέησι τιθήνῃς
 αὐτ' ἄρ' ἐπηλυσίῃ δηλήσεται αὐθ' ὑποτάμνοιν·
 οἶδα γὰρ ἀντίτομον μέγα φέρτερον ὕλατόμοιο,
 οἶδα δ' ἐπηλυσίῃς πολυπήμονος ἐσθλὸν ἐνυσμάν. 230
 Ὡς ἄρα φωνήσασα θυώδει δέξατο κόλπῳ
 χεῖρας· ἀθανάτησι γεγῆθαι δέ φρένα μήτηρ.
 ὡς ἢ μὲν Κελεοῖο δαΐφρονος ἀγλαῶν υἱὸν
 Δημοφόνωθ', ὃν ἔτικτεν εὐζώνος Μετάνειρα,
 ἔτρεφεν ἐν μεγάροις· ὃ δ' ἀέξετο δαίμονι ἴσος, 235
 αὐτ' οἶν σῆτον ἔδην, αὐθιγὰς ἀνέμους [γάλα μητρὸς¹
 ἡματιή μὲν γὰρ καλλιστέφανος²] Δημήτηρ 236²

¹ Herpinian's restoration.

² Voss's restoration.

And of them all, well-girded Metaneira first began to speak: "Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perforce what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of woman-kind that sees you will straightway envy you, so great reward would I give for his upbringing."

Then rich-haired Demeter answered her: "And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter:¹ for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft."

When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoon, wise Celeus' goodly son whom well-girded Metaneira bore. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with

¹ Undercutter and Woodcutter are probably popular names (after the style of Hesiod's "Boneless One") for the worm thought to be the cause of teething and toothache.

- χρίεσκέ ἀμβροσίῃ ὡσεὶ θεοῦ ἐκγεγαῶτα
 ἡδὺ καταπνέουσα καὶ ἐν κῶλοισιν ἔχουσα·
 νύκτας δὲ κρυπτεσκε πυρὶς μένει ἢ ὅτε δαλὸν
 λάθρα φίλον γούων· τοῖς δὲ μέγα θαῦμα
 ἐτέτυκτο, 240
 ὡς προβαλὴς τελέθεσκε· θεῶσι γὰρ αὐτὰ ἐρέει.
 καὶ κέν μιν ποίησεν ἀγῆρων τ' ἀθάνατόν τε,
 εἰ μὴ ἄρ' ἀφραδίῃσιν ἐύζωνος Μετάνειρα
 νύκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμοιο
 σκέψατο· κώκυται δὲ καὶ ἄμφω πλήξατο μηρῶν 245
 δείσας· ᾧ περὶ παῖδ' καὶ ἀάσθη μέγα θυμῷ
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 Τέκνον Δημοφῶν, ξείνῃ σε πυρὶ ἐν πολλῇ¹
 κρύπτει, ἐμοὶ δὲ γάον καὶ κήδεα λυγρὰ τίθησιν.
 Ὡς φάτ' ὀδυρομένη· τῆς δ' αἶε δῖα θεάων. 250
 τῇ δὲ χολωσαμένη καλλιστέφανος Δημήτηρ
 παῖδα φίλον, τὸν ἄελπτον ἐν μεγάροισιν ἔτικτε,
 χεῖρας· ἀθανάτησιν ἀπὸ ἔθεν ἦκε² πέδονδε,
 ἔξαελοῦσα πυρὶς· θυμῷ κοτέσασα μάλ' αἰνῶς,
 καὶ ῥ' ἄρμυες πρᾶσσειπεν ἐύζωνον Μετάνειραν 255
 Νήϊδες ἄνθρωποι καὶ ἀφράδμονες οὔτ' ἀγαθαῖα
 αἴσαν ἐπερχαμένου προγνώμεναι οὔτε κακοῖον
 καὶ σὺ γὰρ ἀφραδίῃσι τεῆς νῆκεστον ἀάσθης.
 ἴστω γὰρ θεῶν ὅρκος, ἀμείλικτον Στυγὸς ὕδωρ,
 ὀθάναν κέν τοι καὶ ἀγῆραον ἥματα πάντα 260
 παῖδα φίλον ποίησα καὶ ἀφθιτον ὥπασα τιμὴν
 εἴν δ' οὐκ ἔσθ' ὥς κεν θάνατον καὶ κῆρας ἀλύξαι
 τιμὴ δ' ἀφθιτος αἶδν ἐπέσσεται, οὔνεκα γούων

¹ M: περὶ ἐν πολλῇ, Beekes Paragms 24.

² Cobet: ἐκ ἔθεν, M.

ambrosia as if he were the offspring of a god and breathe sweetly upon him as she held him in her bosom. But at night she would hide him like a brand in the heart of the fire, unknown to his dear parents. And it wrought great wonder in these that he grew beyond his age; for he was like the gods face to face. And she would have made him deathless and unageing, had not well-girded Metaneira in her heedlessness kept watch by night from her sweet-smelling chamber and spied. But she wailed and smote her two hips, because she feared for her son and was greatly distraught in her heart; so she lamented and uttered winged words:

"Demophoon, my son, the strange woman buries you deep in fire and works grief and bitter sorrow for me."

Thus she spoke, mourning. And the bright goddess, lovely-crowned Demeter, heard her, and was wroth with her. So with her divine hands she snatched from the fire the dear son whom Metaneira had born unhopèd-for in the palace, and cast him from her to the ground; for she was terribly angry in her heart. Forthwith she said to well-girded Metaneira:

"Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for—be witness the oath of the gods, the relentless water of Styx—I would have made your dear son deathless and unageing all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour

ἡμετέρων ἐπέβη καὶ ἐν ἀγκοῖνῃσιν ἱανσει.
 ὄρησιν δ' ἄρα τῷ γε περιπλομένῳ ἐπαιπτῶν 265
 παῖδες Ἑλευσινίων πόλεμον καὶ φύλασιν αἰεὶν
 αἶν ἐν ἀλλήλοισιν συνάξουσ' ἥματα πάντα.
 εἰμὶ δὲ Δημήτηρ τιμᾶσχος, ἦτε μέγιστον
 ἀθανάτοισι θυγατρὶς τ' οὐραρ καὶ χάρμα τέτυκται,
 ἄλλ' ἄγε μοι νηὸν τε μέγαν καὶ βωμόν ἱπ' αὐτῷ 270
 τευχόντων πᾶς δῆμος ἵσταί πόλιν αἰπύ τε τείχος
 Καλλιχόρου καθύπερθεν ἐπὶ προύχοντι κολῳνῷ.
 ὄρημα δ' αὐτῇ ἐγὼν ὑπαθήσομαι, ὥς ἄν ἔπειτα
 εὐαγέως ἔρδοντες ἐμὸν νόον ἰλίσκοισθε.
 Ὡς εἰποῦσα θεὰ μέγεθος καὶ εἶδός ἄρκειψε 275
 γῆρας ἀπωσαμένη· περί τ' ἀμφί τε κύλλας ἤητο·
 ὁδμῇ δ' ἡμερόεσσα θυμέντων ἀπὸ πέπλων
 σκίδνατο, τῆλε δὲ φέγγος ἀπὸ χροὸς ἀθανάτοισι
 λάμπε θεᾶς, ξανθαὶ δὲ κόμαι κατενῆνοθεν ὤμους,
 αὐγῆς δ' ἐπλήσθη πυκινὸς δόμος ἀστεροπῆς ὥς 280
 βῆ δὲ διέκ μεγάρων· τῆς δ' αὐτίκα γούνατ' ἔλυντο,
 δηρὸν δ' ἀφθονγγος γένετο χρόνου, οὐδέ τι παιδὸς
 μίσσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι.
 τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἔλεινῃ,
 καὶ δ' ἄρ' ἱπ' ἐλστροφῶται λεχέων θόρον· ἡ μὲν
 ἔπειτα 285
 παῖδ' ἀνὰ χερσὶν ἐλοῦσα ἐφ' ἐγκάτθετο κόλπῳ·
 ἡ δ' ἄρα πῦρ ἀνέκαι· ἡ δ' ἔσσυτο πόσος ἀπαλοῖσι
 μητέρ' ἀναστήσουσα θυώδεος ἐκ θαλάμοιο.
 ἀγρόμεναι δέ μιν ἀμφὶς ἑλόντες ἀσπαίροντα
 ἐμφαγαπαζόμεναι· τούτῳ δ' οὐ μελίσσεται θυμός· 290
 χειρότεραι γὰρ δὴ μιν ἔχον τροφοὶ ἢ δὲ τιθῆμαι.

always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build me a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorus. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart."

When she had so said, the goddess changed her stature and her looks, thrusting old age away from her: beauty spread round about her and a lovely fragrance was wafted from her sweet-smelling robes, and from the divine body of the goddess a light shone afar, while golden tresses spread down over her shoulders, so that the strong house was filled with brightness as with lightning. And so she went out from the palace.

And straightway Metaneira's knees were loosed and she remained speechless for a long while and did not remember to take up her late-born son from the ground. But his sisters heard his piteous wailing and sprang down from their well-spread beds: one of them took up the child in her arms and laid him in her bosom, while another revived the fire, and a third rushed with soft feet to bring their mother from her fragrant chamber. And they gathered about the struggling child and washed him, embracing him lovingly; but he was not comforted, because nurses and handmaids much less skilful were holding him now.

Αἰ μὲν παννύχαι κυδρὴν θεὸν ἰλάσκοντο
 δείματι παλλόμεναι, ἅμα δ' ἱοὶ φαινομένηφιν
 εὐρυβίῳ Κελεῷ νημερτέα μνθήσαντο,
 ὡς ἐπέτελλε θεῶ, καλλιστέφανος Δημήτηρ. 295
 αἰτὰρ ὃ γ' εἰς ἀγορὴν καλέσας πολυπείρανα λαὸν
 ἦναι γ' ἠνκόμῃ Δημήτερι πλοῖνα νηὸν
 ποιῆσαι καὶ βωμὸν ἐπὶ προὔχοντι κολωνῷ.
 οἳ δὲ μάλ' αἰψ' ἐπίθοντο καὶ ἔκλων αὐδήσαντος,
 τεύχον δ', ὡς ἐπέτελλ'. ὃ δ' ἀέξετο δαίμονι ἴσος.¹ 300
 Διτάρ ἐπεὶ τέλεσαν καὶ ἐρώησαν καμάτοις,
 βῆν β' ἱμεν οἰκαδ' ἕκαστος· ἀτὰρ ξανθὴ Δημήτηρ
 ἔνθα καθεζομένη μακάρων ἀπὸ νόσφιν ἀπάντων
 μέμνε πάθῃ μινύθουσα βαθυζώνοιο θυγατρὸς.
 αἰνότετον δ' ἐνιαυτὸν ἐπὶ χθόνα πολυβότειραν 305
 πόλῃσ' ἀνθρώποις καὶ κύνεσσιν· οὐδέ τι γαῖα
 σπέρμ' ἄνθει, κρύπτει γὰρ ἐυστέφανος Δημήτηρ·
 πολλὰ δὲ καμπύλ' ἄροτρα μέτην βόες εἰλκον
 ἁρούραις·
 πολλὰν δὲ κρί λευκὴν ἐτώσιον ἔμπεσε γαίῃ·
 καὶ νύ κε πύμπαν ἔλεσσε γένος μερόπων ἀνθρώπων 310
 λιμοῦ ὑπ' ἀργαλέης, γερύων τ' ἐρικυδέα τιμὴν
 καὶ θυσιῶν ἡμερσιν Ὀλύμπια δώματ' ἔχοντα,
 εἰ μὴ Ζεὺς ἐνόησεν ἑῷ τ' ἐφράσσατο θυμῷ.
 Ἴριον δὲ πρῶτον χρυσόπτερον ὥρσε καλέσσαι
 Διμήτηρ· ἠέκομαν, πολυήρατον εἶδος ἔχουσαν. 315
 ὡς ἔφαθ'· ἥ δὲ Ζηνὶ κελαίμεφεί Κρονίωνι
 πείθετο καὶ τὸ μεσηγνὸν διέδραμεν ὄκα πάδεσσιν.
 ἴκετο δὲ πτολίεθρον Ἐλευσίνης θυσέεσσης,
 εὖρεο δ' ἐν νηῷ Δημήτερα κυανόπεπλον
 καὶ μιν φωνήσας· ἔπεια πτερέεσσιν προσηύδα· 320

¹ Tr. (cp. 295) : ἰσόμενοι αἶσρ, MSS.

II.—TO DEMETER, 292-320

All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

THE HOMERIC HYMNS

Δῖμηπτερ, καλέει σε πατήρ Ζεὺς ἄφθιτα εἰδὼς
ἐλθέμεναι μετὰ φύλα θεῶν αἰεεργεετάων.

ἄλλ' ἴθι, μηδ' ἀτέλεστον ἔρὸν ἔπος ἐκ Διὸς ἔστω.

Ὡς φάτο λισσομένη· τῇ δ' οὐκ ἐπεπείθετο θυμός.
αἴτις ἔπειτα πατήρ μίκαρας θεοῖς αἰὲν ἔοντας 325
πάντας ἐπιπροΐαλλεν· ἄμοιβηδὲς δὲ κίαντες
κίκλησκον καὶ πολλὰ δίδον περικαλλέα θυῖρα
τιμῆς θ', ἥς κ' ἐθέλοιτο μετ' ἀθανάτοισιν ἐλίσθαι.
ἄλλ' οὗτις πείσαι ἔύνατο φρένας οὐδὲ νόημα
θυμῷ χωρόμενης· στερεῶς δ' ἠγαίνετο μύθους. 330
οὐ μὲν γάρ ποτ' ἔφασκε θυώδεις Οὐλύμπιοι
πρὶν γ' ἐπιβήσεσθαι, οὐ πρὶν γῆς καρπὸν ἀνύσειν,
πρὶν ἰδοὶ ὀφθαλμοῖσιν ἔην εὐώπιδα καύρην.

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βαρύκτυπος εὐρύσπα
Ζεὺς,

εἰς Ἑρεβας πέμφε χρυσόρραπιν Ἀργειφόντην, 335
ἄφρ' Ἀΐδην μαλακοῖσι παραιφύμενος ἐπέεσσιν
ἀγνῆν Περσεφάνειαν ὑπὸ ζόφου ἡρόεντος
ἐς φάος ἐξαγάγοι μετὰ δαίμονας, ἄφρα ἔ μήτηρ
ὀφθαλμοῖσιν ἰδοῦσα μεταλήξειε χόλῳ.
Ἑρμῆς δ' οὐκ ἀπίθησεν, ἄφαρ δ' ὑπὸ κεύθεα γαίης 340
ἑσσυμένως κατόρευσε λιπὼν ἔδω Οὐλύμπιοι.
τέτμε δὲ τὸν γε ἄνακτα δόμων ἔντασθεν ἔοντα,
ἦμενον ἐν λεχέεσσι σὺν αἰδοίῃ παρακρίτι,
πόλλ' ἀκαζομένη μητρὸς πόθῳ· ἥ δ' ἀποτηλαῦ¹
ἔργοις θεῶν μακάρων [δεινῆν] μητίσseto βουλήν.² 345
ἄγχοῦ δ' ἰστάμενος προσέφη κρατὺς Ἀργειφόντης·

¹ Ilgen: ἐκ ἀπλῆτος, M. ² Voss: βουλῆ, M.

II.—TO DEMETER, 321-346

"Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unbeyed."

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:

THE HOMERIC HYMNS

"Λιδη κυανοχαῖτα, καταφθιμένοισιν ἀνάσσαν,
 Ζεὺς με πατὴρ ἤρωγεν ἀγαυὴν Περσεφόνειαν
 ἐξαγαγεῖν Ἑρέβουσφι μετὰ σφίας, ὅφρα ἐ μήτηρ
 ὀφθαλμοῖσιν ἰδοῦσα χόλου καὶ μῆνιος αἰνῆς
 ἀθανάτοισι λήξειεν· ὅττι μέγα μῆδεταί ἔργον,
 φθίσει φθλ' ἀμετηνὰ χαμαιγενέων ἀνθρώπων,
 σπέρμ' ὑπὸ γῆς κρύπτουσα, καταφθινύθουσα δὲ
 τιμὰς

ἀθανάτων· ἢ δ' αἶνόν ἔχει χόλον, οὐδὲ θεοῖσι
μίσηται, ἀλλ' ἀπάνειθε θυώδεις ἐνδοθι κρητὺ
ἦσται· Ἐλευσίνος κραναὴν πτολίεθρον ἔγουσα,

Ὡς φάτο· μετόησεν δὲ ἄναξ ἐνέρον Ἀιθιωκῆς
ἀφρόσιν, οὐδ' ἀπίθασε Διὶς βασιλῆος ἐφετμῆς·
ἐσσυμένως δ' ἐκέλευσε θατάρων Περσεφανείη·

Ἔρχεο, Περσεφόνη, παρὰ μητέρα κυανόπεπλον 390
 ἤπιον ἐν στήθεσσι μένος καὶ θυμὸν ἔχουσα,
 μηδέ τι δυσθύμαινε λίην περιώσιον ἄλλων·
 οὐ τοι ἐν ἀθανάτοισιν ἀεικὴς ἔσσοι' ἀκοίτης,
 αὐτοκασιγνητος πατρὸς Διός· ἔνθα δ' εἴουσα
 δεσπύσσεις πάντων ὅποσα ζῶει τε καὶ ἔρπει, 395
 τιμὰς δὲ σχήσῃσθα μετ' ὑθανάτοισι μέγιστας.
 τῶν δ' ἀδίκησάντων τίσις ἔσσεται ἡματα πάντα,
 οἳ κεν μὴ θυσίῃσι τεόν μένος ἱλάσκωνται
 εὐαγέως ἔρδοντες, ἐναίσιμα δῶρα τελοῦντες.

Ὡς φάτο· γήθησεν δὲ περίφρων Περσεφόνη, 370
καρπαλίμως δ' ἄνδρουσ' ὑπὸ χάρματι· αἰτὰρ ὃ
γ' αὐτὸς

ῥοιῆς κόκκον ἔδωκε φαγεῖν μελιθεῖα λάβρην,
 ἀμφὶ δ' ἐνωμήσας, ἵνα μὴ μένοι ἡματα πάντα
 αὖθι παρ' αἰδαίῃ Δημήτερι κυανοπέπλῳ.
 ἵππους δὲ προπαίροιθεν ὑπὸ χρυσεῖσιν ὄχεσφιν 375
 εὐτυεν ἀθανάτους Πολυσημάντωρ Ἀιδωνεύς.

II.—TO DEMETER, 347-376

"Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earth-born men by keeping seed hidden beneath the earth, and so she makes an end of the honours of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis."

So he said. And Aidoneus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

"Go now, Persephone, to your dark-robed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unfitting husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore."

When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot,

THE HOMERIC HYMNS

ἢ δ' ὀχέων ἐπέβη, πάρα δὲ κρατὺς Ἀργεϊφόντης
 ἦν' αἰα καὶ μάστιγα λαβὼν μετὰ χερσὶ φίλῃσι
 σευε διέκ μεγάρων· τῷ δ' οὐκ ἀέκοντε πετέσθην.
 ῥίμφα δὲ μακρὰ κέλευθα διήνυσαν· οὐδὲ θάλασσα 380
 οὐθ' ὕδωρ ποταμῶν οὔτ' ἄγρεια ποιήεντα
 ἵππων ἀθανάτων οὐτ' ἄκριες ἐσχεθον ὀρμήν.
 ἀλλ' ὑπὲρ αὐτῶν βαθὺν ἤερα τέμνον ἰόντες.
 στήσε δ' ἄγων, ὅθι μέμνει εὐστέρφρατος Δημήτηρ,
 νηαῖο προπάροιθε θυώδεος· ἢ δὲ ἰδοῦσα 385
 ἦρξ', ἔντε μαινὰς ὄρος κείνα δάσκιον ὕλη.
 Περσεφόνη δ' ἐτέρ[ωθεν ἐπεὶ ἴδεν ἄμματα καλὰ ὧ]
 μητρὸς ὅγῃ κατ' [ἄρ' ἢ γ' ὄχεα προλιποῦσα καὶ
 ἵππους]
 ἄλτα θέει[ν, δειρῇ δέ οἱ ἔμπεσε ἀμφιχυθείσα·]
 τῇ δὲ [φίλην ὅτι παῖδα ἔῃς μετὰ χερσὶν ἐχοῦσιν] 390
 α[ἶψα δόλον θυμὸς τιν' ὀίσατο, τρέσσε δ' ἄρ' αἰνῶς]
 παυομ[ένη φιλόπτητος, ἄφαρ δ' ἐρεείνετο μύθῳ·]
 τέκνον, μή δά τι μοι σ[ύ γε πάσσαις νέρθεν ἐοῦσα;
 βρώμεν; ἐξαῦδα, μ[ὴ κεύθ', ἵνα εἶδομεν ἄμφω·]
 ὅς μὲν γὰρ κεν ἐοῦσα π[αρθένου Ἰδίας] 395
 καὶ παρ' ἐμοὶ καὶ πατρὶ κελ[αμενφεί Κρονίωνι]
 καιστάοις πάντεσσι τετιμ[ένη ἀθανάτοισιν].
 εἰ δ' ἐπάσω, πᾶν αὐτὴν ἰοῦσ' ὑπ[ὸ κεύθεσι γαίης]
 οἰκήσεις ὠρέων τρίτατον μέρ[ος εἰς ἑαυτόν,]
 τὰς δὲ δύο παρ' ἐμοὶ τε καὶ [ἄλλοις ἀθανάτοισιν]. 400
 ὅπποτε δ' ἀνθεσι γαῖ' ἐνώδε[σιν] εἰαρυο[ῖσι]
 παντοδαποῖς θύλλῃ, τάθ' ὑπὸ ζόφου ἡρόεντος
 αὐτὴν ἀνεί μέγα θαῦμα θεοῖς θυητοῖς τ' ἀνθρώποις.
 [εἶπε δὲ πῶς σ' ἤρπαξεν ὑπὸ ζόφον ἡρόεντα ὧ] 405
 καὶ τίς σ' ἐξαπάτησε δόλῳ κρατερὸς Πολυδέγμων;

¹ The variations of this and the following lines are those printed in the Oxford (1911) text. ² Allen.

and the strong Slayer of Argos took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they cleave the deep air above them as they went. And Hecates brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: "My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from lustily Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year; yet for the two parts you shall be with me and the other deathless gods. But when the earth shall blossom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?"

Τὴν δ' αὖ Περσεφόνη περικαλλήη ἀντίον ἤδα· 403
 τοιγάρ ἐγώ τοι, μήτερ, ἔρέω νημερτέα πάντα·
 εὐτέ μοι Ἑρμῆς ἦλθ' ἐριούνης ἄγγελος ὤκυν
 παρ πατέρος Κρονίδας καὶ ἄλλων Οὐρανίωνων,
 ἐλθεῖν ἐξ Ἑρέβους, ἵνα μ' ὀφθαλμοῖσιν ἰδοῦσα
 λήξαις ἀθανάτοισι χέλον καὶ μήμις αἰνῆς, 410
 αὐτίκ' ἐγὼν ἀνόρουσ' ὑπὸ χάρματος· αὐτὰρ ὃ

λάθρη

ἔμβαλέ μοι ῥοιῆς κόκκον, μελιηδὲ ἔδωδόν,
 ἄκουσαν δὲ βίῃ με προσηνάγκασσε πάσασθαι.
 ὥς δέ μ' ἀναρπάξας Κρονίδεω πυκνὴν διὰ μήτην
 ὄχετο πατρός ἐμοῖο, φέρων ὑπὸ καύθεα γαίης, 415
 ἐξέρεω, καὶ πάντα δούχομαι, ὥς ἐρεείνειν.
 ἡμεῖς μὲν μῦθα πᾶσαι ἀν' ἱμερτόν λειμῶνα,
 Λευκίππη Φαινώ τε καὶ Ἥλεκτρη καὶ Ἰάνθῃ
 καὶ Μελίτῃ Ἰάχῃ τε Ῥόδειά τε Καλλιρόῃ τε
 Μηλόθοσσίς τε Τύχῃ τε καὶ Ὀκυρόῃ καλυκῶπις 420
 Χρυσῆς τ' Ἰάνειρί τ' Ἀκίστῃ τ' Ἀδμήτῃ τε
 καὶ Ῥοδόπῃ Πλαντώ τε καὶ ἱμερόεσσα Καλυψώ
 καὶ Στύξ Οὐρανίῃ τε Γαλαξιδόρῃ τ' ἐρατεινῇ
 Παλλῶς τ' ἐγρεμάχῃ καὶ Ἄρτεμις ἰοχέαιρα,
 παίζομεν ἡδ' αὖθρα δρέπομεν χεῖρεσσ' ἐράοντα, 425
 μίγδα κρόκον τ' ἀγαυὴν καὶ ἀγαλλίδας ἡδ' ὑάκινθον
 καὶ ῥοδέας κάλυκας καὶ λείρια, θαῦμα ἰδίσθαι,
 νάρκισσόν θ', ἐν ἔφυσ' ὥς περ κρόκον εὐρέϊα χθών.
 αὐτὰρ ἐγὼ δρέπομην περὶ χάρματι· γαῖα δ' ἐνερθε
 χώρησεν· τῇ δ' ἔκθορ' ἀναξ κρατερὸς Ποσειδάων· 430
 βῆ δὲ φέρων ὑπὸ γαῖαν ἐν ἄρμασι χρυσείοισι
 πόλλ' ἀσκαζομένην ἐβόησα δ' ἄρ' ὄρθια φωνῇ.
 ταῦτά τοι ἐχυννίμην περ ἀληθέα πάντ' ἀγαρεύω.

II.—TO DEMETER, 405-433

"Then beautiful Persephone answered her thus: "Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Lencippe¹ and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodoe and Callirhoë and Melobosis and Tyche and Ocyrhoë, fair as a flower, Chryseis, Iancira, Acaste and Admeto and Rhodope and Pluto and charming Calypso; Styx too was there and Urania and lovely Galaxaura with Pallas who rouses battles and Artemis delighting in arrows: we were playing and gathering sweet flowers in our hands, soft crocuses mingled with irises and hyacinths, and rose-blossoms and lilies, marvellous to see, and the narcissus which the wide earth caused to grow yellow as a crocus. That I plucked in my joy; but the earth parted beneath, and there the strong lord, the Host of Many, sprang forth and in his golden chariot he bore me away, all unwilling, beneath the earth: then I cried with a shrill cry. All this is true, sore though it grieves me to tell the tale."

¹ The list of names is taken—with five additions—from Hesiod, *Theogony* 349 ff.: for their general significance see note on that passage.

THE HOMERIC HYMNS

Ως τότε μὲν πρόπαν ἡμαρ ὁμόφρονι θυμὸν
 ἔχουσαι
 πολλά μάλ' ἀλλήλων κραδίην καὶ θυμὸν ἴαιον 435
 ἀμφαγαπαζόμεναι· ἀχέων δ' ἀπεπαύετο θυμός.
 γηθυσίνας δ' ἐδέχοντο παρ' ἀλλήλων ἔειδόν τε.
 τῆσιν δ' ἐγγύθεν ἦλθ' Ἑκάτη λιπαροκρήδεμνος·
 πολλά δ' ἄρ' ἀμφαγάπησε κόρην Διμητήρος ἀγνῆν·
 ἐκ τοῦ οἱ πρόπολος καὶ ὀπάων ἔπλετ' ἄνασσα. 440
 Ταῖς δὲ μέτ' ἀγγελον ἦκε βαρύκτυπος εὐρύοπα
 Ζεὺς
 ῥαῖν ἡύκομον, Διμητέρα κυανόπεπλον
 ἀξίμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τιμὰς
 δωσέμεν, ἃς κεν ἔλοιτο μετ' ἀθανάτοισι θεαῖσι·
 καῖσε δὲ οἱ κούρην ἔτεος περιτελλομένοιο 445
 τὴν τριτάτην μὲν μοῖραν ὑπὸ ζόφῳ ἡέρευντα,
 τὰς δὲ οὖν παρὰ μητρὶ καὶ ἄλλοις ἀθανάτοισιν.
 ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ Διὸς ἀγγελιδίῳ.
 ἰσχυμένως δ' ἦξε κατ' Οὐλύμποιο καρήνων,
 ἐς δ' ἄρα Ῥάριον ἴξε, φερέσβιον οὐθαρ ἡρούρης 450
 τὸ πρῖν, ἀτὰρ τότε γ' οὔτι φερέσβιον, ἀλλὰ
 ἔκηνον
 ἐστήκει πανάφυλλον· ἔκλυθε δ' ἄρα κρὶ λευκὸν
 μῆδεσι Διμήτρος καλλισφύρον· αὐτὰρ ἔπειτα
 μέλλεν ἄφαρ ταπαιοῖσι κομήσειν ἀσταχέσσιν
 ἦρος ἀεξομένοιο, πέδῳ δ' ἄρα πίσιες ὄγμοι 455
 βρισέμεν ἀσταχύων, τὰ δ' ἐν ἑλλεδαυνοῖσι δεδέσθαι.
 εὖθ' ἐπέβη πρωτιστον ἀπ' αἰθέρος ἀτρυγέτοιο·
 ἀσπασίως δ' ἶδεν ἀλλήλας, κεχάριμτο δὲ θυμῷ.
 τὴν δ' ὥδε προσέειπε Ῥέη λιπαροκρήδεμνος·
 Δεῦρο τέκος, καλέει σε βαρύκτυπος εὐρύοπα
 Ζεὺς 460
 ἐλθέμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τιμὰς

So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness.

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as spring-time waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

"Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please

[δωσέμεν, ἄς κ' ἐθέλησθα] μετ' ἀθανάτοισι θεοῖσι.¹
 νεῦσε δέ σοι κούρην ἔτεος περικτελλομένοιο
 τὴν τριτάτην μὲν μοῖραν ὑπὸ ζόφῳ ἠ' ἱερύντα,
 τὰς δὲ δύο παρὰ σοῦ τε καὶ ἄλλοις] ἀθανάτοισιν. 465
 ὧς ἄρ' ἔφη τελεσθῆσθαι· ἔφ' δ' ἐπένευσε κάρητι.
 ἀλλ' ἴθι, τέκνον] ἑμόν, καὶ πείθεο, μηδέ τι λίην
 ἀΐζηχες μεν]αίης κελαινεφέι Κρονίῳτι.
 αἶψα δὲ καρπὸν ἄεξε φερέσβιον ἀνθρώποισιν.
 ὣς ἔφατ'· οὐ]δ' ἀτίθησεν εὐστέφανος Δημήτηρ· 470
 αἶψα δὲ καρπὸν ἀνῆκεν ἀρουράων ἐριβώλων·
 πᾶσα δὲ φύλλοισιν τε καὶ ἄνθεσιν εὐρεῖα χθών
 ἔβρις· ἥ δὲ κιοῦσα θεμιστοπόλοισι βασιλεῦσι
 δείξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξίππῳ
 Εὐμόλπου τε βῆη Κελεῶ θ' ἠγήτορι λαῶν 475
 ὄρησμος ὕμῃ θ' ἱερῶν καὶ ἐπέφραδεν ὄρημα πᾶσι,
 Τριπτολέμῳ τε Πολυδαίμῳ, ἐπὶ τοῖς δὲ Διοκλεῖ
 σεμνῇ, τὰ τ' οὕτως ἔστι παρεξίμεν οὔτε πιθέσθαι
 αὐτ' ἀχέειν· μέγα γάρ τι θεῶν σέβας ἰσχάνει
 αἰδῆν.
 ὀλβιος, ὅς τ' αὖδ' ὅπως ἐπιχθονίων ἀνθρώπων 480
 ὅς δ' ἀτελής ἱερῶν ὅς τ' ἄμμορος, οὐποθ' ὁμοίων
 αἴσαν ἔχει φθίμενός περ ὑπὸ ζόφῳ ἠερθέντι.
 Αὐτὰρ ἐπειδὴ πᾶσι θ' ὑπεσθήκατο διὰ θεάων,
 βᾶν ῥ' ἴμεν Οὐλυμπόνδε θεῶν μεθ' ὁμήγυριν
 ἄλλων.
 ἔνθα δὲ ναιετάουσι παρὰ Διὶ τερπικεραυνῷ 485
 σεμναὶ τ' αἰδοῖαί τε· μέγ' ὀλβιος, ὃν τιν' ἐκείναι
 προφρονέως φίλωνται ἐπιχθονίων ἀνθρώπων·
 αἶψα δὲ οἱ πέμπουσιν ἐφέστιον ἐς μέγα δῶμα
 Πλοῦτον, ὅς ἀνθρώποις ἄφενος θνητοῖσι δίδωσιν.

¹ The restorations of this and the following lines are those printed in the Oxford (1911) text.

among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods; so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life."

So spake Ithen. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Dioeles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her mysteries, to Triptolemus and Polyxeinus and Dioeles also,--awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.

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'Αλλ' ἄγ' ἑλευσίην θεοέσσης δῆμον ἔχουσα 490
 καὶ Πάρον ἀμφιρύτην Ἀντρώϊά τε πετρήεντα,
 πότνια, ἀγλαΐδωρ, ὠρηφόρε, Διοῖ ἀνασσα,
 αὐτὴ καὶ κούρη περικαλλῆς Περσεφόνηα·
 πρόσφρονες ἀντ' ὧδ' ἰς βίον θυμῖρέ' ὄπαζε.
 αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἰοιδῆς. 495

III

Εἰς Ἀπόλλωνα [Δηαῖον]

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο,
 ὅτε θεοὶ κατὰ δῶμα Διὸς τρομέουσιν ἰόντα·
 καὶ ρά τ' ἀναΐσσουνσιν ἐπὶ σχεδὸν ἐρχομένοιῳ
 πάντες ἀφ' ἑδράων, ὅτε φαίδιμα τόξα τιταίνει. 3
 Αἰγὼ δ' οἷη μέννε παραὶ Διὶ τερπικεραυνῷ,
 ἥ ρα βιὸν τ' ἐχάλασσε καὶ ἐκλήσσε φαρέτρην,
 καὶ οἱ ἀπ' ἰφθίμων ὄμμου χαίρεισιν ἐλουῖσα
 τόξα κατεκρέμασε πρὸς κίονα πατρὸς εἶο
 πασσάλου ἐκ χρυσεόν· τὸν δ' ἐς θρόνον εἶσεν
 ἄγουσα.
 τῷ δ' ἄρα νέκταρ ἔδωκε πατὴρ δάπαϊ χρυσεῖρ 10
 δεικνύμενος φίλον υἱόν· ἔπειτα δὲ δαίμονες ἄλλοι
 εἴθα καθίζουσιν· χαίρει δέ τε πότνια Αἰγὼ,
 οὔνεκα τοξοφόρον καὶ καρτερόν υἱὸν ἔτικτε.
 χαῖρε, μήκαιρ' ὦ Λητοῖ, ἐπεὶ τέκες ἀγλαὰ τέκνα,
 Ἀπόλλωνά τ' ἄνακτα καὶ Ἄρτεμιν ἰοχέαιραν, 15
 τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δήλῳ,
 κεκλιμένη πρὸς μακρὸν ὄρος καὶ Κύνθιον ὄχθον,
 ἀγχοτάτῳ φοῖνικας, ἐπ' Ἴκκοποῖο βρέθροισι.

¹ Ruhnken : ἀλλὰ θεοέσσης, M.

III.--TO DELIAN APOLLO, 1-18

And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all-beauteous Persephone, and for my song grant me heart-cheering substance. And now I will remember you and another song also.

III

TO DELIAN APOLLO

I will remember and not be unmindful of Apollo who shoots afar. As he goes through the house of Zeus, the gods tremble before him and all spring up from their seats when he draws near, as he bends his bright bow. But Leto alone stays by the side of Zeus who delights in thunder; and then she undrings his bow, and closes his quiver, and takes his archery from his strong shoulders in her hands and hangs them on a golden peg against a pillar of his father's house. Then she leads him to a seat and makes him sit: and the Father gives him nectar in a golden cup welcoming his dear son, while the other gods make him sit down there, and queenly Leto rejoices because she bare a mighty son and an archer. Rejoice, blessed Leto, for you bare glorious children, the lord Apollo and Artemis who delights in arrows; her in Ortygia, and him in rocky Delos, as you rested against the great mass of the Cynthian hill hard by a palm-tree by the streams of Inopus.

THE HOMERIC HYMNS

Πῶς τ' ἄρ σ' ὑμνήσω πάντως εὖμνον ἔοντα;
 πάντα γάρ τοι, Φοῖβε, νόμοι βεβλήατ' ἀοιδοῖς, 20
 ἡμὲν ἂν ἤπειρον πορτιτρόφον ἢ δ' ἀνὰ νήσους·
 πᾶσαι δὲ σκοπιαὶ τοι ἄδον καὶ πρῶνες ἄκραι
 ὑψηλῶν ὀρέων ποταμοὶ θ' ἄλαῆς προρέοντες
 ἄκται τ' εἰς ἄλλα κεκλιμέναι λιμένες τε θαλάσσης.
 ἦ ὥς σε πρῶτον Λητιῷ τέκε, χάρμα βροτοῖσι, 25
 κλυθεῖσα πρὸς Κίονον ὄρος κραναῇ ἐνὶ νήσῳ,
 Δῆλῳ ἐν ἀμφιρύτῃ; ἐκέτερθε δὲ κύμα κελαινὸν
 ἐξήει χέρσαυδε λιγυπνεύουσιν ἀνέμοισιν,
 ἔνθεν ἀπορρύνεμενος πᾶσι θνητοῖσιν ἀνάσσει·
 δσσους Κρήτῃ τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν 30
 νησὶς τ' Ἀλγὼν ναυπηκλειτὴ τ' Εὐβοία,
 Αἰγαί, Πειρησίαί τ' τε καὶ ἀγχιύλῃ Πεπάρηθος
 Θρηάκιός τ' Ἀθόνος καὶ Ἰηλίου ἄκρα κάρηνα
 Θρηακίῃ τε Σάμος Ἰδης τ' ἄρεα σκιδέντα,
 Σκύρος καὶ Φώκαια καὶ Αὐτοκάνης ὄρος αἰπύ, 35
 Ἰμβρος τ' εὐκτιμένη καὶ Ἀῆμον ἀμυχθαλίεσσα
 Λέσβος τ' ἠγαθή, Μίκαρος ἔδος Αἰολίωνος,
 καὶ Χίος, ἥ νήσων λιπαριωτάτη εἴν' ἀλλ' κεῖται,
 παιπαλόεις τε Μίμας καὶ Κωρύκου ἄκρα κάρηνα
 καὶ Κλάρος αἰγλήεσσα καὶ Αἰσαργέης ὄρος αἰπύ 40
 καὶ Σάμος ὑδρὴλὴ Μυκάλης τ' αἰπεινὰ κάρηνα
 Μελιητὲς τε Κύως τε, πόλις Μερόπων ἀνθρώπων,
 καὶ Κιέος αἰπεινὴ καὶ Κάρπαθος ἡγεμόεσσα
 Νάξος τ' ἠδὲ Πάρος Ῥήναιά τε πετρήεσσα,
 τέσσαρ' ἐπ' ἐδίδουσα Ἐκρηβόλου ἵκετο Λητιῷ, 45
 εἰ τίς αἰ γαίην κίεε θέλει αἰετὶά θέσθαι.
 αἶ δὲ μῦλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη
 Φοῖβον ἀέξασθαι, καὶ πιστέρῃ περ εἰῶσα·

1 Reuben : τ' Εἰρησία, MSS.

III.—TO DELIAN APOLLO, 19-48

How, then, shall I sing of you who in all ways are a worthy theme of song? For everywhere, O Phoebus, the whole range of song is fallen to you, both over the mainland that rears heifers and over the isles. All mountain-peaks and high headlands of lofty hills and rivers flowing out to the deep and beaches sloping seawards and havens of the sea are your delight. Shall I sing how at the first Leto bore you to be the joy of men, as she rested against Mount Cynthus in that rocky isle, in sea-girt Delos—while on either hand a dark wave rolled on landwards driven by shrill winds—whence arising you rule over all mortal men?

Among those who are in Crete, and in the township of Athens, and in the isle of Aegina and Eubœa, famous for ships, in Aegae and Eiresiae and Peparethus near the sea, in Thracian Athos and Pelion's towering heights and Thracian Samos and the shady hills of Ida, in Scyros and Phœcea and the high hill of Autœone and fair-lying Imbros and smouldering Lemnos and rich Lesbos, home of Mæar, the son of Æolus, and Chios, brightest of all the isles that lie in the sea, and craggy Minos and the heights of Corycus and gleaming Claros and the sheer hill of Aesagen and watered Samos and the steep heights of Mycale, in Miletus and Cos, the city of Meropean men, and steep Cnidos and windy Carpathos, in Naxos and Paros and rocky Rhenea—so far roamed Leto in travail with the god who shoots afar, to see if any land would be willing to make a dwelling for her son. But they greatly trembled and feared, and none, not even the richest of them, dared receive

THE HOMERIC HYMNS

πρὶν γ' ὅτε ἔῃ ῥ' ἐπὶ Δῆλον ἐβήσατο πότνια
 Ἀητῶ

καὶ μιν ἀνειρομένη ἔπεα πτερόεντα προσηύδα· 50

Διὸλ', εἰ γάρ κ' ἐθέλοις ἔδος ἔρμεναι υἱὸς ἑμοῖο,
 Φοῖβον Ἀπόλλωνος, θέσθαι τ' ἐνὶ πῖονα νηῶν,—
 ἄλλος δ' οὔτις σεῖο ποθ' ἄψεται, οὐδέ σε λήσει·
 οὐδ' εὖθιω σέ γ' ἔσσεσθαι δίομαι οὐτ' εὐμηλον,
 οὐδ' ἀτρίγην οἴσεις αὐτ' ἄρ' φυτὰ μυρία φύσεις. 55
 εἰ δέ κ' Ἀπόλλωνος ἐκαέργῳ νηὶν ἔχρησθα,
 ἄνθρωποι τοὶ πάντες ἀγνήσουσ' ἐκατόμβας
 ἐνθάδ' ἀγειρόμενοι, κτίσση δέ τοι ἄσπετος αἰεὶ
 δημοῦ ἀναΐξει βοσκήσεις θ' οἳ κέ σ' ἔχῃσι
 χεῖρὸς ἀπ' ἄλλοτρίῃ, ἐπεὶ οὐ τοι πῖαρ ὑπ' οὐδας. 60
 ὣς φάτο· χαῖρε δέ Δῆλος, ἀμειβομένη δέ προσ-
 ηύδα·

Ἀητοῖ, κυεῖσθι θύγατερ μεγάλου Κοῖοιο,
 ἰσπασίη κεν ἐγὼ γε γουὴν ἐκάτοιο ἄνακτος
 δεξαίμην· αἰνῶς γάρ ἐτήτυμόν εἰμι θυσηχῆς
 ἀνδράσιν· ὥδε δέ κεν περιτιμήσσω γενεάμην. 65
 ἀλλὰ τόδε τραμέω, Ἀητοῖ, ἔπος, οὐδέ σε κεύσω
 λήν γάρ τιμή φασιν ἑτάσθαλον Ἀπόλλωνα
 ἔσσεσθαι, μέγα δέ πρυτανεύσμεν ἰθανάτοισι
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν.
 τῇ ῥ' αἰνῶς δεῖδοικα κατὰ φρένα καὶ κατὰ θυμόν, 70
 μή, ὅπότ' ἂν τὸ πρῶτον ἴδῃ φάος ἡελίοιο,
 νῆσον ἑτιμήσας, ἐπεὶ ἦ κραναήπεδός εἰμι,
 ποσσὶ καταστρέψας ὥσῃ αἰλὸς ἐν πελώγεσσι,
 ἐνθ' ἐμὲ μὲν μέγα κῦμα κατὰ κρατὸς ἄλγος αἰεὶ
 κλύσσει· ὃ δ' ἄλλην γαῖαν ἀφίξεται, ἥ κεν ἄδῃ οἵ, 75
 τεύξασθαι νηὶν τε καὶ ἄλσεν δειδύκοντα·
 πουλίποδες δ' ἐν ἐμοὶ θαλάμας φῶκαί τε μέλαιναι
 οἰκία ποιήσονται ἀκηδέα, χίρτε λαῶν.

Phœbus, until queenly Leto set foot on Delos and uttered winged words and asked her :

"Delos, if you would be willing to be the abode of my son Phœbus Apollo and make him a rich temple—; for no other will touch you, as you will find : and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of far-shooting Apollo, all men will bring you heretombs and gather here, and incessant savour of rich sacrifice will always arise, and you will feed those who dwell in you from the hand of strangers ; for truly your own soil is not rich."

So spake Leto. And Delos rejoiced and answered and said : "Leto, most glorious daughter of great Coeus, joyfully would I receive your child the far-shooting lord ; for it is all too true that I am ill-spoken of among men, whereas thus I should become very greatly honoured. But this saying I fear, and I will not hide it from you, Leto. They say that Apollo will be one that is very haughty and will greatly lord it among gods and men all over the fruitful earth. Therefore, I greatly fear in heart and spirit that as soon as he sees the light of the sun, he will scorn this island—for truly I have but a hard, rocky soil—and overturn me and thrust me down with his feet in the depths of the sea ; then will the great ocean wash deep above my head for ever, and he will go to another land such as will please him, there to make his temple and wooded groves. So, many-footed creatures of the sea will make their lairs in me and black seals their dwellings undisturbed, because I lack people. Yet if

ἀλλ' εἴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι,
ἐνθάδε μιν πρῶτον τεύξειν περικαλλέα νηὸν 80

ἔμμεναι ἀνθρώπων χρηστήριον, αὐτὰρ ἔπειτα
[τεύξασθαι νηὸς τε καὶ ἄλσεα δεινδρηέντα ¹] 81²
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἡ πολυώνυμος ἔσται.

Ὡς ἄρ' ἔφη· Λητώ δέ θεῶν μέγαν ὄρκον ὁμοσσεῖ
ἴστω νῦν τάδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερβην
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅσπερ μέγιστος 85
ὄρκος δεινότατος τε πέλει μακάρεσσι θεοῖσιν·
ἡ μὲν Φαίβου τῇδε θυώδης ἔσσεται αἰεὶ
βωμὸς καὶ τέμενος, τίσει δέ σέ γ' ἔξοχα πάντων.

Λυτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελευτήσεν τε τῶν
ὄρκων,

Δῖλος μὲν μῖλα χαῖρε γουῆ² ἐκάτοιο ἄνακτος· 90

Λητὼ δ' ἐνὤμῳρ τε καὶ ἐνεία νύκτας ἀέλιπτοισι
ἰδύνεσσι πέπαρτο. θεὰ δ' ἔσαν ἐνδοθι πῦσαι,
ὅσσαι ἄρισται ἔασι, Διώνη τε Ῥεῖη τε

Ἰχναίη τε Θέμις καὶ ἀγάστονος Ἀμφιτρίτη
ἄλλαι τ' ἀθάναται νόσφιν λευκωλένου Ἥρης· 95

ἦστο γὰρ ἐν μεγάροισι Διὸς νεφέληγερέτας·
μόνη δ' οὐκ ἐπέπυστο μογροτόκος Εἰλείθυια·
ἦστο γὰρ ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσι,

Ἥρης φραδμεσύνης λευκωλένου, ἥ μιν ἔρυκε
ξηλοσύνη, ὅτ' ἄρ' υἱὸν ἀμόμωνα τε κρατερόν τε 100
Λητὼ τέξασθαι καλλιπλόκαμος τὸτ' ἔμελλεν.

Αἰ δ' Ἴριν προὔπεμψαν ἐκτιμένης ἀπὸ νήσου,
ἀξέμεν Εἰλείθυιαν, ὑποσχόμεναι μέγαν ὄρμον,
χρυσείοισι λίνοισιν ἐρμένον, ἐννεάπηχυον
νόσφιν δ' ἥνωγον καλέειν λευκωλένου Ἥρης, 105
μὴ μιν ἔπειτ' ἐπέσσειν ἐποστρέφειεν ἰοῦσαν.
αὐτὰρ ἐπεὶ τὸ γ' ἄκουσε ποδήμενος ἰοκέα Ἴρις,

¹ Allen.

² Fenike: γίγν, MSS.

III.—TO DELIAN APOLLO, 79-107

you will but dare to swear a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men ; for surely he will be greatly renowned.

So said Delos. And Leto swore the great oath of the gods : " Now hear this, Earth and wide Heaven above, and dripping water of Styx (this is the strongest and most awful oath for the blessed gods), surely Phœbus shall have here his fragrant altar and precinct, and you he shall honour above all."

Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond went. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnœa and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto's trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera's contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great necklace strong with golden threads, nine cubits long. And they bade Iris call her aside from white-armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run ; and

βῆ ῥα θέων, ταχέως δὲ διήμυσσε πᾶν τὸ μεσηγνύ.
 αὐτὰρ ἐπεὶ ῥ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 αὐτίκ' ἄρ' Εἰλείθυιαν ἀπὲκ μεγάρῳιο θύραζε 110
 ἐκπροκαλεσσαμένη ἔπεα πτερόεντα προσηύδα,
 πάντα μᾶλ', ὡς ἐπέτελλον Ὀλύμπια δόματ'
 ἔχουσαι.

τῇ δ' ἄρα θυμὸν ἐπειθεν ἐνὶ στήθεσσι φίλοισι·
 βᾶν δὲ ποσὶ τρήρωσι πελειάσιν Ἰθμαθ' ὁμοίαι.
 εὖτ' ἐπὶ Διήλου ἔβριμε μογαστόκος Εἰλείθυια, 115
 δὴ τότε τὴν τάκος εἶλε, μενοίνησεν δὲ τεκέσθαι.
 ἀμφὶ δὲ φύνεικι βάλε πήχχε, γαῖνα δ' ἔρεισε
 λειμῶνι μαλακῇ· μείδησε δὲ γαί' ὑπένερθεν
 ἐκ δ' ἔθορε πρὸ φέωςδε· θεαὶ δ' ὀλοήσαν ἄπασαι.

Ἔεθα σέ, ἦε Φοῖβε, θεαὶ λόον ὕδατι καλῷ 120
 ἠγνώτ καὶ καθαρῶς, σπάρξαν δ' ἐν φάρει λευκῇ,
 λεπτῷ, νηγατέῳ· περὶ δὲ χρύσειον στρόφον ἦκαν.

Οὐδ' ἄρ' Ἀπόλλωνα χρυσάορα θήσατο μήτηρ,
 ἀλλὰ Θέμις νέκταρ τε καὶ ἄμβροσίην ἐρατεινὴν
 ἀθανάτησιν χερσὶν ἐπήρξατο· χαῖρε δὲ Λητώ, 125
 οὐνεκα τοξοφόρον καὶ καρτερὸν υἱὸν ἔτικτεν.
 αὐτὰρ ἐπεὶ διή, Φοῖβε, κατέβρωτ' ἄμβροτον εἶδαρ,
 οὐ σέ γ' ἐπειτ' ἰσχον χρύσει στρόφοι ἀσπαί-
 ροντα,

οὐδ' ἔτι δέσματ' ἔρυκε, λύοντο δὲ πείρατα πάντα.
 αὐτίκα δ' ἀθανάτησιν μετηύδα Φοῖβος Ἀπόλλων· 130

Ἦν μοι κίθαρίς τε φίλη καὶ καμπύλα τέξα,
 χρήσω δ' ἠνθρώποισι Διὸς νημερτέα βουλήν.

Ὡς εἰπὼν ἐβίβυσκεν ἐπὶ χθονὸς εὐρυδαίης
 Φοῖβος ἠκερσεκόμης, ἑκατηβόλος· αἶ δ' ἄρα
 πᾶσαι

quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth; so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses raised a cry. Straightway, great Phœbus, the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phœbus, you could no longer then be held by golden bands nor confined with bonds, but all their ends were undone. Forthwith Phœbus Apollo spoke out among the deathless goddesses:

"The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus."

So said Phœbus, the long-haired god who shoots afar and began to walk upon the wide-pathed earth;

βάμβρον ἀνάνιαται· χρυσῷ δ' ἄρα Δῆλος ἅπασα 135
 ἱβεβρίθει, καθορώσα Διὸς Λητοῦς τε γενέθλην,
 γηθοσύνη, ὅτι μιν θεὸς εἴλετο αἰκία θέσθαι
 νήσων ἠπείρου τε, φίλησε δὲ κηρόθι μάλλον¹.]
 ἦνθησ', ὡς ὅτε τε ῥίον οὔρεσσι ἄνθεσιν ὕλην.

Αὐτὸς δ' ἀργυρότοξε, ἄναξ ἑκατηβύλ' Ἀπαλλον, 140
 ἄλλοτε μὲν τ' ἐπὶ Κύνθου ἐβήσας παιπαλόεντος,
 ἄλλοτε δ' ἂν νήσους τε καὶ ἀνέρας ἡλίσκαζες,
 πολλαὶ τοι κηαὶ τε καὶ αἰλσα δειδρήντα·
 πᾶσαι δὲ σκοπιαί τε φίλαι καὶ πρῶνες ἄκροι
 ὑψηλῶν ὀρέων ποταμοὶ θ' ἅλαξες προρέοντες· 145
 ἰλλὰ σὺ Δῆλε, Φοῖβε, μάλιστα ἐπιτέρπειαι ἦτορ,
 ἔωθα τοι ἔλκεχέτωρες Ἴάονες ἠγερέθονται
 αὐτοῖς σὺν παῖδεςσι καὶ αἰδοῖης ἀλόχοισιν.
 οἱ δὲ σε πυγμαχίῃ τε καὶ ὀρχηθμῷ καὶ ἀοιδῇ
 μετράμενοι τέρπουσιν, ὅτ' ἂν στήσωνται ἀγῶνα. 150
 φαίῃ κ' ὑθανάτους καὶ ἀγήρους ἔρμεναι αἰεὶ,
 ὅς τόν' ὑπαντίκσει, ὅτ' Ἴάονες ἀβρόοι εἰεν·
 πάντων γάρ κεν ἴδοιτο χάριν, τέρψαιτο δὲ θυμὸν
 ἄνδρας τ' εἰσαρώων καλλιζώνους τε γυναῖκας
 νῆας τ' αἰκίας ἢ αὐτῶν κτήματα πολλὰ. 155
 πρὸς δὲ τόδε μέγα θαῦμα, δυν κλέος αὔποτ' ὀλεῖται,
 κοῦραι Δηλιάδες, ἑκατηβελέτας θεράπναι·
 αἳ τ' ἐπεὶ ἄρ' πρῶτον μὲν Ἀπόλλων' ὑμνήσωσιν,
 αὐτὶς δ' αὖ Λητώ τε καὶ Ἄρτεμιν ἰοχέαιραν,
 μετράμεναι ἀνδρῶν τε παλαιῶν ἤδ' ἐ γυναικῶν 160
 ὕμνον αἰδοῦσιν, θέλγουσι δὲ φύλ' ἀνθρώπων.

¹ ll. 135-9 are intensive, being alternative for l. 133. They are found in P and the edition of Steuphanns (in text), and in the margin of BVL [with the note "in another copy these verses also are extant"]. In D they are added by a second hand.

and all the goddesses were amazed at him. Then with gold all Delos [was laden, beholding the child of Zeus and Leto, for joy because the god chose her above the islands and shore to make his dwelling in her: and she loved him yet more in her heart.] blossomed as does a mountain-top with woodland flowers.

And you, O lord Apollo, god of the silver bow, shooting afar, now walked on craggy Cynthus, and now kept wandering about the islands and the people in them. Many are your temples and wooded groves, and all peaks and towering bluffs of lofty mountains and rivers flowing to the sea are dear to you, Phœbus, yet in Delos do you most delight your heart; for there the long robed Ionians gather in your honour with their children and shy wives: mindful, they delight you with boxing and dancing and song, so often as they hold their gathering. A man would say that they were deathless and unageing if he should then come upon the Ionians so met together. For he would see the graces of them all, and would be pleased in heart gazing at the men and well-girded women with their swift ships and great wealth. And there is this great wonder besides—and its renown shall never perish—the girls of Delos, hand-maidens of the Far-shooter; for when they have praised Apollo first, and also Leto and Artemis who delights in arrows, they sing a strain telling of men and women of past days, and charm the tribes of men. Also they can imitate the

THE HOMERIC HYMNS

πάντων δ' ἀνθρώπων φωνὰς καὶ θαμβουλαστὺν¹
 μιμῆσθ' ἴσασιν· φαίη δέ κεν αὐτὸν ἕκαστος
 φθίγγεσθ'· οὕτω σφιν καλὴ συνάρησεν ἀοιδή.
 Ἄλλ' ἄγεθ' ἰλήκει μὲν Ἀπόλλων Ἀρτέμιδι
 ξύν.

165

χαίρετε δ' ὑμεῖς πᾶσαι· ἐμεῖο δὲ καὶ μετόπισθεν
 μνήσασθ', ὅππότε κέν τις ἐπιχθονίων ἀνθρώπων
 ἐνθάδ' ἐνείρηται ζεῖκος ταλαπείριος ἐλθών·
 ὃ κούραι, τίς δ' ὑμῖν ἀνὴρ ἡδιστος ἀοιδῶν
 ἐνθάδε πωλεῖται, καὶ τέφ' ἑτέρπεσθε μάλιστα;
 ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθαι ἀφήμω·
 τυφλὸς ἀνὴρ, οἵκει δὲ Χίρ' ἐνὶ παιπαλοέσση
 τοῦ πᾶσαι μετόπισθεν ἀριστεύουσιν ἀοιδαί.
 ἡμεῖς δ' ὑμέτερον κλέος οἴσομεν, ὅσσον ἐπ' αἶαν
 ἀνθρώπων στρεφόμεσθα πόλεις εὖ κινεταοῖσας·
 οἱ δ' ἐπὶ δὴ πείσονται, ἐπεὶ καὶ ἐτήτυμόν ἐστιν.
 αὐτὰρ ἐγὼν οὐ λήξω ἐκκηβόλον Ἀπόλλωνα
 ὑμνίων ἀργυρότατον, ὅν ἡύκομος τέκε Λητώ.

170

175

[Εἰς Ἀπολλῶνα Πιθιον]

Ἦ ἄνα, καὶ Λυκίην καὶ Μηριόλην ἐρατεινὴν
 καὶ Μίλητον ἔχεις, ἑναλον πόλιν ἱμερόεσσαν,
 αὐτὸς δ' αὖ Διήλοιο περικλίστης μέγ' ἀνίσσεις.

180

Ἔστι δὲ φορμίζων Ληταῦς ἐρικυδέος υἱὸς
 φόρμιγγι γλαφυρῇ πρὸς Πυθίᾳ πετρήεσσαν,
 ἄμβροτα εἶματ' ἔχων τεθυομένα· τοῖο δὲ φόρμιγγε
 χρυσέον ὑπὸ πλάγκτρου καναχίην ἔχει ἱμερευεσσαν.
 ἐνθεν δὲ πρὸς Ὀλυμπον ὑπὸ χθονός, ὥστε νόημα,
 εἴσι Διὸς πρὸς δῶμα θεῶν μεθ' ὁμήγυριν ἄλλων.

185

¹ HYMN: περιβαλιστὴς, other MSS. The former word is connected with *perbalain* = to chatter with the teeth, and is usually taken to mean "antagonist-playful"; but since *imita-*

III.—TO PYTHIAN APOLLO, 162-187

tongues of all men and their clattering speech : each would say that he himself were singing, so close to truth is their sweet song.

And now may Apollo be favourable and Artemis ; and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you : " Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight ? " Then answer, each and all, with one voice : " He is a blind man, and dwells in rocky Chios : his lays are evermore supreme." As for me, I will carry your renown as far as I roam over the earth to the well-placed cities of man, and they will believe also ; for indeed this thing is true. And I will never cease to praise far-shouting Apollo, god of the silver bow, whom rich-haired Leto bore.

TO PYTHIAN APOLLO

O LOAN, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over Delos you greatly reign your own self.

Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments ; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods : then straightway

that of castanet playing would hardly be worthy of mention as a feat of skill, it seems more likely that the stammering or harsh dental pronunciation of foreigners is to be understood.

THE HOMERIC HYMNS

αὐτίκα δ' Ἀθανάτοισι μέλει κίθαρι καὶ αἰοδίῃ·
 Μοῦσαι μὲν θ' ἅμα πᾶσαι ἁρμιβόμεναι ὅππῃ καλῇ
 ὑμνεῦσιν βα θεῶν δῶρ' ἁμβροτα ἢ δ' ἀνθρώπων 190
 τλημοσύνας, ὅσ' ἔχοντες ὑπ' Ἀθανάτοισι θεαῖσι
 ζώουσ' ἀφροδίεες καὶ ἀμήχανται, οὐδὲ δύνανται
 εὐρέμεναι θανάτοιο τ' ἄκος καὶ γήρας ἄλκαρ·
 αὐτὰρ ἐνπλόκαμοι Χάριτες καὶ εὐφρόνες Ὀραι 200
 Ἄρμουσίη θ' Ἥβη τε Διὸς θυγῆτηρ τ' Ἀφροδίτῃ
 ὀρχεῦντ' ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχουσαι·
 τῆσι μὲν οὕτ' αἰσχρὴ μεταμέλπεται οὐτ' ἐλάχεια,
 ἀλλὰ μῦθα μεγάλη τε ἰδεῖν καὶ εἶδος ἀγῆτῃ,
 Ἄρτεμις ἰοχέαιρα ὁμότροφος Ἀπύλλῳι.
 ἐν δ' αὖ τῆσιν Ἄρης καὶ εὐτρεπὸς Ἀργειφόντης 205
 παίζουσ'· αὐτὰρ ὁ Φοῖβος Ἀπόλλων ἐγκιθαρίζει
 καλὰ καὶ ἔφει βιβάζ· αἴγλη δέ μιν ἀμφιφαίνει
 μαρμαρυγαὶ τε πεδῶν καὶ ἐκκλώστοιο χιτῶνος.
 οἱ δ' ἐπιτέρπονται θυμὸν μέγαν εἰσορόωντες
 Λητώ τε χρυσοπλόκαμος καὶ μητίετα Ζεὺς 208
 νῆα φίλον παίζοντα μετ' Ἀθανάτοισι θεαῖσι.
 Πῶς τ' ἄρ σ' ὑμνήσω πάντως εὐυμνον ἔδοντα;
 ἢ εἰ σ' ἐνὶ μνηστῆρσιν¹ αἰέδω καὶ φιλότῃτι,
 ὅππῃ μνωόμενος² ἔκιετ' Ἀζαιτίδα κοῦρην
 Ἰσχν' ἄμ' ἀντιθέῳ, Ἐλατιονίδῃ εὐόππῳ; 210
 ἢ ἅμα Φόρβαντι Ἰριοπέφ³ γένος, ἢ ἄμ' Ἐρευνθεῖ;
 ἢ ἅμα Λευκίππῳ καὶ Λευκίππειο Διέμαρτι

* * *
 πεζῶν, ὃ δ' Ἰπποισιν οὐ μὲν Τριοπός γ' ἐνέλειπεν.
 ἢ ὥς τὸ πρῶτον χρηστήριον ἀνθρώποισι
 ζητεύων κατὰ γαῖαν ἔβης, ἑκατηβόλ' Ἀπολλων; 215

¹ Martelli: μνηστῆρσιν, MSS.

² Martelli: ἐκώσταν ἴμεναι, M: the other MSS. are still worse corrupt.

³ Allen-Sikes: τριοῦν, τριοῦ and τριοῦν, MSS.

III.—TO PYTHIAN APOLLO, 188-215

the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and fleetly and a radiance shines around him, the gleaming of his feet and close-woven vest. And they, even gold-tressed Leto and wise Zeus, rejoice in their great hearts as they watch their dear son playing among the undying gods.

How then shall I sing of you—though in all ways you are a worthy theme for song? Shall I sing of you as wooer and in the fields of love, how you went wooing the daughter of Azan along with god-like Ischyrs the son of well-horsed Matus, or with Phorbas sprung from Triops, or with Ereuthens, or with Leucippus and the wife of Leucippus . . . you on foot, he with his chariot, yet he fell not short of Triops. Or shall I sing how at the first you went about the earth seeking a place of oracle for men, O far-shooting Apollo? To Pieria

Περὶν μὲν πρῶτον ἐπ' Οὐλύμπῳ κατῆλθες
 Λέκτον τ' ἡμαθόεντα παρέστιχες ἥδ' Ἴουήνας¹
 καὶ διὰ Περραιβοῦς τάχα δ' εἰς Ἰαωλκὸν ἴκανες,
 Κηναίου τ' ἐπέβη· ναυσικλειτῆς Εὐβοίης.
 στῆς δ' ἐπὶ Ἀηλείῳ πεδίῳ· τό τοι οὐχ ἄδε θυμῷ 220
 τεύξασθαι νηὸν τε καὶ ἄλσος δειδριέοντα.
 ἔνθεν δ' Εὐριπον ἑμβαῖε, ἑκατηβόλ' Ἀπολλοῦ,
 βῆς ἄρ' ὄρος ῥάθεον, χλωρόν τάχα δ' Ἰξες ἀπ' αὐτοῦ
 εἰς Μυκαλησσὸν ἰὼν καὶ Τευμησσὸν λεχεποίην.
 Θήβης δ' εἰσαφίκανες ἔδος κατακειμένον ὕλην 225
 αὐτὰρ πρὸ τις ἔβαιε βροτῶν ἱερῇ ἐνὶ Θήβῃ,
 οὐδ' ἄρα πῶ τῷτε γ' ἦσαν ἀταρπιτοὶ οὐδὲ κέλευθοι
 Θήβης ἀμ πεδῖον πυρηφόρον, ἀλλ' ἔχον ὕλην.

ἔνθεν δὲ προτέρῳ ἔκies, ἑκατηβόλ' Ἀπολλοῦ,
 Ὀγχιστὸν δ' Ἰξες, Ποσιδῆϊον ἀγλαὸν ἄλσος 230
 ἔνθα νεοδμῆς πῶλος ἀναπνέει ἀχθόμενός περ
 ἔλκων ἄρματα καλὰ· χαμαὶ δ' ἑλατὴρ ἀγαθὴς περ
 ἐκ δίφρου θορῶν ὁδὸν ἔρχεται· οἱ δὲ τέως μὲν
 κείν' ὄχρα κροτάουσι ἡνακτορίην ἀφύοντες.
 αἱ δὲ κεν ἄρματ' ἀγῆσιν ἐν ἄλσει δειδριέοντι, 235
 ἵππους μὲν κομέουσι, τὰ δὲ κλίμαντες ἐῷσιν·
 ὅς γὰρ τὰ πρῶτισθ' ὁσὴν γένεθ'· οἱ δὲ ἄνακτι
 εὐχονται, δίφρον δὲ θεοῦ τότε μοῖρα φυλάσσει.

ἔνθεν δὲ προτέρῳ ἔκies, ἑκατηβόλ' Ἀπολλοῦ
 Κηφισσὸν δ' ἄρ' ἔπειτα κειχῆσαι καλλιρέεθρον, 240
 ὅς τε Ἀιγαίῳθεν προχέει καλλίρροον ὕδωρ.
 τὸν διηβᾶς, ἑκείργε, καὶ ἑκαλέην πολὺπυργον
 ἔνθεν ἄρ' εἰς Ἀλῖαντα ἀφίκτο ποιεῖντα.

ἦς δ' ἐπὶ Τελφούσῃς τόθι τοι ἄδε χώρος ἀπήμων
 τεύξασθαι νηὸν τε καὶ ἄλσος δειδριέοντα 245
 στῆς δὲ μίλ' ἄγχ' αὐτῆς καὶ μιν πρὸς μῦθον εἶπεν·

¹ Matthiae: Ἀγνήνας, M.

III.—TO PYTHIAN APOLLO, 216-246

first you went down from Olympus and passed by sandy Lectus and Enienae and through the land of the Perrhaebi. Soon you came to Iolcus and set foot on Censeum in Euboea, famed for ships: you stood in the Lelantine plain, but it pleased not your heart to make a temple there and wooded groves. From there you crossed the Euripus, far-shooting Apollo, and went up the green, holy hills, going on to Mycalessus and grassy-bedded Teumessus, and so came to the wood-clad abode of Thebe; for as yet no man lived in holy Thebe, nor were there tracks or ways about Thebe's wheat-bearing plain as yet.

And further still you went, O far-shooting Apollo, and came to Onchestus, Poseidon's bright grove: there the new-broken colt distressed with drawing the trim chariot gets spirit again, and the skilled driver springs from his car and goes on his way. Then the horses for a while rattle the empty car, being rid of guidance; and if they break the chariot in the woody grove, men look after the horses, but tilt the chariot and leave it there; for this was the rite from the very first. And the drivers pray to the lord of the shrine; but the chariot falls to the lot of the god.

Further yet you went, O far-shooting Apollo, and reached next Cephissus' sweet stream which pours forth its sweet-flowing water from Illyria, and crossing over it, O worker from afar, you passed many-towered Oenoe and reached grassy Haliortus.

Then you went towards Telphusa; and there the pleasant place seemed fit for making a temple and wooded grove. You came very near and spoke to

THE HOMERIC HYMNS

Τελφούσ', ἐνθάδε δὴ φρονέω περικαλλέα νηὸν
 ἀνθρώπων τεύξαι χρηστήριον, οὔτε μοι αἰεὶ
 ἐνθάδ' ἀγωνήσουσι τεληέσσας ἑκατόμβας,
 ἤ μὲν ὅσοι Πελοπόννησον πείραυν ἔχουσιν 250
 ἢ δ' ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νήσους,
 χρησόμενοι τείσιν δέ κ' ἐγὼ νημερτέα βουλήν
 πᾶσι θεμιστεύοιμι χρέων ἐνὶ πῆλαι νηῇ.
 Ὡς εἰπὼν διέθηκε θεμέλια Φοῖβος Ἀπόλλων
 εὐρεῖα καὶ μῖλα μακρὰ λίηνεκές· ἡ δὲ ἰδοῦσα 255
 Τελφούσα κραδίην ἐχολώσατο εἰπέ τε μῦθον·
 Φοῖβε ἀναξ ἑκάεργε, ἔπος τί τοι ἐν φρεσὶ θῆσω,
 ἐνθάδ' ἐπεὶ φρονέεις τεύξαι περικαλλέα νηὸν
 ἔμμεναι ἀνθρώποις χρηστήριον, οὔτε τοι αἰεὶ
 ἐνθάδ' ἀγωνήσουσι τεληέσσας ἑκατόμβας· 260
 ἀλλ' ἔκ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βύλλεο σῆσι,
 πημανέει σ' αἰεὶ κτύπος ἵππων ὠκειῶων
 ἄρδόμενοι τ' οὐρήες ἐμῶν ἱερῶν ὑπὸ πηγέων·
 ἐνθα τις ἀνθρώπων βουλήσεται εἰσοράσθαι
 ἄρματά τ' εὐποίητα καὶ οἰκυπόδων κτύπον ἵππων 265
 ἢ νηὸν τε μέγαν καὶ κτήματα πόλλ' ἐνεόντα.
 ἀλλ' εἰ δὴ τι πίθοιο, σὺ δὲ κρείσσω καὶ ἀρείων
 ἐσσί, ἀναξ, ἔμεθεν, σεῦ δὲ σθένος ἐστὶ μέγιστον,
 ἐν Κρίσῃ ποιήσαι ὑπὸ πτυχῇ Περνησαίῳ.
 ἐνθ' οὐθ' ἄρματα καλὰ δομήσεται οὔτε τοι ἵππων 270
 οἰκυπόδων κτύπος ἔσται εὐδμήτων περὶ βωμόν,
 ἀλλὰ τοι ὥς προσάγοιεν Ἰηπαιήρον δῶρα
 ἀνθρώπων κλυτὰ φύλα· σὺ δὲ φρένας ἀμφιγε-
 γηθῶς
 δέξαι ἱερὰ καλὰ περικτιόνων ἀνθρώπων.
 ὣς εἰπούσ' Ἐκάτου πέπειθε φρένας, ὅφρα οἱ αὐτῇ 275
 Τελφούσῃ κλέος εἴη ἐπὶ χθονί, μῆδ' Ἐκάτοιο.
 Ἔμεθεν δὲ προτέρω ἔκιστ, ἑκατηβύβλ' Ἀπόλλων

III.—TO PYTHIAN APOLLO, 247-277

her: "Telphusa, here I am minded to make a glorious temple, an oracle for men, and hither they will always bring perfect hecatombs, both those who live in rich Peloponnesus and those of Europe and all the wave-washed isles, coming to seek oracles. And I will deliver to them all counsel that cannot fail, giving answer in my rich temple."

So said Phoebus Apollo, and laid out all the foundations throughout, wide and very long. But when Telphusa saw this, she was angry in heart and spoke, saying: "Lord Phoebus, worker from afar, I will speak a word of counsel to your heart, since you are minded to make here a glorious temple to be an oracle for men who will always bring hither perfect hecatombs for you; yet I will speak out, and do you lay up my words in your heart. The trampling of swift horses and the sound of mules watering at my sacred springs will alwaysirk you, and men will like better to gaze at the well-made chariots and stamping, swift-footed horses than at your great temple and the many treasures that are within. But if you will be moved by me—for you, lord, are stronger and mightier than I, and your strength is very great—build at Crisa below the glades of Parnassus: there no bright chariot will clash, and there will be no noise of swift-footed horses near your well-built altar. But so the glorious tribes of men will bring gifts to you as Iapaeon ('Hail-Healer'), and you will receive with delight rich sacrifices from the people dwelling round about." So said Telphusa, that she alone, and not the Far-Shooter, should have renown there; and she persuaded the Far-Shooter.

Further yet you went, far-shooting Apollo, until

THE HOMERIC HYMNS

Ἰξες δ' ἐς Φλεγύων ἀνδρῶν πόλιν ὕβριστάων,
 οἱ Διὸς οὐκ ἀλέγοντες ἐπὶ χθονὶ ναιετάασκου
 ἐν καλῇ βήσση Κηφισίδος ἐγγύθι λίμνης. 280
 ἔνθεν καρπαλίμως προσέβης πρὸς Δειριάδα θύων
 Ἰκεο δ' ἐς Κρίσην ὑπὸ Παρησδὸν νιφόντα,
 κυνηδὸν πρὸς Ζέφυρον τετραμμένον, αὐτὰρ ὕπερθεν
 πέτρῃ ἐπικρέμαται, κοίλῃ δ' ὑποδέδρομε βήσση,
 τρηχεὶ· ἔνθα ἄναξ τεκμήρατο Φοῖβος Ἀπόλλων 282
 νηὸν ποιήσασθαι ἐπήρατον εἰπέ τε μῦθον·

Ἐνθάδε δὴ φρονέω τεύξαι περικαλλέα νηὸν
 ὀμνεναι ἀνθρώποις χρηστήριον, οἷτε μοι αἰεὶ
 ἐνθάδ' ἀγνύσουσι τελέσσας ἑκατόμβας,
 ἤμιν ἔσοι Πελοπόννησιν πείραν ἔχουσιν, 290
 ἢ δ' ἔσοι Εὐρώπῃν τε καὶ ἀμφιρῦτας κατὰ νήσους,
 χρησόμενοι τοῖσιν δ' ἄρ' ἐγὼ νημερτέα βουλήν
 πᾶσι θεμιστεύοιμι χρόων ἐν πίονι κρηρῇ.

Ὡς εἰπὼν διέθηκε θεμεῖλια Φοῖβος Ἀπόλλων
 εὐρέα καὶ μῖλα μακρὰ διηκεές· αὐτὰρ ἐπ' αὐτοῖς 295
 λάϊον οὐδὲν ἔθηκε Τροφώνιος ἢ δ' Ἀγαμήδης,
 νύκτες Ἑργίον, φίλοι ἀθανάτοισι θεοῖσιν·
 ἀμφὶ δὲ νηὸν ἔνασσαν ἀθέσφατα φύλ' ἀνθρώπων
 ξεστοῖσιν λάεσσιν, αἰοῖδιμον ἔμνεναι αἰεὶ.

Ἀγχοῦ δὲ κρήνη καλλίρροος, ἐνθα δρούκαιναν 300
 κτεῖνεν ἄναξ, Διὸς υἱός, ἀπὸ κρατεροῖο βιοῖο,
 ξατρεφέα, μεγάλην, τέρας ἄγριον, ἢ κακὰ πολλὰ
 ἀνθρώπους ἔρδεσκεν ἐπὶ χθονί, πολλὰ μὲν αὐτοῦς,
 πολλὰ δὲ μῖλα ταναῦποδ', ἐπεὶ πέλε πῆμα
 δαφνοῖον.

καὶ ποτε δεξαμένη χρυσοθρόνου ἔτρεφεν Ἴριος 305
 δεινόν τ' ἀργαλέον τε Τυφάονα, πῆμα βροτοῖσιν·
 ὃν ποτ' ἄρ' Ἴρις ἔτικτε χολώσαμένη Διὶ πατρί,

III.—TO PYTHIAN APOLLO, 278-307

you came to the town of the presumptuous Phlegyæ who dwell on this earth in a lovely glade near the Cephissian lake, caring not for Zeus. And thence you went speeding swiftly to the mountain ridge, and came to Crise beneath snowy Parnassus, a foothill turned towards the west: a cliff hangs over it from above, and a hollow, rugged glade runs under. There the lord Phoebus Apollo resolved to make his lovely temple, and thus he said:

"In this place I am minded to build a glorious temple to be an oracle for men, and here they will always bring perfect hecatombs, both they who dwell in rich Peloponnesus and the men of Europe and from all the wave-washed isles, coming to question me. And I will deliver to them all counsel that cannot fail, answering them in my rich temple."

When he had said this, Phoebus Apollo laid out all the foundations throughout, wide and very long; and upon these the sons of Erginus, Trophonius and Agamedes, dear to the deathless gods, laid a footing of stone. And the countless tribes of men built the whole temple of wrought stones, to be sung of for ever.

But near by was a sweet flowing spring, and there with his strong bow the lord, the son of Zeus, killed the bloated, great she-dragon, a fierce monster wont to do great mischief to men upon earth, to men themselves and to their thin-shanked sheep; for she was a very bloody plague. She it was who once received from gold-throated Hera and brought up fell, cruel Typhaon to be a plague to men. Once on a time Hera bore him because she was angry with father

ἦνικ' ἄρα¹ Κρονίδης ἐρικυδέα γέναιτ' Ἀθήνην
 ἐν κορυφῇ· ἥ δ' αἶψα χαλώσατο πότνια Ἥρη
 ἦδ' αὖ καὶ ἄγρομένοισι μετ' ἀθανάτοισιν ἔειπε· 310

Κέκλυτέ μιν, πάντες τε θεαὶ πᾶσαι τε θέαιναι,
 ὥς ἔμ' ἀτιμάζειν ἔρχει νεφέλῃ γερέτα Ζεὺς
 πρῶτος, ἐπεὶ μ' ἄλοχον ποιήσατο κέδν' εἰδυίαν·
 καὶ νῦν νόσφιν ἐμείο τέκε γλαυκῶπιν Ἀθήνην,
 ἥ πᾶσιν μακάρεσσιν μεταπρέπει ἀθανάτοισιν· 315
 αὐτὰρ ὃ γ' ὑπεβάντο γέγονεν μετὰ πᾶσι θεοῖσι
 παῖς ἔμρος Ἥφαιστος, ῥιμνὸς πάλας, ὃν τέκον αὐτῇ·
 [αἰσχρὸς ἐμοὶ καὶ ὄνειδος ἐν οὐρανῷ ὄντε καὶ
 αὐτῇ²] 317³

ῥῖψ' ἀνὰ χερσὶν ἐλοῦσα καὶ ἔμβalon εὐρέε πόντην·
 ἀλλά εἰ Νηρήος θυγάτηρ Θέτις ἀργυρόπεζα
 δέξατο καὶ μετὰ ᾗσι κασιγνήτησι κόμισσεν. 320

ὥς ὄφελ' ἄλλο θεῶσι χαρίζεσθαι μακάρεσσιν,
 σχέτλιε, ποικιλομήτα, τί νῦν μητίσσαι ἄλλοι;
 πῶς ἔτλης οἷος τεκίειν γλαυκῶπιν Ἀθήνην;
 οὐκ ἂν ἐγὼ τεκόμην; καὶ σὴ κεκλημένη ἔμπης
 ἦα ῥ'⁴ ἐν ἀθανάτοισιν, οἳ οὐρανὸν εὐρὸν ἔχουσι. 325
 φράζεο νῦν μὴ τοί τι κακὸν μητίσομι' ὀπίσσω. 325⁵

καὶ νῦν μέντοι ἐγὼ τεχνήσομαι, ὥς κε γένηται
 παῖς ἔμρος, ὅς κε θεοῖσι μεταπρέπει ἀθανάτοισιν,
 αὐτὲ σὸν αἰσχύνασ' ἱερὸν λέχος οὗτ' ἐμὸν αὐτῆς.
 οἷδέ τοι εἰς εὐνὴν παιλήσομαι, ἀλλ' ἀπὸ σείο
 τηλόθ' ἐοῦσα⁶ θεῶσι μετέσσομαι ἀθανάτοισιν. 330

Ὡς εἰποῦσ' ἀπὸ νόσφιν θεῶν κίε χωομένη κῆρ.
 αὐτίκ' ἔπειτ' ἠρᾶτο βοῶπις πότνια Ἥρη,
 χειρὶ καταπρηκεῖ δ' ἔλασε χθόνα καὶ φάτο μῦθον·

¹ Allen-Sikes: ἦνικ' ἄρα, M.

² Suggested by Allen-Sikes to fill up the lacuna.

³ Matthiae: ἥ γ', MSS.

⁴ Herpin: τελέσει οὕτω, MSS.

Zeus, when the Son of Cronos bare all-glorious Athena in his head. Thereupon queenly Hera was angry and spoke thus among the assembled gods :

"Hear from me, all gods and goddesses, how cloud-gathering Zeus begins to dishonour me wantonly, when he has made me his true-hearted wife. See now, apart from me he has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters : would that she had done other service to the blessed gods ! O wicked one and crafty ! What else wilt thou now devise ? How dared you by yourself give birth to bright-eyed Athena ? Would not I have borne you a child—I, who was at least called your wife among the undying gods who hold wide heaven. Beware now lest I devise some evil thing for you hereafter : yes, now I will contrive that a son be born me to be foremost among the undying gods—and that without casting shame on the holy bond of wedlock between you and me. And I will not come to your bed, but will consort with the blessed gods far off from you."

When she had so spoken, she went apart from the gods, being very angry. Then straightway large-eyed queenly Hera prayed, striking the ground flatwise with her hand, and speaking thus :

THE HOMERIC HYMNS

Κέκλυτε νῦν μεν, Γαῖα καὶ Οὐρανὸς εὐρύς
ὑπερθευ

Τιτῆνες τε θεοί, τοὶ ὑπὸ χθονὶ καιετάοιντες 335

Τάρταρον ἀμφὶ μέγαν, τῶν ἐξ ἄνδρες τε θεοὶ τε·
αὐτοὶ νῦν μεν πάντες ἀκούσατε καὶ δότε παῖδα
νόσφι Διός, μηδέν τι βίην ἐπιδευέα κείνου·

ἀλλ' ὃ γε φέρτερος ἔστω, ἵ' ὅσον Κρένου εὐρύοπα Ζεὺς.

ὥς ἄρα φωνήσας ἵμασε χθόνα χειρὶ παχείῃ· 340

κινήθη δ' ἄρα Γαῖα φερέσβιος· ἥ δὲ ἰδοῦσα
τέρπετο ἄν κατὰ θυμόν· οἷστο γὰρ τελέεσθαι.

ἐκ τούτου δὲ ἔπειτα τελεσφόρον εἰς ἐνιαυτὸν

οὔτε πότε εἰς εἰνῆν Διὸς ἤλυθε μητιόεντος,

οὔτε πότε ἐξ θῶκον πολυδαίδαλεν, ὥς τὸ πάρος

περ

345

αὐτῷ ἐφεζομένη πυκινὰς φράζεσκετο βουλὰς·

ἀλλ' ἥ γ' ἐν νηοῖσι πολυλλίστοις μένουσα

τέρπετο αἰς ἱεροῖσι βοῶπις πότνια Ἥρη.

ἀλλ' ὅτε δὴ μῆνες τε καὶ ἡμέραι ἐξετελεθῆντο

ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθεν ὥραι, 350

ἥ δ' ἔτεκ' οὔτε θεοῖς ἐναλδγκιον οὔτε βροτοῖσι,

δεινόν τ' ἀργαλέον τε Ἑυφύονα, πῆμα βροτοῖσιν.

αὐτίκα τόνδε λαβοῦσα βοῶπις πότνια Ἥρη

δῶκεν ἔπειτα φέρουσα κακῷ κακόν· ἥ δ' ὑπέδεκτο.

ὅς κακὰ πόλλ' ἔρδεσκεν ἀγακλυτὰ φύλ' ἀνθρώ-

πων·

355

ὅς τῃ γ' ἀντιύσειε, φέρεσκε μιν αἴσιμον ἥμαρ,

πρὶν γέ οἱ ἰὼν ἐφῆκε ἀναξ' ἐκάεργος Ἀπάλλων

καρτερῶν· ἥ δ' ὀδύνησιν ἐρεχθαμένη χαλσπῆσι

κεῖτο μέγ' ἀσθμαίνουσα κυλινδομένη κατὰ χῶρον.

θεσπεσίη δ' ἐναπὴ γένετ' ἄσπετος· ἥ δὲ καθ'

ὕλην

360

¹ Allen-Sikes: ἔστιν, M.

"Hear now, I pray, Earth and wide Heaven above, and you Titan gods who dwell beneath the earth about great Tartarus, and from whom are sprung both gods and men! Harken you now to me, one and all, and grant that I may bear a child apart from Zeus, no wit lesser than him in strength—nay, let him be as much stronger than Zeus as all-seeing Zeus than Cronos." Thus she cried and lashed the earth with her strong hand. Then the life-giving earth was moved: and when Hera saw it she was glad in heart, for she thought her prayer would be fulfilled. And thereafter she never came to the bed of wise Zeus for a full year, nor to sit in her carved chair as aforetime to plan wise counsel for him, but stayed in her temples where many pray, and delighted in her offerings, large-eyed queenly Hera. But when the months and days were fulfilled and the seasons duly came on as the earth moved round, she bore one neither like the gods nor mortal men, fell, cruel Typhaon, to be a plague to men. Straightway large-eyed queenly Hera took him and bringing one evil thing to another such, gave him to the dragoness; and she received him. And this Typhaon used to work great mischief among the famous tribes of men. Whosoever met the dragoness, the day of doom would sweep him away, until the lord Apollo, who deals death from afar, shot a strong arrow at her. Then she, rent with bitter pangs, lay drawing great gasps for breath and rolling about that place. An awful noise swelled up unspeakable as she writhed

THE HOMERIC HYMNS

πυκνὰ μάλ' ἐνθα καὶ ἐνθα ἐλίσσεται, λείπε δὲ
 θυμὸν
 φρονὺν ἀποσπνείουσ'· ὃ δ' ἐπηύξατο Φοῖβος Ἀπόλλων·
 ἔσταυβοὶ νῦν πίθευ ἐπὶ χθονὶ βοιωτανείῃ·
 οὐδὲ σὺ γε ζώουσα κακὸν δῆλημα βροτοῖσιν
 ἔσσαι, αἳ γαίης πολυφόρβου καρπὸν ἔδοντες 365
 ἐνθάδ' ἀγνῆσουσι τέλῃέσσας ἐκατόμβας·
 οὐδέ τί τοι θάνατόν γε δυσσιργέ· οὔτε Τυφωεύς
 ἀρκίσει οὔτε Χίραιρα δυσώνυμος, ἀλλὰ σέ γ'
 αὐτοῦ
 πύσει Γαῖα μέλαινα καὶ ἠλέκτωρ Ὑπερίων.
 Ὡς φηί' ἐπευχόμενος· τὴν δὲ σκότος ὕσαε
 κάλυψε. 370
 τὴν δ' αὐταῦ κατέπευσ' ἱερὸν μένος Ἡελίοιο,
 ἐξ οὗ νῦν Πυθῶ κικλήσκειται· αἳ δὲ ἄνακτα
 Πύθιον ἀγκαλέουσιν· ἐπώνυμον, οὐνεκα κείθι
 αὐτοῦ πῦσι πέλωρ μένος ὀξέος Ἡελίοιο.
 Καὶ τότε ἄρ' ἔγνω ᾗσιν ἐνὶ φρεσὶ Φοῖβος
 Ἀπόλλων, 375
 οὐνεκά μιν κρήνη καλλίρροος ἐξαπάφησε·
 βῆ δ' ἐπὶ Τελφούσῃ κεχολωμένος, αἴψα δ' ἔκανε·
 στή δὲ μάλ' ἀγχ' αὐτῆς καὶ μιν πρὸς μῦθον ἔειπε·
 Τελφοῦσ', οὐκ ἄρ' ἔμελλες ἐμὸν νόον ἐξαπαφούσα
 χῶρον ἔχουσ' ἑορτὸν προρέειν καλλίρροον ὕδωρ. 380
 ἐνθάδε δὴ καὶ ἐμὸν κλέος ἔσσεται, οὐδὲ σὸν οἴης.
 Ἦ καὶ ἐπὶ ρίον ὥσε ἀναξ ἐκάεργος Ἀπόλλων
 πετραίης προχυτῆσιν, ἀπέκρυψε δὲ ῥέεθρα
 καὶ βωιμὸν ποιήσας· ἐν ἄλσει ἐαυδρήεντι,
 ἀγχι μύλα κρήνης καλλιρρόου· ἐνθάδ' ἄνακτι 385
 πάντες ἐπὶ κλησιν Τελφονσίῳ εὐχετόωνται,
 οὐνεκα Τελφούσης ἱερῇ ᾗσχυκε ῥέεθρα.

¹ Hesychius: Πύθιον καλέουσιν, MSS.

continually this way and that amid the wood: and so she left her life, brentling it forth in blood. Then Phoebus Apollo boasted over her:

"Now rot here upon the soil that feeds man! You at least shall live no more to be a fell bane to men who eat the fruit of the all-nourishing earth, and who will bring hither perfect hecatombs. Against cruel death neither Typhoeus shall avail you nor ill-famed Chimera, but here shall the Earth and shining Hyperion make you rot."

Thus said Phoebus, exulting over her: and darkness covered her eyes. And the holy strength of Helios made her rot away there; wherefore the place is now called Pytho, and men call the lord Apollo by another name, Pythian; because on that spot the power of piercing Helios made the monster rot away.

Then Phoebus Apollo saw that the sweet-flowing spring had beguiled him, and he started out in anger against Telphusa; and soon coming to her, he stood close by and spoke to her:

"Telphusa, you were not, after all, to keep to yourself this lovely place by deceiving my mind, and pour forth your clear flowing water: here my renown shall also be and not yours alone?"

Thus spoke the lord, far-working Apollo, and pushed over upon her a crag with a shower of rocks, hiding her streams: and he made himself an altar in a wooded grove very near the clear-flowing stream. In that place all men pray to the great one by the name Telphusium, because he humbled the stream of holy Telphusa.

THE HOMERIC HYMNS

Καὶ τότε δὴ κατὰ θυμὸν ἐφράζετο Φοῖβος
 Ἀπόλλων,

οὔστινας ἀνθρώπους ὀργαίνας εἰσαγγέγοιτο,
 οἱ θεραπεύονται Πυθοῖ ἐν πετρηέσση· 390
 ταῦτ' ἄρα ὀρμαίνων ἐνόησ' ἐπὶ οἴνοπι πόντῳ
 νῆα θοῆν· ἐν δ' ἄνδρες ἔσαν πολέες τε καὶ ἑσθλαί,
 Κρήτες ἀπὸ Κνωσοῦ Μινωῖον, οἳ ῥα ἄνακτι
 ἱερά τε ῥέζουσιν καὶ ἀγγέλουσι θέμιστας
 Φοῖβον Ἀπόλλωνος χρυσαύρου, ὅττι κεν εἴπῃ 395
 χροῖων ἐκ δαίφνην γυῖων ὑπο Παρνησοῖο.
 οἳ μὲν ἐπὶ πρῆξιν καὶ χρήματα νῆι μελαίνῃ
 ἐς Πύλον ἡμαθόεντα Πυλουγενέας τ' ἀνθρώπους
 ἔπλεον· αὐτὰρ ὁ τοῖσι συνήνετο Φοῖβος Ἀπόλλων·
 ἐν πόντῳ δ' ἐπόρουσε δέμας δελφῖνι ἐνικῶς 400
 νῆι θοῇ καὶ κεῖτο πέλωρ μέγα τε δεινὸν τε·
 τῶν δ' οὔτις κατὰ θυμὸν ἐπεφράσαθ' ὥστε νοῆσαι·
 [ἐκβάλλειν δ' ἐθέλον δελφῖν'· ὁ δὲ νῆα μέλαιναν²] 402
 πᾶντας ἀνασσειάσσκε, τίναςσε δὲ νῆα δοῦρα,
 οἳ δ' ἀκῶν ἐν νῇ καθήατο δειμαίνοντες·
 αὐδ' οἳ γ' ἄπλ' ἔλυσαν κοίλην ἀνὰ νῆα μέλαιναν, 405
 αὐδ' ἔλυσαν λαῖφος νηὸς κυανοπρώραια,
 ἔλλ' ὥς τὰ πρῶτιστ' αὖ κατεστήσαντο βαεῦσιν,
 ὥς ἔπλεον· κραιπνὸς δὲ Νύκτος κατόπισθεν ἔπειγε
 νῆα θοῆν· πρῶτον δὲ παρημείβοντο Μάλαϊαν,
 παρ δὲ Λακωνίδα γαίαν ἀλιστέφανον πτολίεθρον 410
 ἔξον καὶ χῶρον τερψιμβρότου Ἥελίοιο.
 ταῖναρρον, ὅθ' αὖ τε μῆλα βαθύτριχα βύσκεται αἰεὶ
 Ἥελίοιο ἄνακτος, ἔχει δ' ἐπιτερπέα χῶρον.
 οἳ μὲν αἶψ' ἐνθ' ἐθέλον νῆα σχεῖν ἠδ' ἀποβάντες

¹ Tr.: ἐπεφράσατο νοῆσαι, M. For the absolute use of ἐπεφράζεο cp. Herodotus iv. 200 ὅδε ἐπεφράσκει. As to νοῆσαι expressing the natural result of reflection,

² Aithu-Nikea's καθήατοιν.

Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos,¹ the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them: in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand²; but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and making the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to Taenarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a glad-some country. There they wished to put their ship

¹ Inscriptions show that there was a temple of Apollo-Delphinus (cp. II. 403-8) at Cnossus and a Cretan month bearing the same name.

² *sc.* that the dolphin was really Apollo.

φράσσασθαι μέγα θαῦμα καὶ ὀφθαλμοῖσιν ἰδέσθαι, 416
 εἰ μεντεὶ νηὶς γλαφυρῆς δαπέδοισι πέλωρον
 ἢ εἰς οἶδμ' ἄλιον πολυῖχθιον αὐτίς ὀρούσει.
 ἀλλ' οὐ πηδαλίοισιν ἐπέβητο νηὺς εὐεργίης,
 ἀλλὰ παρέκ Πελοπόννησον πείραν ἔχουσα 420
 ἦι' ὀδὸν πνοιῇ δὲ ἄναξ ἐκάεργος Ἀπόλλων
 ῥηιδίως ἴθυν'. ἥ δὲ πρήσσουσα κέλευθον
 Ἀρήνην ἔκανε καὶ Ἀργυφῆν ἐρατεινὴν
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἑύκτιτον Αἶπυ
 καὶ Πύλον ἡμαθόεντα Πυλοιογενέας τ' ἀνθρώπους.
 βῆ δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καὶ παρὰ 425
 Δύμην
 ἠδὲ παρ' Ἥλιδα διὰν, ὅθι κρατεύουσιν Ἑπειοί.
 εὖτε Φεράς ἐπέβαλλεν, ἀγαλλομένη Διὸς οὐρῳ,
 καὶ σφιν ὑπέκ νεφέων Ἰθάκης τ' ὄρος αἰπὺν πέφαντο
 Δουλίχιόν τε Σάμην τε καὶ ὑλήεσσα Ζάκυνθος.
 ἀλλ' ὅτε δὴ Πελοπόννησον παρενέσατο πᾶσαν 430
 καὶ δὴ ἐπὶ Κρίσης κατεφαίνετο κόλπος ὑπείρων,
 ὅστε διὰκ Πελοπόννησον πείραν ἔργει·
 ἦλθ' ἀνεμος Ζέφυρος μέγας, αἰθριος, ἐκ Διὸς αἴσης,
 λάβρος ἐπαιγίζων ἐξ αἰθέρος, ὅφρα τάχιστα
 νηὺς ἀνύσκει θέουσα θαλάσσης ἀλμυρὸν ὕδωρ. 435
 ἄψορροι δὲ ἔπειτα πρὸς ἡῶ τ' ἡελιὸν τε
 ἔπλεον· ἠγεμόνευε δ' ἄναξ Διὸς υἱὸς Ἀπόλλων·
 ἴξον δ' ἐς Κρίσιν εὐδείελεν, ἀμπελόεσσαν,
 ἐς λιμέν'. ἥ δ' ἀμάθουσιν ἐχρίμψατο ποντοπόρος
 νηὺς.

Ἐνθ' ἐκ νηὺς ὄρουσε ἄναξ ἐκάεργος Ἀπόλλων, 440
 ἀστὲρι εἰδόμενος μέσῳ ἡματι· τοῦ δ' ἀπὸ πολλαὶ
 σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν ἴκεν·
 ἐς δ' αἶοντον κατέδυσε διὰ τριπόδων ἐριτίμων.
 ἔνθ' ἄρ' ὃ γε φλόγα δαΐε πιφαισκόμενος τὰ ἅ κῆλα·

to shore, and land and comprehend the great marvel and see with their eyes whether the monster would remain upon the deck of the hollow ship, or spring back into the briny deep where fishes shoal. But the well-built ship would not obey the helm, but went on its way all along Peloponnesus: and the lord, far-working Apollo, guided it easily with the breath of the breeze. So the ship ran on its course and came to Arena and lovely Argyphæa and Thyron, the ford of Alpheus, and well-placed Aepy and sandy Pylos and the men of Pylos; past Cruni it went and Chalcis and past Dyne and fair Elis, where the Epei rule. And at the time when she was making for Phæac, exulting in the breeze from Zeus, there appeared to them below the clouds the steep mountain of Ithaca, and Dulichium and Same and wooded Zacynthus. But when they were passed by all the coast of Peloponnesus, then, towards Crisa, that vast gulf began to heave in sight which through all its length cuts off the rich isle of Pelops. There came on them a strong, clear west-wind by ordinance of Zeus and blew from heaven vehemently, that with all speed the ship might finish coursing over the briny water of the sea. So they began again to voyage back towards the dawn and the sun: and the lord Apollo, son of Zeus, led them on until they reached far-seen Crisa, land of vines, and into haven: there the sea-coursing ship grounded on the sands.

Then, like a star at noonday, the lord, far-working Apollo, leaped from the ship: flashes of fire flew from him thick and their brightness reached to heaven. He entered into his shrine between priceless tripods, and there made a flame to flare up bright, showing forth the splendour of his shafts, so

THE HOMERIC HYMNS

πᾶσαν δὲ Κρίσῃν κάτεχεν σέλας· αἶ δ' ὀλόλυξαν 445
 Κρισαίων ἄλοχοι καλλίζωνοί τε θύγατρες
 Φοίβου ὑπὸ ῥιπῇ· μέγα γὰρ δῖος ἔμβαλ' ἐκάστω.
 εἵθεν δ' αὐτ' ἐπὶ νῆα νόημ' ὥς ἄλτο πέτεσθαι,
 ἰνέρι εἰδόμενος αἰζηῷ τε κρατερῷ τε,
 πρωθήβη, χαίτης εἰλυμένος εὐρέας ὤμους· 450
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ ξεῖνοι, τίνας ἐστέ; πόθεν πλεῖθ' ἰγρὰ κέλειθα;
 ἦ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
 οἳα τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλῶνται
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες; 455
 τίφθ' οὕτως ἦσθον τετιηότες, οὐδ' ἐπὶ γαῖαν
 ἐκβῆτ', οὐδὲ καθ' ὅπλα μελαίνης νηὸς ἔθεσθε;
 αὕτη μὲν γε δίκη πέλει ἀνδρῶν ἀλφειστάων,
 ὅππότε' ἂν ἐκ πόντοιο ποτὶ χθονὶ νηὶ μελαίνῃ
 ἔλθωσιν καμάτῳ ἀδελκότες, αὐτίκα δὲ σφεας 460
 σίτοιο γλυκεροῖο περὶ φρένας ἱμερος αἰρεῖ.

ὣς φάτο καὶ σφιν θάρσος ἐνὶ στήθεσσιν ἔθηκε.
 τὸν καὶ ἀμειβόμενος Κρητῶν ἀγὸς ἀντίον ηὔδα·
 ξεῖν', ἐπεὶ οὐ μὲν γάρ τι καταθυητοῖσι ἔοικας,
 οὐδέμας οὐδὲ φυήν, ἀλλ' ἀθανάτοισι θεοῖσιν, 465
 οὐδέ τε καὶ μέγα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·
 τίς δῆμος; τίς γαῖα; τίνας βροτοὶ ἐγγεγάασιν;
 ἄλλη γὰρ φρονέοντες ἐπεπλόμεν μέγα λαῖτμα
 ἐς Πύλον ἐκ Κρήτης, εἵθεν γένος εὐχόμεθ' εἶναι· 470
 νῦν δ' ὦδε ξὺν νηὶ κατήλθομεν οὐ τι ἐκόντες.
 τόστον ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα·
 ἀλλά τις ἀθανάτων δεῦρ' ἤγαγεν οὐκ ἐθέλοντας.

III.—TO PYTHIAN APOLLO, 445-473

that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisacans raised a cry at that outburst of Phoebus; for he cast great fear upon them all. From his shrine he sprang forth again, swift as a thought, to speed again to the ship, bearing the form of a man, brisk and sturdy, in the prime of his youth, while his broad shoulders were covered with his hair: and he spoke to the Cretans, uttering winged words:

"Strangers, who are you? Whence come you sailing along the paths of the sea? Are you for traffic, or do you wander at random over the sea as pirates do who put their own lives to hazard and bring mischief to men of foreign parts as they roam? Why rest you so and are afraid, and do not go ashore nor stow the gear of your black ship? For that is the custom of men who live by bread, whenever they come to land in their dark ships from the main, spent with toil: at once desire for sweet food catches them about the heart."

So speaking, he put courage in their hearts, and the muster of the Cretans answered him and said: "Stranger—though you are nothing like mortal men in shape or stature, but are as the deathless gods—hail and all happiness to you, and may the gods give you good. Now tell me truly that I may surely know it: what country is this, and what land, and what men live herein? As for us, with thoughts set otherwards, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung), but now are come on shipboard to this place by no means willingly—another way and other paths—and gladly would we return. But one of the deathless gods brought us here against our will."

THE HOMERIC HYMNS

Τοὺς δ' ἀπαμειβόμενος προσέφη ἐκάεργος
Ἄπολλων·

ξείνοι, τοὶ Κνωσὸν πολυδένδρεον ἀμφενέμεσθε 475
τὸ πρῶν, ἀτὰρ νῦν οὐκ ἔθ' ὑπότροποι αὐτίς ἔσεσθε
ἐς τε πόλιν ἐρατὴν καὶ δώματα καλὰ ἕκαστος
ἐς τε φίλας ἀλόχους· ἀλλ' ἐνθάδε πίονα γῆν
ἔξετ' ἔμῳ πολλοῖσι τετιμένον ἀνθρώποισιν.
εἰμὶ δ' ἐγὼ Διὸς υἱός, Ἄπολλων δ' εὖχομαι εἶναι· 480
ὑμέας δ' ἡγαγον ἐνθάδ' ὑπὲρ μέγα λαῖτμα θαλάσσης,
οὔ τι κακὰ φρονέων, ἀλλ' ἐνθάδε πίονα γῆν
ἔξετ' ἔμῳ πᾶσιν μίλα τίμειν ἀνθρώποισι,
βουλὰς τ' ἀθανάτων εἰδήσετε, τῶν ἰότητι
αἰεὶ τιμήσεσθε διαμπερὲς ἡμᾶτα πάντα. 485
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πείθεσθε τάχιστα·
ἰστία μὲν πρῶτον κίθετον λύσαιτε βοείας,
νῆα δ' ἔπειτα βοὴν μὲν ἐπ' ἠπείρου ἐρύσασθε,
ἐκ δὲ κτήμαθ' ἔλεσθε καὶ ἔντεα νηὸς εἴσης
καὶ βωμὸν ποιήσατ' ἐπὶ ῥηγμῖνι θαλάσσης· 490
πῦρ δ' ἐπικαίοντες ἐπὶ τ' ἄλφιστα λευκὰ θύοντες
εὐχεσθαι δὴ ἔπειτα παριστάμενοι περὶ βωμόν.
ὥς μὲν ἐγὼ τὸ πρῶτον ἐν ἡρωιδεῖ πύοντα
εἰδόμενος Δελφῖνι βοῇ ἐπὶ νηὸς ὄρουσα,
ὥς ἐμοὶ εὐχεσθαι Δελφινίῳ· αὐτὰρ ὁ βωμὸς 495
αὐτὸς Δελφίνιος καὶ ἐπόψιος ἔσσεται αἰεὶ.
δειπνήσαι τ' ἄρ' ἔπειτα βοῇ παρὰ νηὶ μελαίνῃ
καὶ σπείσαι μακάρεσσι θεοῖς, οἳ Ὀλυμπον
ἔχουσιν.
αὐτὰρ ἐπὴν σίτοιο μελίφρονος ἐξ ἔρον ἦσθε,
ἔρχεσθαι θ' ἅμ' ἐμοὶ καὶ ἱηπαιήον· αἰεῖδεν, 500
εἰς ὃ κε χῶρον ἵκησθον, ἵν' ἔξετε πίονα γῆν.

III.—TO PYTHIAN APOLLO, 474-501

Then far-working Apollo answered them and said :
" Strangers who once dwelt about wooded Cnossos
but now shall return no more each to his loved city
and fair house and dear wife ; here shall you keep
my rich temple that is honoured by many men.
I am the son of Zeus ; Apollo is my name : but
you I brought here over the wide gulf of the sea,
meaning you no hurt ; nay, here you shall keep my
rich temple that is greatly honoured among men,
and you shall know the plans of the deathless gods,
and by their will you shall be honoured continually
for all time. And now come, make haste and do
as I say. First loose the sheets and lower the sail,
and then draw the swift ship up upon the land.
Take out your goods and the gear of the straight
ship, and make an altar upon the beach of the sea :
light fire upon it and make an offering of white meal.
Next, stand side by side around the altar and pray :
and in as much as at the first on the hazy sea I
sprang upon the swift ship in the form of a dolphin,
pray to me as Apollo Delphinus ; also the altar
itself shall be called Delphinus and overlooking¹
for ever. Afterwards, sup beside your dark ship
and pour an offering to the blessed gods who dwell
on Olympus. But when you have put away craving
for sweet food, come with me singing the hymn
Ic Pæan (Hail, Healer!), until you come to the
place where you shall keep my rich temple."

¹ The epithets are transferred from the god to his altar.
"Overlooking" is especially an epithet of Zeus, as in
Apollonius Rhodius ii. 1124.

THE HOMERIC HYMNS

Ἦς ἔφαθ'· αἱ δ' ἄρα τοῦ μάλα μὲν κλίον ἤδ'
ἐπύθοντο.

ἰστία μὲν πρῶτον κάθισαν, λῦσαν δὲ βοείας,
ἰστόν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφάντες·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης. 505
ἐκ δ' ἄλως ἠπειρόνδε θοὴν ἀνὰ νῆ' ἐρύσαντο
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
καὶ βωμόν ποίησαν ἐπὶ ῥηγμῖνι θαλάσσης·
πῦρ δ' ἐπικαίοντες ἐπὶ τ' αἶλφιστα λευκὰ θύοντες
εὐχονθ', ὥς ἐκέλευε, παριστάμενοι περὶ βωμόν. 510
δόρπον ἔπειθ' εἶλοντο θοῇ παρὰ νηὶ μελαίνῃ
καὶ σπείσαν μακάρεσσι θεοῖς, οἳ Ὀλυμπον
ἔχουσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
βάν ῥ' ἱμεν' ἤρχε δ' ἄρα σφιν ἀναξ Διὸς υἱὸς
Ἀπόλλων,

φύρμεγ' ἐν χεῖρεσσιν ἔχων, ἐρατὸν καθαρίζων, 515
καλὰ καὶ ὕψι βιβιάς· οἳ δὲ ῥήσσοντες ἔποντο
Κρήτες πρὸς Πυθῶν καὶ ἰηπαῖόν' αἰδον,
οἷσί τε Κρητῶν παῖδες, οἷσί τε Μοῦσα
ἐν στήθεσσιν ἔθηκε θεὰ μελίγηριν ἀοιδήν.
ἄκμητοι δὲ λόφον προσέβαν ποσίν, αἶψα δ' ἴκοντο 520
Παριησὸν καὶ χῶρον ἐπήρατον, ἐνθ' ἄρ' ἔμελλον
οἰκῆσειν πολλοῖσι τετιμένοι¹ ἀνθρώποισι·
δείξε δ' ἄγων ἄδυτον ζῆθεον καὶ πίσνα νηόν.

Τῶν δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
τὸν καὶ ἀναιρέμενος Κρητῶν ἀγὸς ἀντίον ἤϋδα· 525
Ἦ ἀνα, αἱ δὴ² τῆλε φίλων καὶ πατρίδος αἶψα
ἤγαγε· οὕτω που τῷ σὺ φίλον ἔπλετο θυμῷ·

¹ Πιστῶν: ἱμελλεν . . . τετιμέναι, MSS.

² Ημεμαῖν: ὃ δ' ἀν' ἐπειδὴ, MSS.

III.—TO PYTHIAN APOLLO, 502-527

So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and featly. So the Cretans followed him to Pytho, marching in time as they chanted the *Ie Paean* after the manner of the Cretan *paean*-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honoured by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple.

But their spirit was stirred in their dear breasts, and the master of the Cretans asked him, saying:

"Lord, since you have brought us here far from our dear ones and our fatherland,—for so it seemed

THE HOMERIC HYMNS

πῶς καὶ νῦν βιόμεσθα; τό σε φράζεσθαι ἄνωγμεν.
οὔτε τρυγηφόρος ἦδε γ' ἐπήρατος οὔτ' εὐλείμων,
ὥστ' ἀπὸ τ' εὖ ζῶειν καὶ ἅμ' ἀνθρώποισιν
ὀπάξειν.

530

Τοὺς δ' ἐπιμειδίσας προσέφη Διὸς υἱὸς Ἀπόλλων·
Νήπιοι ἄνθρωποι, δυστλήμονες, οἱ μελεδῶνας
βούλεσθ' ἀργαλέους τε πότους καὶ στείνα θυμῷ·
ρήϊδιον ἔπος ὕμ' ἑρέω καὶ ἐπὶ φρεσὶ θήσω,
δεξιτερῇ μάλ' ἕκαστος ἔχων ἐν χειρὶ μάχαιραν, 535
σφάζειν αἰεὶ μῆλα· τὰ δ' ἄφθονα πάντα παρέσται,
ὅσσα τ' ἐμοί κ' ἀγάγωσι περικλυτὰ φύλ' ἀνθρώπων·
μηδὲν δὲ προφύλαχθε, δέδεχθε δὲ φύλ' ἀνθρώπων
εἰθάρ' ἀγειρομένων καὶ ἐμὴν ἰθύν τε μάλιστα.
[δείκνυσθε θνητοῖσι· σὺ δὲ φρεσὶ δέξο θέμιστα. 540
εἰ δέ τις ἀφραδίης οὐ πείσεται, ἀλλ' ἀλογήσει¹]
ἢ τι τητύσιον ἔπος ἔσσεται ἢ τι ἔργον 545
ὕβρις θ', ἣ θέμις ἐστὶ καταθνητῶν ἀνθρώπων,
ἄλλοι ἔπειθ' ὑμῖν σημνάντορες ἄνδρες ἔσονται,
τῶν ὑπ' ἀναγκαίῃ δεδμησέσθ' ἥματα πάντα.
εἴρηται τοι πάντα· σὺ δὲ φρεσὶ σῆσι φύλαξαι.
Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς καὶ Λητοῦς υἱέ· 545
αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοιδῆς.

IV

Εἰς Ἑρμῆν

Ἑρμῆν ὕμναι, Μοῦσα, Διὸς καὶ Μαιῆδος υἱόν,
Κυλλήνης μεδέοντα καὶ Ἀρκαδίας πολυμήλον,
ἄγγελον ἀθανάτων ἐριούνην, ὃν τέκε Μαῖα.

¹ Allen suggests these two lines to fill the lacuna.

IV.—TO HERMES, 1-3

good to your heart,—tell us now how we shall live. That we would know of you. This land is not to be desired either for vineyards or for pastures so that we can live well thereon and also minister to men."

Then Apollo, the son of Zeus, smiled upon them and said: "Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet would you always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart. But if any shall be disobedient and pay no heed to my warning, or if there shall be any idle word or deed and outrage as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject for ever. All has been told you: do you keep it in your heart."

And so, farewell, son of Zeus and Leto; but I will remember you and another hymn also.

IV

TO HERMES

Muse, sing of Hermes, the son of Zeus and Maia, lord of Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bore, the rich-tressed nymph, when she was joined in

THE HOMERIC HYMNS

νύμφη ἐνπλόκαμος, Διὸς ἐν φιλότῃ μιγεῖσα,
 αἰδοίη· μακάρων δὲ θεῶν ἡλεύαθ' ὄμιλον, 5
 αἰτρον ἔσω ναίουσα παλίσκιον, ἔνθα Κρονίων
 νύμφη ἐνπλοκάμῳ μισγέσκετο νυκτὸς ἀμολγῇ,
 ὄφρα κατὰ γλυκερὺς ὕπνιος ἔχοι λευκώλειον Ἥρην,
 λήθων ἀθανάτους τε θεοὺς θνητοὺς τ' ἀνθρώπους.
 ἀλλ' ὅτε δὴ μέγαλοιο Διὸς νόος ἐξετελείτο, 10
 τῇ δ' ἤδη δέκατος μὲς οὐρανῷ ἐστήρικτο,
 εἰς τε φῶς ἀγαγεῖν ἀρίσθημά τε ἔργα τέτυκτο·
 καὶ τότε ἔγεινατο παῖδα πολύτροπον, αἰμυλομήτην,
 ληιστῆρ', ἐλατῆρα βοῶν, ἡγήτορ' ὀνείρων,
 νυκτὸς ὀπωπητῆρα, πυληδόκον, ὅς τ' αἶψ' ἐμελλεν 15
 ἀμφανέειν κλυτὰ ἔργα μετ' ἀθανάτοισι θεοῖσιν.
 ἦψος γεγωνὸς μέσῳ ἡματι ἐγκιθάριζεν,
 ἐσπέριος βοῦς κλέψεν ἐκηβόλου Ἀπόλλωνος
 τετράδι τῇ προτέρῃ, τῇ μιν τέκε πότνια Μαῖα.
 ὅς καί, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θόρε γυνῶν, 20
 οὐκέτι δηρὸν ἐκεῖτο μένων ἱερῷ ἐνὶ λίκνῳ,
 ἀλλ' ὃ γ' ἀναίξας ζῆτει βίας Ἀπόλλωνος
 οὐδὲν ὑπερβαίνων ὑψηρεφέος αἰτροιο.
 ἔνθα χέλυν εὐρὼν ἐκτῆσατο μυρίον ὄλβον·
 Ἑρμῆς τοι πρῶτιστα χέλυν τεκτῆματ' ἀοιδόν· 25
 ἦ ρά οἱ ἀντεβόλησεν ἐπ' αὐλείῃσι θύρῃσι
 βοσκομένη προπάροιθε δόμων ἐριθηλέα ποιῆν,
 σαῦλα ποσὶν βαίνουσα· Διὸς δ' ἐριεύμιος υἱὸς
 ἀθρήσας ἐγέλασσε καὶ αὐτίκα μῦθον ἔειπε·
 Σύμβολον ἤδη μοι μέγ' ὀνήσιμον· οὐκ ὀνοτάζω. 30
 χαῖρε, φυὴν ἐρέεσσα, χοροῖτυπε, δαιτὸς ἐταίρη,
 ἀσπασίη προφαιεῖσα· πόθεν τάδε καλὸν ἄθυρμα
 αἰόλον ὄστρακον ἔσσο· χέλυν ὄρεσι ζάουσα;
 ἀλλ' οἶσω σ' ἐς δῶμα λαβαῖν· ὄφελός τι μοι ἔσση,
 οὐδ' ἀποτιμήσω· σὺ δέ με πρῶτιστον ὀνήσεις 35

¹ Tyrrell: *ισοι*, MSS.

IV.—TO HERMES, 4-35

love with Zeus,—a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night that sweet sleep might hold white-armed Hera fast. And when the purpose of great Zeus was fulfilled, and the tenth moon with her was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother's heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

"An omen of great luck for me so soon! I do not slight it. Hail, comrade of the feast, lovely in shape, sounding at the dance! With joy I meet you! Where got you that rich gaud for covering, that spangled shell—a tortoise living in the mountains? But I will take and carry you within: you shall help me and I will do you no disgrace, though first

THE HOMERIC HYMNS

οἶκοι βέλτερον εἶναι, ἐπεὶ βλαβερόν τὸ θύρηφιν·
 ἢ γὰρ ἐπηλυσίης πολυπήμονος ἔσσαι ἐχμα
 ζώουσ· ἦν δὲ θάνης, τότε κεν μάλα καλὸν αἰεδοίς.
 Ὡς ἂρ' ἔφη καὶ χερσὶν ἅμ' ἀμφοτέρησιν αἰείρας
 ἅψ' εἰσω κίε δῶμα φέρων ἐρατεινὸν ἄθυρμα. 40
 ἐνθ' ἀναπνῶσας¹ γλυφάνῳ πολιοῖο σιδήρου
 αἶδον' ἐξετόρησεν ὄρεσκόωιο χελώνης.
 ὥς δ' ὁπότ' ὠκὺ νῶμα διὰ στέρνοιο περήσῃ
 ἀνέρος, οὐν τε θαμειαὶ ἐπιστρωφῶσι μέριμναι,
 ἢ ὅτε δινηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, 45
 ὥς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κυδίμος Ἑρμῆς.
 πῆγξε δ' ἄρ' ἐν μέτροισι ταμῶν δόνακας καλᾶμοιο
 πειρήνας διὰ νῶτα διὰ ῥίιοιο χελώνης.
 ἀμφὶ δὲ δέρμα τάνυσσε βοὸς πρᾶπίδεςσιν ἐῆσι
 καὶ πῆχεις ἐνέθηκ', ἐπὶ δὲ ζυγὸν ἤραρεν ἀμφοῖν, 50
 ἐπτά δὲ θηλυτέρων² ὄϊων ἐτανύσσατο χορδὰς.
 αὐτὰρ ἐπεὶ δὴ τεύξε λύρην,³ ἐρατεινὸν ἄθυρμα,
 πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἢ δ' ὑπὸ χειρὸς
 σμερδαλέον κονάβησε· θεὸς δ' ὑπὸ καλὸν αἰεiden
 ἐξ αὐτοσχεδῆς πειρώμενυς, ἥύτε κοῦροι 55
 ἤβηται θαλίῃσι παραιβόλα κερτομέουσιν,
 ἀμφὶ Δία Κρονίδην καὶ Μαιΐδα καλλιπίδιλον,
 ὥς πάρος ὠρίζεσκον ἐταιρείῃ φιλότῃτι,
 ἦν τ' αὐτοῦ γενεὴν ὀνομακλυτὸν ἐξονομάζων·
 ἀμφιπόλους τε γέραιρε καὶ ἀγλαὰ δῶματα νύμφης 60
 καὶ τρίποδας κατὰ οἶκον ἐπηετανούς τε λέβητας.
 Καὶ τὰ μὲν οὖν ἤειδε, τὰ δὲ φρεσὶν ἄλλα μενόνα.
 καὶ τὴν μὲν κατέθηκε φέρων ἱερῷ ἐνὶ λίκνῳ,

¹ Tr.: ἀναπνέσας, MSS.

² Antigone Caryatidæ: σμερδαλέας, MSS.

³ Gutemann: φέρων, MSS.

IV.—TO HERMES, 36-63

of all you must profit me. It is better to be at home : harm may come out of doors. Living, you shall be a spell against mischievous witchcraft¹; but if you die, then you shall make sweetest song."

Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. And when he had finished the lyre, a lovely play-thing, he took it and proved each string in turn with the key. At the touch of his hand it sounded marvelously; and, as he tried it, the god sang sweet random snatches, even as youths handy taunts at festivals. He sang of Zeus the son of Cronos and neat-shod Maia, the converse which they had before in the comradeship of love, telling all the glorious tale of his own begetting. He celebrated, too, the handmaids of the nymph, and her bright home, and the tripods all about the house, and the abundant cauldrons.

But while he was singing of all these, his heart was bent on other matters. And he took the hollow

¹ Pliny notices the efficacy of the flesh of a tortoise against witchcraft. In *Geoponica* i. 14. 8 the living tortoise is prescribed as a charm to preserve vineyards from hail.

φόρμιγγα γλαφυρήν· ὃ δ' ἄρα κρειῶν ἐρατίζων
 ἄλτο κατὰ σκοπιὴν εὐώδεις ἐκ μεγάροιο 65
 ὀρμαίνων δόλον αἰπὺν ἐνὶ φρεσίν, οἷά τε φῶτες
 φηληταὶ διέπονσι μελαίνης νυκτὸς ἐν ὥρῃ.

Ἡέλιος μὲν ἔδυνε κατὰ χθονὸς Ὀκεανούδε
 αὐτεῖσιν θ' ἵπποισι καὶ ἄρμασιν· αὐτὰρ ἄρ' Ἑρμῆς
 Πιερίης ἀφίκανε θέων ὄρεα σκιέοντα, 70
 ἔνθα θεῶν μακάρων βόες ἄμβροτοι αὐλιν ἔχουσιν
 βοσκόμεναι λειμῶνας ἀκηρασίους, ἐρατεινοὺς.
 τῶν τότε Μαιάδος υἱός, εὐσκοπὸς Ἀργεϊφόντης,
 πεντήκοντ' ἀγέλης ἀπετάμμετο βοὺς ἐριμύκους.
 πλανοδίας δ' ἤλαυνε διὰ ψαμαθώδεα χῶρον 75
 ἵχτι' ἀποστρέψας· δολίης δ' οὐ λήθετο τέχνης
 ἀντία ποιήσας ὀπλᾶς, τὰς πρόσθεν ὀπισθεν,
 τὰς δ' ὀπισθεν πρόσθεν· κατὰ δ' ἔμπαλιν αὐτὸς
 ἔβαινε.

σάνδαλα δ' αὐτίκα ῥιψὺν¹ ἐπὶ ψαμάθοις ἀλίησιν,
 ἄφραστ' ἢ δ' ἀνόητα διέπλεκε, θαυματὰ ἔργα, 80
 συμμίσγων μυρίκας καὶ μυρσινοειδέας ὄζους.
 τῶν τότε συνδήσας νεοθηλὲος ἄγκαλον ὕλης
 ἀβλαβέως ὑπὸ ποσσὶν ἐδήσατο σάνδαλα κοῦφα
 αὐτοῖσιν πετάλοισι τὰ κύδιμος Ἀργεϊφόντης
 ἔσπασε Πιερίηθεν ὁδοιπορίην ἀλκυόνων,² 85
 οἷά τ' ἐπειγόμενος ἐολιχὴν ὁδόν, αὐτοτροπήσας.†

Τὸν δὲ γέρονι ἐνόησε δέμων αἰθοῦσαν ἀλῶν
 ἰέμενον πεδίονδε δι' Ὀγχηστὸν λεχεποίην·

¹ Postgate: ἱρψὺν, MSS.

² Windisch: ἀλκυόνων, MSS.

IV.—TO HERMES, 64-88

lyre and laid it in his sacred cradle, and sprang from the sweet-smelling hall to a watch-place, pondering sheer trickery in his heart—deeds such as knavish folk pursue in the dark night-time; for he longed to taste flesh.

The Sun was going down beneath the earth towards Ocean with his horses and chariot when Hermes came hurrying to the shadowy mountains of Pieria, where the divine cattle of the blessed gods had their steads and grazed the pleasant, unnown meadows. Of these the Son of Maia, the sharp-eyed slayer of Argus then cut off from the herd fifty loud-lowing kine, and drove them straggling-wise across a sandy place, turning their hoof-prints aside. Also, he bethought him of a crafty ruse and reversed the marks of their hoofs, making the front behind and the hind before, while he himself walked the other way.¹ Then he wove sandals with wicker-work by the sand of the sea, wonderful things, unthought of, unimagined; for he mixed together tamarisk and myrtle-twigs, fastening together an armful of their fresh, young wood, and tied them, leaves and all securely under his feet as light sandals. That brushwood the glorious Slayer of Argus plucked in Pieria as he was preparing for his journey, making shift² as one making haste for a long journey.

But an old man tilling his flowering vineyard saw him as he was hurrying down the plain through

¹ Hermes makes the cattle walk backwards way, so that they seem to be going towards the meadow instead of leaving it (cp. l. 345); he himself walks in the normal manner, relying on his sandals as a disguise.

² Such seems to be the meaning indicated by the context, though the verb is taken by Allen and Sikes to mean, "to be like oneself," and so "to be original."

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τὸν πρότερος προσέφη Μοῖης ἐρικυδέος υἱός·

ᾧ γέρον, ὅσπε φυτόα σκάπτεις ἐπικαμπύλας
ῥιζοῦς.

90

ἧ παλαιομήσεις, εὖτ' ἂν τάδε πάντα φέρῃσι,
[εἴ κε πείθῃ, μάλα περ μεμνημένος ἐν φρεσὶ σῆσι ¹] 91^a
καί τε ἰδὼν μὴ ἰδὼν εἶναι καὶ κωφὸς ἀκούσας,
καὶ σιγᾶν ὅτε μή τι καταβλάπτῃ τὸ σὸν αὐτοῦ.

Τόσσον φῶς συνέσευε ² βοῶν ἰφθίμα κύρηνα.
πολλὰ δ' ὄρη σκιδέντα καὶ αὐλώνας κελαδεινοὺς 93
καὶ πεδλ' ἀνθεμένοντα διήλασε κύδιμος Ἑρμῆς.

ὀρφναίῃ δ' ἐπῖκουρος ἐπαύετο δαιμονίῃ νύξ,
ἣ πλείων, τάχα δ' ἔρθρος ἐγίγνετο δημιουργός·
ἣ δὲ νέον σκοπιῇν προσεβήσατο διὰ Σελήνῃ,
Πάλλαντες θυγάτηρ Μεγαμνηδεῖδας ἀνακτος. 100

τῆμος ἐπ' Ἀλφειὸν ποταμὸν Διὸς ἄλκιμος υἱὸς
Φοῖβου Ἀπόλλωνος βοῦς ἤλασεν εὐρυμετώπων.
ἀκμήτες δ' ἵκανον ἐπ' αὐλίον ὑψιμέλαθρον
καὶ ληνοὺς προπάροιθεν ἀριπρεπέες λειμώνας.

ἔνθ' ἐπεὶ εὐ βοτάνης ἐπεφόρβει βοῦς ἐριμύκους 105
καὶ τὰς μὲν συνέλασσε ἐς αὐλίον ἀθρόας οὔσας,
λωτὸν ἐρυπτομένηας ἥδ' ἐρσθήεντα κύπειρον
σὺν δ' ἐφόρει ξύλα παλλὰ, πυρὸς δ' ἐπεμαίετο
τέχνην.

ἑσφύης ἀγλαὸν ὄζον ἔλων ἀπέλειψε σιδήρῳ

ἄρμενον ἐν παλάμῃ· ἄμπρυτο δὲ θερμὸς ἀντμή· 110
Ἑρμῆς τοι πρῶτιστα πυρήια πῦρ τ' ἀνέδωκε.
πολλὰ δὲ κόγκανα κᾶλα κατουδαίῳ ἐνὶ βύθρῳ
οὐλα λαβὼν ἐπέθηκεν ἐπηετανά· λάμπετο δὲ
φλόξ·

τῆλόσσε φῦσαν ἰεῖσα πυρὸς μέγα ξαιομένειο.

¹ Translator.

² Demetrius; εἶσιν ἱκανοί, MSS.

IV.—TO HERMES, 89-114

grassy Onchestus. So the Son of Maia began and said to him:

"Old man, digging about your vines with bowed shoulders, surely you shall have much wine when all these bear fruit, if you obey me and strictly remember not to have seen what you have seen, and not to have heard what you have heard, and to keep silent when nothing of your own is harmed."

When he had said this much, he hurried the strong cattle on together: through many shadowy mountains and echoing gorges and flowery plains glorious Hermes drove them. And now the divine night, his dark ally, was mostly passed, and dawn that sets folk to work was quickly coming on, while bright Selene, daughter of the lord Pallas, Megamedes' son, had just climbed her watch-post, when the strong Son of Zeus drove the wide-browed cattle of Phoebus Apollo to the river Alpheus. And they came unwearied to the high-roofed byres and the drinking-troughs that were before the noble meadow. Then, after he had well-fed the loud-bellowing cattle with fodder and driven them into the byre, close-packed and chewing lotus and dewy galingal, he gathered a pile of wood and began to seek the art of fire. He chose a stout laurel branch and trimmed it with the knife . . .¹ held firmly in his hand: and the hot smoke rose up. For it was Hermes who first invented fire-sticks and fire. Next he took many dried sticks and piled them thick and plenty in a sunken trench: and flame began to glow, spreading afar the blast of fierce-burning fire.

¹ Kuhn points out that there is a lacuna here. In l. 109 the borer is described, but the friction of this upon the fire-block (to which the phrase "held firmly" clearly belongs) must also have been mentioned.

THE HOMERIC HYMNS

Ὅφρα δὲ πύρ ἀνέκαμε βίη κλυτοῦ Ἥφαίστοιο, 115
 τέφρα δ' ὑποβρέχοντες ἔλκεαι βαῖς εἴλκε θύραζε
 δοῖας ἄγχι πυρὸς· δόναμι δὲ οἱ ἔσπετο πολλή.
 ἄμφοτέρως δ' ἐπὶ νῶτα χαμαὶ βίβλε φυσιοῶσας·
 ἀγκλίνας δ' ἐκύλινδε δι' αἰῶνας τετορήσας.
 ἔργω δ' ἔργον ἔπαζε ταμῶν κρέα πίονα δημῷ· 120
 ὥπτα δ' ἄμφ' ὕβελτοισι πεπαρμένα δουρατέοισι
 σάρκας ὁμοῦ καὶ νῶτα γεράσσεια καὶ μέλαν αἶμα
 ἐργμένον ἐν χολίδεσσιν· τὰ δ' αὐτοῦ κείτ' ἐπὶ
 χώρῃ·
 ῥινοῖς δ' ἐξετίναυσσε καταστυφέλφι ἐνὶ πέτρῃ,
 ὥς ἐτι νῦν τὰ μέτασσα πολυχρόνιοι πεφύκασιν, 125
 δηρὸν δὴ μετὰ ταῦτα καὶ ἄκριτον· αὐτὰρ ἔπειτα
 Ἑρμῆς χαρμόφρων εἰρύσατο πίονα ἔργα
 λείψ' ἐπὶ πλαταμῶνι καὶ ἔσχισε δῶδεκα μοίρας
 κληροπαλεῖς· τέλειον δὲ γέρας προσέθηκεν
 ἑκάστῃ.
 ἔνθ' ὀσίης κρεάων ἠράσσατο κύδιμος Ἑρμῆς· 130
 ἔδμῃ γάρ μιν ἔπειρε καὶ ἠθάνατόν περ ἔοντα
 ἠδεῖ· ἀλλ' οὐδ' ὥς οἱ ἐπέσβετο θυμὸς ἀγῆνωρ,
 καὶ τε μῶλ' ἰμείρουσι, περὶν γ' ἱερῆς κατὰ δειρῆς.
 ἀλλὰ τὰ μὲν κατέθηκεν ἐς αὖλιον ὕψι μέλαθρον,
 δημόν καὶ κρέα πολλὰ, μετῴρα δ' αἰψ' ἠνύειρε, 135
 σῆμα νέης φωρῆς· ἐπὶ δὲ ξύλα κάγκαν' ἀγείρας·
 οὐλόποδ', αὐλοκάριμα πυρὸς κατεδάμνατ' ἄντρον.

¹ Cumoll: ἰγέλειαν, MSS.

² Elgen: ὀσίρας, MSS.

¹ The cows being on their knees on the ground, Heracles bends their heads back towards their flanks and so can reach their backbones.

² O. Müller thinks the "hides" were a stalactite formation in the "Cave of Nestor" near Messenian Pylos,—though the cave of Nestor is near the Alpheus (L 130). Others

IV.—TO HERMES, 115-137

And while the strength of glorious Hephaestus was beginning to kindle the fire, he dragged out two lowing, horned cows close to the fire; for great strength was with him. He threw them both panting upon their backs on the ground, and rolled them on their sides, bending their necks over,¹ and pierced their vital chord. Then he went on from task to task: first he cut up the rich, fattened meat, and pierced it with wooden spits, and roasted flesh and the honourable chine and the paunch full of dark blood all together. He laid them there upon the ground, and spread out the hides on a rugged rock: and so they are still there many ages afterwards, a long, long time after all this, and are continually.² Next glad-hearted Hermes dragged the rich meats he had prepared and put them on a smooth, flat stone, and divided them into twelve portions distributed by lot, making each portion wholly honourable. Then glorious Hermes longed for the sacrificial meat, for the sweet savour wearied him, god though he was: nevertheless his proud heart was not prevailed upon to devour the flesh, although he greatly desired.³ But he put away the fat and all the flesh in the high-roofed byre, placing them high up to be a token of his youthful theft. And after that he gathered dry sticks and utterly destroyed with fire all the hoofs and all the heads.

suggest that actual skins were shown as relics before some cave near Triphylian Pylon.

² Gemoll explains that Hermes, having offered all the meat as sacrifice to the Twelve Gods, remembers that he himself as one of them must be content with the savour instead of the substance of the sacrifice. Can it be that by eating he would have forfeited the position he claimed as one of the Twelve Gods?

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Αὐτὰρ ἐπεὶ τοι πάντα κατὰ χρεὸς ἦνυσσε
δαίμων,

σάουδα μὲν πρέεικεν ἐς Ἀλφειὸν βαθυδίνην·
ἀνθρακίην δ' ἐμάρανε, κύνιν δ' ἀμίθυνε μέλαιναν 140
πανώχισ· καλὸν δὲ φῶς κατέλαμπε Σελήνης.

Κυλλήνης δ' αἰψ' αὖτις ἀφίκετο διὰ κίρην·
ὄρθριος, οὐδέ τί οἱ δολεχῆς ὁδοῦ ἀντεβόλησεν
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων,
οὐδὲ κύνες λελάκοντο· Διὸς δ' ἐριούνης Ἑρμῆς 145

δοχμωθείς μεγάροισι διὰ κληῖθρου ἔδυεν

αὔρη ὀπωρινῇ ἐναλίγκιος, ἥντ' ὀμίχλη.

ἰθὺσας δ' αὐτρον ἐξίκετο πίοσα νηδὺν

ἦκα ποσὶ προβιβῶν· οὐ γὰρ κτύπεν, ὥσπερ ἐπ'
οὔδει.

ἑσσυμένως δ' ἄρα λίκνον ἐπώχετο κύδιμος Ἑρμῆς 150

σπάργανον ἀμφ' ὥμοις εἰλωμένος, ἥντε τέκνον

νήπιον, ἐν παλάμῃσι περ' ἰγνύσι λαῖφος ἀθύρων

κεῖτο, χέλυν ἑρατὴν ἐπ' ἀριστερὰ χειρὸς ἑέργων.

μητέρα δ' αὖκ' ἄρ' ἔληθε θεῶν θεὸς εἰπέ τε μῦθον·

Τῖστε σύ, παικιλομήτα, πάθεν τόδε νυκτὸς ἐν
ῥῆι 155

ἔρχη, ἀναιδείην ἐπιειμένε; νῦν σε μῖλ' οἶω

ἢ τάχ' ἀμήχανα δεσμὰ περὶ πλευρῇσιν ἔχοντα

λητοῖδον ὑπὸ χερσὶ διέκ' πρανύροισι περιήσειν

ἢ σὲ φέροιντα μεταξὺν κατ' ἄγκυα φιλητεύσειν.

ἔρρε πάλιν· μεγάλην σε πατὴρ ἐφύτευσε μέριμναν 160

θνητοῖς ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι.

Τὴν δ' Ἑρμῆς μῦθοισιν ἀμείβετο κερδαλέοισιν·

μητὲρ ἐμή, τί με ταῦτα δεδίσκεαι,¹ ἥντε τέκνον

νήπιον, ὅς μάλιστα παῦρα μετὰ φρεσὶν αἰσυνάα σῖδε,

¹ Ίσιος: τιτύσκεαι, MSS.

IV.—TO HERMES, 138-164

And when the god had duly finished all, he threw his sandals into deep-eddying Alpheus, and quenched the embers, covering the black ashes with sand, and so spent the night while Selene's soft light shone down. Then the god went straight back again at dawn to the bright crests of Cyllene, and no one met him on the long journey either of the blessed gods or mortal men, nor did any dog bark. And luck-bringing Hermes, the son of Zeus, passed edgeways through the key-hole of the hall like the autumn breeze, even as mist: straight through the cave he went and came to the rich inner chamber, walking softly, and making no noise as one might upon the floor. Then glorious Hermes went hurriedly to his cradle, wrapping his swaddling clothes about his shoulders as though he were a feeble babe, and lay playing with the covering about his knees; but at his left hand he kept close his sweet lyre.

But the god did not pass unseen by the goddess his mother; but she said to him: "How now, you rogue! Whence come you back so at night-time, you that wear shamelessness as a garment? And now I surely believe the son of Leto will soon have you forth out of doors with unbreakable cords about your ribs, or you will live a rogue's life in the glens robbing by whites. Go to, then; your father got you to be a great worry to mortal men and deathless gods."

Then Hermes answered her with crafty words: "Mother, why do you seek to frighten me like a feeble child whose heart knows few words of blame,

ταρβαλέον, καὶ μητρὸς ὑπαιδείδοικεν ἐνιπᾶς; 106
 αὐτὰρ ἐγὼ τέχνης ἐπιθήσομαι, ἥ τις ἀρίστη,
 βουκολέων¹ ἐμὲ καὶ σὲ διαμπερές· οὐδὲ θεοῖσι
 νῶϊ μετ' ἀθανάτοισιν ἀδώρητοι καὶ ἄλιστοι
 αὐτοῦ τῇδε μένοντες ἀνεξόμεθ', ὥς σὺ κελεύεις.
 βέλτερον ἤματα πάντα μετ' ἀθανάτοισι ὀαρίζειν, 170
 πλούσιον, ἀφνειόν, πολυλόχον, ἢ κατὰ δῶμα
 ἄνθρωποι ἐν ἡρώεσσι θάσασσέμεν· ἀμφὶ δὲ τιμῆς,
 καὶ γὰρ τῆς ὀσίης ἐπιθήσομαι, ἥς περ' Ἀπόλλων.
 εἰ δέ κε μὴ δάωσι πατὴρ ἐμός, ἦ τοι ἔγωγε
 πειρήσω, δύναιμαι, φηλητέων ὄρχαμος εἶναι. 175
 εἰ δέ μ' ἐρευνήσῃ Λητοῦς ἐρικυδέος υἱός,
 ἄλλο τί οἱ καὶ μείζον ὀίμαι ἀντιβολήσῃν.
 εἰμι γὰρ ἐς Πυθῶνα μέγαν δόμον ἀντιτορήσων·
 ἐνθεν ἄλῃς τρίποδας περικαλλέας ἡδὲ λέβητας
 πορθήσω καὶ χρυσόν, ἄλῃς τ' αἰθῶνα σίδηρον 180
 καὶ πολλὴν ἰσθήτηα· σὺ δ' ὄψῃαι, αἶ κ' ἐθέλῃσθα.
 Ὡς εἰ μὲν ῥ' ἐπίεσσι πρὸς ἀλλήλους ἀγόρευον,
 υἱὸς τ' αἰγιόχοιο Διὸς καὶ πότνια Μαῖα.
 Ἦώς δ' ἡριγένεια φῶς θνητοῖσι φέρουσα
 ἔορκετ' ἀπ' Ὀκεανοῖο βαθυρρόου· αὐτὰρ Ἀπόλλων
 Ὀρχηστὸνδ' ἀφίκανε κιών, πολυῖρατον ἄλσος 185
 ἀγνόν ἐρισφάραγος Γαιήοχον· ἐνθα γέροντα
 κυάδαλον εὔρε νέμοντα παρ' ἔξοδον ἔρκεος αὐλῆς.²
 τὸν πρότερος προσέφη Λητοῦς ἐρικυδέος υἱός·
 ὦ γέρον, Ὀρχηστοῖο βατοδρόπε ποιέμεντος, 190
 βούς ἀπὸ Πιερίης διζήμενος ἐνθάδ' ἰκάνω,
 πάσας θηλείας, πάσας κεράεσσιν ἐλικτάς,
 ἐξ ἀγέλης· ὁ δὲ ταῦρος ἐβόσκετο μῦνος ἀπ' ἄλλων

¹ Ludwich: βοιλεύων, MSS.

² Tr.: παρὲς ἔξω ἔρκεος αὐλῆς, MSS.

a fearful babe that fears its mother's scolding? Nay, but I will try whatever plan is best, and so feed myself and you continually. We will not be content to remain here, as you bid, alone of all the gods unfec'd with offerings and prayers. Better to live in fellowship with the deathless gods continually, rich, wealthy, and enjoying stores of grain, than to sit always in a gloomy cave: and, as regards honour, I too will enter upon the rite that Apollo has. If my father will not give it me, I will seek—and I am able—to be a prince of robbers. And if Leto's most glorious son shall seek me out, I think another and a greater loss will befall him. For I will go to Pytho to break into his great house, and will plunder therefrom splendid tripods, and cauldrons, and gold, and plenty of bright iron, and much apparel; and you shall see it if you will."

With such words they spoke together, the son of Zeus who holds the aegis, and the lady Maia. Now Eros the early born was rising from deep-flowing Ocean, bringing light to men, when Apollo, as he went, came to Onchestus, the lovely grove and sacred place of the loud-roaring Holder of the Earth. There he found an old man grazing his beast along the pathway from his court-yard fence, and the all-glorious Son of Leto began and said to him.

"Old man, weeder¹ of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest,

¹ *Lit.* "thorn-plucker."

THE HOMERIC HYMNS

κυνέμεας· χαροποιὶ δὲ κύνες κατόπισθεν ἔσαντο
 τέσσαρες, ἥντε φῶτες, ὁμόφρονες· αἱ μὲν ἔλειφθεν, 195
 οἳ τε κύνες ὃ τε ταῦρος· ὃ δ' ἤ περὶ θαῦμα τέτυκται·
 ταὶ δ' ἔβαν ἡελίοιο νέον καταδυσόμεναι

ἐκ μαλακοῦ λειμῶνος ἀπὸ γλυκεροῦ νομοῖο.
 ταῦτά μοι εἰπέ, γεραιὲ παλαιγενές, εἴ που ὄπωπας
 ἀνέρα ταῖσδ' ἐπὶ βουσί διαπρήσσοντα κέλευθον. 200

Τὸν δ' ὁ γέρον μύθοισιν ἡμειβόμενος προσέειπεν·
 ὦ φίλος, ἀργαλέον μὲν, ὅσ' ὀφθαλμοῖσιν ἴδοιτο,
 πάντα λέγειν· πολλοὶ γὰρ ὁδὸν πρήσσουσιν ὀδίται,
 τῶν οἳ μὲν κακὰ πολλὰ μεμαότες, οἳ δὲ μᾶλ' ἐσθλὰ
 φροτῶσιν· χαλεπὸν δὲ δαήμεναί ἐστιν ἕκαστον· 205
 αὐτὰρ ἐγὼ πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
 ἔσκαπτον περὶ γουνόν ὤλῳης οἶνοπέδεοι·
 παῖδα δ' ἔδοξα, φέριστε, σαφές δ' οὐκ οἶδα, νῆσαι,
 ὅς τις ὁ παῖς, ἅμα βουσίην ἐνκραίρησιν ὑπὴδαι
 νῆπιος, εἶχε δὲ ῥάβδον· ἐπιστροφάδην δ' ἐβλάδιζεν. 210
 ἐξοπίσω δ' ἀνέεργε, κάρη δ' ἔχεν ἄντλιν αὐτῷ.

Φῆ ῥ' ὁ γέρων· ὃ δὲ θᾶσσον ὅδεον κλέ μῦθον
 ἀκρύσας·

οἶονόν δ' ἐπεί τανυσίπτερον, αὐτίκα δ' ἄγνων
 φηλητὴν γεγαῶτα Διὸς παῖδα Κρονίωνος.
 ἐσσυμένως δ' ἦρξεν ἄναξ Διὸς υἱὸς Ἀπόλλων 215
 ἐς Πύλον ἡγαθέην διζήμενος εἰλίποδας βοῦς,
 πορφυρέη νεφέλῃ κεκαλυμμένος εὐρέας ἄμους·
 ἰχθυί τ' αἰσινώσεν· Ἐκηβύλος εἰπέ τε μῦθον·

ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν
 ὁρώμαι·

ἰχθυα μὲν τίθει γ' ἐστὶ βοῶν ὀρθοκραιρῶν, 220
 ἀλλὰ πᾶν τετραπται ἐς ἀσφοδελὸν λειμῶνα·
 βήματα δ' οὐτ' ἀνδρὸς τίθει γίγνεται αὔτε γυναικὸς

but fierce-eyed hounds followed the cows, four of them, all of one mind, like men. These were left behind, the dogs and the bull—which is a great marvel; but the cows strayed out of the soft meadow, away from the pasture when the sun was just going down. Now tell me this, old man born long ago: have you seen one passing along behind these cows?"

Then the old man answered him and said: "My son, it is hard to tell all that one's eyes see; for many wayfarers pass to and fro this way, some bent on much evil, and some on good: it is difficult to know each one. However, I was digging about my plot of vineyard all day long until the sun went down, and I thought, good sir, but I do not know for certain, that I marked a child, whoever the child was, that followed long-horned cattle—an infant who had a staff and kept walking from side to side: he was driving them backwards way, with their heads towards him."

So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that the thief was the child of Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on to goodly Pyles seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

"Oh, oh! Truly this is a great marvel that my eyes behold! These are indeed the tracks of straight-horned oxen, but they are turned backwards towards the flowery meadow. But these others are not the footprints of man or woman or grey wolves or bears

αὔτε λύκων πολίων αὐτ' ἄρκτων οὔτε λεόντων
 οὔτε τι Κενταύρου λασιαύχενος ἔλπομαι εἶναι,
 ὅς τις τοῖα πέλωρα βιβᾶ' ποσὶ καρπαλίμοισιν· 225
 αἰνὰ μὲν ἔνθεν ὁδοῖο, τὰ δ' αἰνότερ' ἔνθεν ὁδοῖο.

ὣς εἰπὼν ἤρξεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 Κυλλήνης δ' ἀφίκανευ ὄρος καταεῖμενον ὕλη,
 πέτρης ἐς κευθμῶνα βαθύσκιον, ἔνθα τε νύμφη
 Ἀμβροσίη ἐλόχευσε Διὸς παῖδα Κραδίῳσσαν. 230

οἰδμή δ' ἱμερεύεσσα δι' οὔρεσσι ἠγαθέῃσιν
 κίδνατο, πολλὰ δὲ μῆλα ταναυποδα βόσκετο παῖσιν.
 ἔνθα τότε σπεύδων κατεβήσατο λάϊμον οὐδὸν
 ἄντρον ἐς ἡρώεσσι ἐκατηβόλος αὐτὸς Ἀπόλλων.

Τὸν δ' ὥς οὖν ἐνόησε Διὸς καὶ Μαιῆδος υἱὸς 235
 χωόμενον περὶ βουσίην ἐκηβύλαν Ἀπόλλωνα,
 σπάργαν' ἔσω κατέδυσε θυήεντ'· ἥϊτε πολλὴν
 πρέμυν ἄνθρακιν ὕλης σποδὸς ἀμφικαλύπτει,
 ὥς Ἑρμῆς Ἐκάεργον ἰδὼν ἀνέειλεν ἑαυτόν.

ἐν δ' ὀλίγῳ συνέλασσε κάρη χεῖράς τε πόδας τε, 240
 φή ῥα νεόλλοντος, πρακαλεύμενος ἡδυμον ὕπνον,
 ἐγρήσσων ἑτέον γε· χέλυν δ' ὑπὸ μασχάλῃ εἶχε.
 γυνὴ δ' οὐδ' ἠγνοίησε Διὸς καὶ Λητοῦς υἱὸς
 νύμφην τ' οὐρείην περικαλλέα καὶ φίλον υἱόν,
 παῖδ' ὀλίγον, δοδίης εἰλυμένον ἐντροπίῃσι. 245

παπτήνας δ' ἀνὰ πάντα μυχὸν μεγάλοισι δόμοισι
 τρεῖς ἀδύτους ἀνέφυγε λαβῶν κληῖδα φαιεινὴν
 νέκταρος ἐμπλέωνς ἡδ' Ἀμβροσίης ἑρατεινῆς·
 πολλὸς δὲ χρυσός τε καὶ ἄργυρος ἔνδον ἔκειτο,
 πολλὰ δὲ φοινικέεντα καὶ ἄργυφα εἴματα νύμφης, 250
 ὅλα θεῶν μακάρων ἱεροὶ δόμοι ἐντὸς ἔχουσιν·
 ἐνθ' ὅππῃ ἐξερέεινε μυχοὺς μεγάλοισι δόμοισι
 Λητοίδης, μύθοισι προσηύδα κύδιμον Ἑρμῆν

¹ Iohann: ἀλέπειν, MSS.

or lions, nor do I think they are the tracks of a rough-manned Centaur—whoever it be that with swift feet makes such monstrous footprints; wonderful are the tracks on this side of the way, but yet more wonderful are those on that."

When he had so said, the lord Apollo, the Son of Zeus hastened on and came to the forest-clad mountain of Cyllene and the deep-shadowed cave in the rock where the divine nymph brought forth the child of Zeus who is the son of Cronos. A sweet odour spread over the lovely hill, and many thin-shanked sheep were grazing on the grass. Then far-shooting Apollo himself stepped down in haste over the stone threshold into the dusky cave.

Now when the Son of Zeus and Maia saw Apollo in a rage about his cattle, he smuggled down in his fragrant swaddling-clothes; and as wood-suck covers over the deep embers of tree-stumps, so Hermes cuddled himself up when he saw the Far-Shooter. He squeezed head and hands and feet together in a small space, like a new born child seeking sweet sleep, though in truth he was wide awake, and he kept his lyre under his armpit. But the Son of Leto was aware and failed not to perceive the beautiful mountain-nymph and her dear son, albeit a little child and swathed so craftily. He peered in every corner of the great dwelling and, taking a bright key, he opened three closets full of nectar and lovely ambrosia. And much gold and silver was stored in them, and many garments of the nymph, some purple and some silvery white, such as are kept in the sacred houses of the blessed gods. Then, after the Son of Leto had searched out the recesses of the great house, he spake to glorious Hermes:

THE HOMERIC HYMNS

ὦ παῖ, ὃς ἐν λίανῳ κατάκειαι, μήνέ μοι βοῦς
 θᾶσσον· ἐπεὶ τάχα νῦν διοισόμην' οὐ κατὰ κόσμον. 255
 ῥίψω γάρ σε λαβὼν ἐς Τάρταρον ἡρόεντα,
 ἐς ζόφον αἰνόμορον καὶ ἀμήχανον· οὐδέ σε μήτηρ
 ἐς φάος οὐδέ πατήρ ἀναλύσεται, ἀλλ' ὑπὸ γαίῃ
 ἐρρήσεις ὀλίγοισι μετ' ἀνδράσιν ἡγεμονεύων.

Τὸν δ' Ἑρμῆς μύθοισιν ἀμείβετο κερδαλέοισιν 260
 Λητοῖδῃ, τίνα τοῦτον ἀπηνεία μῦθον εἰπας;
 καὶ βοῦς ἀγραυλοῦς διζήμενος ἐνθάδ' ἰεῖνεις;
 οὐκ ἴδου, οὐκ πυθόμην, οὐκ ἄλλου μύθου ἄκουσα·
 οὐκ ἂν μηνύσαιμ', οὐκ ἂν μήνυτρον ἀρόμην·
 οὐδέ βοῶν ἐλατῆρι, κραταιῷ φωτί, ἔοικα. 265
 οὐκ ἐμὸν ἔργον τοῦτο, πάρος δέ μοι ἄλλα μέμηλεν·
 ὕπνος ἐμοί γε μέμηλε καὶ ἡμετέρῃς γάλα μητρὸς
 σπάργανά τ' ἀμφ' ὅμοισιν ἔχειν καὶ θερμὰ λαστρά·
 μὴ τις τοῦτο πύθοιτο, πόθεν τάδε νεῖκος ἐτύχθη·
 καί κεν δὴ μέγα θαῦμα μετ' ἀθανάτοισι γένοιτο. 270
 παῖδα νέον γεγαῶτα διέκ προθύροιο περῆσαι
 βουσίην ἐπ' ἄγραυλοισι· τὸ δ' ἀπρεπέως ἀγορεύεις.
 χθὲν γενόμεν, ἀπαλοὶ δὲ πόδες, τρηχεῖα δ' ὕπα
 χθῶν.

εἰ δ' ἐθέλεις, πατρός κεφαλὴν μέγαν ὕρκον
 ὁμοῦμαι·
 μὴ μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἴτιος εἶναι, 275
 μήτε τίς ἄλλον ὅπως βοῶν κλοπὴν ὑμετεράων,
 αἵ τινες αἱ βύες εἰσὶ· τὰ δὲ κλέος οἶον ἀκούω.

ὣς ἄρ' ἔφη καὶ πυκνὰν ἀπὸ βλαφάρων ἡμα-
 ρύσσω
 ὀφρύς ῥιπτάζεσκεν ὀρώμενος ἐνθα καὶ ἐνθα,

¹ Schneidewin: μετ', MSS.

"Child, lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusky Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk."¹

Then Hermes answered him with crafty words: "Son of Leto, what harsh words are these you have spoken? And is it cattle of the field you are come here to seek? I have not seen them: I have not heard of them: no one has told me of them. I cannot give news of them, nor win the reward for news. Am I like a cattle-lifter, a stalwart person? This is no task for me: rather I care for other things: I care for sleep, and milk of my mother's breast, and wrappings round my shoulders, and warm baths. Let no one hear the cause of this dispute; for this would be a great marvel indeed among the deathless gods, that a child newly born should pass in through the forepart of the house with cattle of the field: herein you speak extravagantly. I was born yesterday, and my feet are soft and the ground beneath is rough; nevertheless, if you will have it so, I will swear a great oath by my father's head and vow that neither am I guilty myself, neither have I seen any other who stole your cows—whatever cows may be; for I know them only by hearsay."

So, then, said Hermes, shooting quick glances from his eyes: and he kept raising his brows and looking

¹ Hermes is ambitious (l. 175), but if he is cast into Hades he will have to be content with the leadership of mere babies like himself, since those in Hades retain the state of growth—whether childhood or manhood—in which they are at the moment of leaving the upper world.

μάκρ' ἀποσυρίζων, ἄλιον τὸν μῦθον ἀκούων· 280

Τὸν δ' ἀπαλὸν γελιάσας προσέφη ἐκάεργος
Ἀπόλλων·

ὦ πίπτον, ἤπεροπευτά, δολοφραδέες, ἥ σε μάλ' οἶω
πολλάκις ἀντιτεροῦντα δόμοις εὖ ναιετάοντας
ἐνευχον οὐχ ἕνα μῶνον ἐπ' οὔδεϊ φῶτα καθίσσαι,
σπενυάζοντα κατ' οἶκον ἄτερ ψόφου, οἳ' ἀγορεύεις· 285
πολλοὺς δ' ἀγρυῖλους ἀκαχήσεις μελαβοσθῆραν
οὔρεος ἐν βήσσης, ὅππῃ' ἂν κρείων ἐρατίζων
ἀντὰς βουκολίοισι καὶ εἰρεπόκοις οἴεσιν,
ἀλλ' ἄγε, μὴ πνύματόν τέ καὶ ὕστατον ὕπνου ἰαύσης,
ἐκ λίκνου κατὰβαινε, μελαίνης νυκτὸς ἑταῖρε. 290
τοῦτο γὰρ οὖν καὶ ἔπειτα μετ' ἄθανάτοισι γέρας
ἔξεις.

ἔρχος φηλητέων κεκλήσεαι ἡματα πάντα.

Ἦς ἄρ' ἔφη καὶ παῖδα λαβὼν φέρε Φοῖβος
Ἀπόλλων.

σὺν δ' ἄρα φρασσάμενος τότε δὴ κρατὺς Ἀργεῖ-
φόντης

οἶωνόν προέηκεν ἀειράμενος μετὰ χερσὶ, 295

τλήμονα γαστρὸς ἔριθον, ὑτάσθαλον ἀγγελιώτην,
ἐσσυμένως δὲ μετ' αὐτὸν ἐπέπτarre τοῖο δ' Ἀπόλλων
ἐκλινεν, ἐκ χειρῶν δὲ χαμαὶ βάλε κύδιμον Ἑρμῆν.
ἔξετο δὲ προπάραιθε καὶ ἐσσύμενός περ ὁδοῖο
Ἑρμῆν κερτομέων καὶ μιν πρὸς μῦθον ἔειπε· 300

Θάρσει, σπαργανῶτα, Διὸς καὶ Μαιάδος νιέ·
εὐρήσω καὶ ἔπειτα βοῶν ἰφθίμῃ κάρηνα
τούτοις οἰωνοῖσιν· σὺ δ' αὖθ' ὁδὸν ἡγεμονεύσεις.

Ἦς φάθ'· ὃ δ' αὖτ' ἀνόρουσε θοῶς Κυλλήνιος
Ἑρμῆς.

this way and that, whistling long and listening to Apollo's story as to an idle tale.

But far-working Apollo laughed softly and said to him: "O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and stripped more than one poor wretch here this night,¹ gathering his goods together all over the house without noise. You will plague many a lonely herdsman in mountain glades, when you come on herds and thick-fleeced sheep, and have a hankering after flesh. But come now, if you would not sleep your last and latest sleep, get out of your cradle, you comrade of dark night. Surely hereafter this shall be your title amongst the deathless gods, to be called the prince of robbers continually."

So said Phoebus Apollo, and took the child and began to carry him. But at that moment the strong Slayer of Argus had his plan, and, while Apollo held him in his hands, sent forth an omen, a hard-worked belly-serf, a rude messenger, and sneezed directly after. And when Apollo heard it, he dropped glorious Hermes out of his hands on the ground: then sitting down before him, though he was eager to go on his way, he spoke mockingly to Hermes:

"Fear not, little swaddling baby, son of Zeus and Maia. I shall find the strong cattle presently by these omens, and you shall lead the way."

When Apollo had so said, Cyllenian Hermes

¹ Literally, "you have made him sit on the floor," i.e. "you have stolen everything down to his last chair."

σπουδῇ ἰών· ἄμφω δὲ παρ' οὔατα χερσὶν ἐώθει 305
σπάργανον ἄμφ' ἄμοισιν ἐελμένος, εἶπε δὲ μῦθον·

Πῇ με φέρεϊς, Ἐκίεργε, θεῶν ζαμενέστατε πάντων;
ἦ με βοῶν ἐνεχ' ὥδε χολούμενος ὀρσολοπέεις;
ὦ πόποι, εἴθ' ἀπύλοίτο βοῶν γένος· οὐ γὰρ ἐγὼ γε
ὑμετέρας ἔκλεψα βύας οὐδ' ἄλλον ὄπωπα, 310
αἵτινες αἱ βύες εἰσί· τὰ δὲ κλῖες οἷον ἀκούω.
δὲς δὲ δίκην καὶ δέξο παρὰ Ζῆνι Κρονίωνι.

Αὐτὰρ ἐπεὶ τὰ ἕκαστα διαρρήδην ἐρίδαιμον
Ἑρμῆς τ' οἰοπόλος καὶ Λητοῦς ἀγλαὸς υἱός,
ἄμφω θυμὸν ἔχοντες, ὃ μὲν ἡμερτέα φωνήν 315

οὐκ ἀδίκως ἐπὶ βουσίην ἐλάζυτο κίδιμον Ἑρμῆν,
αὐτὰρ ὃ τέχνησιν τε καὶ αἰμυλλοῖσι λόγοισιν
ἤθελεν ἐξαπατᾶν Κυλλήνιος Ἀργυρότοξον.
αὐτὰρ ἐπεὶ πολύμητις ἦν πολυμήχανον εἶρεν,
ἑσσυμένως δὲ ἔπειτα διὰ ψαμάθοιο βιάδιζε 320
πρῶσθεν, αὐτὰρ κατόπισθε Διὸς καὶ Λητοῦς υἱός.
αἶψα δὲ τέρθρον ἴκοντο θυώδεος Οὐλύμποιο
εἰς πατέρα Κρονίωνα Διὸς περικαλλέα τέκνα·
καὶθι γὰρ ἄμφοτέροισι δίκης κατέκειτο τάλαντα.
οὐμιλιῇ δ' ἔχ' Ὀλυμπον ἀγάνυφον, ἀθίνατοι δὲ 325
ἄφθιτοι ἡγερέθοντο μετὰ χρυσόθρονον Ἥῳ.²

Ἔστησαν δ' Ἑρμῆς τε καὶ ἀργυρότοξος Ἀπόλλων
πρῶσθε Διὸς γούνα· ὃ δ' ἀνείρετο φαίδιμον υἱὸν
Ζεὺς ὑψιβρεμέτης καὶ μιν πρὸς μῦθον ἔειπε·

Φοῖβε, πύθεν ταύτην μενοεικέα ληΐδ' ἐλαύνεις, 330
παῖδα νέον γεγαῶτα, φυὴν κήρυκος ἔχοντα;
σπουδαῖον τέδε χρῆμα θεῶν μεθ' ὑμήγυριν ἦλθε.

¹ Allen's (Oxf. Text) suggestion; εἰμιλῆς, M: εἰμιλλῆς, other MSS.

² E and L (in margin): τοτὶ πτόχας Οὐλύμποιο, other MSS.

sprang up quickly, starting in haste. With both hands he pushed up to his ears the covering that he had wrapped about his shoulders, and said :

"Where are you carrying me, Far-Worker, hastiest of all the gods? Is it because of your cattle that you are so angry and harass me? O dear, would that all the sort of oxen might perish; for it is not I who stole your cows, nor did I see another steal them—whatever cows may be, and of that I have only heard report. Nay, give right and take it before Zeus, the Son of Cronos."

So Hermes the shepherd and Leto's glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly not unfairly sought to seize glorious Hermes because of the cows; but he, the Cyllenian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wives, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both. There was an assembly on snowy Olympus, and the immortals who perish not were gathering after the hour of gold-throned Dawn.

Then Hermes and Apollo of the Silver Bow stood at the knees of Zeus: and Zeus who thunders on high spoke to his glorious son and asked him:

"Phoebus, whence come you driving this great spoil, a child new born that has the look of a herald? This is a weighty matter that is come before the council of the gods."

THE HOMERIC HYMNS

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 ὦ πάτερ, ἢ τάχα μῖθον ἀκούσσαι οὐκ ἀλαπαδνόν,
 κερτομέων ὥς οἶος ἐγὼ φιλολήϊός εἰμι. 325
 παῖδά τι' εὖρον τόνδε διαπρύσιον κεραϊστήν
 Κυλλήνης ἐν ὄρεσσι, πολὺν διὰ χῶρον ἀνύσσας,
 κέρτομον, οἶον ἐγὼ γε θεῶν οὐκ ἄλλον ὅπωπα
 οὐδ' ἀνδρῶν, ὅπόσοι λησιμβροτοὶ εἰς' ἐπὶ γαίῃ.
 κλέψας δ' ἐκ λειμῶνος ἐμὰς βοῦς ᾤχετ' ἐλαύνων 340
 ἐσπέριος παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 εὐθὺ Πύλονδ' ἐλάων· τὰ δ' ἄρ' ἶχθια δοῖα πέλωρα,
 οἷά τ' ἀγύσσασθαι, καὶ ἀγανοῦ δαίμονος ἔργα.
 τῆσιν μὲν γὰρ βουσὶν ἐς ἀσφοδελὸν λειμῶνα
 ἀντία βήματ' ἔχουσα κύνες ἀνέφαινε μέλαινα· 345
 αὐτὸς δ' ἐκτὸς οδοῦ, τις ἰμμήχανος, οὐτ' ἄρα ποσσὶν
 οὐτ' ἄρα χερσὶν ἔβαινε διὰ ψαμαθῶδεα χῶρον·
 ἀλλ' ἄλλην τιὰ μῆτιν ἔχων διέτρεβε κέλευθα
 τοῖα πέλωρ' ὥς εἰ τις ἀραιῇσι ἐρυσὶ βάλιοι.
 ὄφρα μὲν οὖν ἐδίωκε διὰ ψαμαθῶδεα χῶρον, 350
 ρεῖα μίλ' ἶχθια πάντα διέπρεπεν ἐν κονίῃσιν·
 αὐτὰρ ἐπεὶ ψαμάθοιο μέγαν στίβον ἐξεπέρησεν,
 ἄφραστος γένετ' ὄκα βοῶν στίβος ἠδὲ καὶ αὐτοῦ
 χῶρον ἀνὰ κρατερόν· τὸν δ' ἐφράσατο βροτὸς ἀνὴρ
 ἐς Πύλον εὐθὺς ἐλῶντα βοῶν γένος εὐρυμετάπων. 355
 αὐτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἡσυχίῃ κατέρηξε
 καὶ διαπυρπαλάμησεν οδοῦ τὸ μὲν ἔνθα, τὸ δ' ἔνθα,
 ἐν λίκνῳ κατέκειτο μελαίῃη νυκτὶ ἑοικώς,
 ἄνθρωπ' ἐν ἡριέντι κατὰ ζόφον· οὐδέ κεν αὐτὸν
 αἰετὸς ὄξυ λάων ἐσκέψατο· πολλὰ δὲ χερσὶν 360
 αὐγὰς ὠμόρταξε δολοφροσύνην ἀλεγύνων.
 αὐτὸς δ' αὐτίκα μῖθον ἀπηλεγέως ἀγόρευεν·

¹ Translator: οὐραϊεῖς δ' ἐλάτεις, MSS.

IV.—TO HERMES, 333-362

Then the lord, far-working Apollo, answered him: "O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spail. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite; for as for the cows, the dark dust kept and showed their foot-prints leading towards the flowery meadow; but he himself—bewildering creature—crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way—wonder of wonders!—as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: 'I have not seen them: I have not

THE HOMERIC HYMNS

οὐκ ἶδον, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἄκουσα
οὐδέ κε μηνύσαιμ', οὐδ' ἂν μήνυτρον ἁροίμην.

Ἦ τοι ἄρ' ὥς εἰπὼν κατ' ἄρ' ἔζητο Φοῖβος
Ἀπόλλων·

285

Ἐρμῆς δ' αὖθ' ἐτέρωθεν ἀμειβόμενος ἔπος ηὔδα,¹
δείξατο δ' ἐς Κρονίωνα, θεῶν σημάντορα πάντων·

Ζεῦ πάτερ, ἦ τοι ἐγὼ σοι ἀληθείην καταλέξω·
νημερτῆς τε γάρ εἰμι καὶ οὐκ οἶδα ψεύδεσθαι.

370

ἦλθεν ἐς ἡμετέρου διζήμενος εἰλίποδας βοῦς

σήμερον ἡελίοιο νέον ἐπιτελλομένοιο·

οὐδὲ θεῶν μακάρων ἄγε μάρτυρας οὐδὲ κατόπτας,
μηνύειν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς,

πολλὰ δέ μ' ἠπείλησε βαλεῖν ἐς Τάρταρον εὐρύν,

οὔνεχ' ὃ μὲν τέρεν ἄνθος ἔχει φιλοκυδέος ἥβης,²

375

αὐτὰρ ἐγὼ χθιζὸς γενόμεν, τὰ δέ τ' οἶδε καὶ αὐτός,

οὔτι βοῶν ἐλατῆρι, κραταίῳ φωτί, δοικώς.

παῖθεο· καὶ γὰρ ἐμεῖο πατὴρ φίλος εὐχεται εἶναι,

ὥς οὐκ οἶκαδ' ἔλασσα βίας, ὥς ὕλβιος εἶην,

αὐδ' ὑπὲρ οὐδὲν ἔβην· τὸ δέ τ' ἀτρεκέως ἀγορεύω.³

380

Ἥελιον δὲ μάλ' αἰδέομαι καὶ δαίμονας ἄλλους,

καί σε φιλῶ καὶ τοῦτον ὀπίζομαι· οἶσθα καὶ αὐτός,

ὥς οὐκ αἰτιός εἰμι· μέγαν δ' ἐπιδώσομαι² ὄρκον·

οὐ μὰ τὰδ' ἀθανάτων εὐκόσμητα προθύραια.

καί που³ ἐγὼ τούτῳ τίσω ποτὲ νηλέα φώρην,

385

καὶ κρατερῷ περ ἔοντι· σὺ δ' ὀπλοτέροισιν ἄρηγε.

Ὦς φάτ' ἐπιλλίξων Κυλλήνιος Ἀργειφόντης·

καὶ τὸ σπάργανον εἶχεν ἐπ' ὠλένῃ οὐδ' ἀπέβαλλε.

Ζεὺς δὲ μέγ' ἐξεγέλασεν ἰδὼν κικομηδέα παῖδα

¹ Most MSS.: ἄλλου μῦθον ἐν ἀθανάτοισιν ζεῖπεν ("told another story among the immortals"), B and L (in twelfth line).

² Hapaxes: ἐπιδύομαι, M: ἐπιδύομαι, other MSS.

³ Herwerden: ποτ', MSS.

IV.—TO HERMES, 363-389

heard of them: no man has told me of them. I could not tell you of them, nor win the reward of telling.' "

When he had so spoken, Phoebus Apollo sat down. But Hermes on his part answered and said, pointing at the Son of Cronos, the lord of all the gods:

" Zeus, my father, indeed I will speak truth to you; for I am truthful and I cannot tell a lie. He came to our house to-day looking for his shambling cows, as the sun was newly rising. He brought no witnesses with him nor any of the blessed gods who had seen the theft, but with great violence ordered me to confess, threatening much to throw me into wide Tartarus. For he has the rich bloom of glorious youth, while I was born but yesterday—as he too knows—, nor am I like a cattle-lifter, a sturdy fellow. Believe my tale (for you claim to be my own father), that I did not drive his cows to my house—so may I prosper—nor crossed the threshold: this I say truly. I reverence Helios greatly and the other gods, and you I love and him I dread. You yourself know that I am not guilty: and I will swear a great oath upon it:—No! by these rich-decked particoes of the gods. And some day I will punish him, strong as he is, for this pitiless inquisition; but now do you help the younger."

So spake the Cyllenian, the Slayer of Argus, while he kept shooting sidelong glances and kept his swaddling-clothes upon his arm, and did not cast them away. But Zeus laughed out loud to see his

THE HOMERIC HYMNS

εὖ καὶ ἐπισταμένους ἀρνεύμενον ἄμφι βόεσσιν. 300
 ἄμφατέρους δ' ἐκέλευσεν ὁμόφρονα θυμὸν ἔχοντας
 ζητεύειν, Ἑρμῆν δὲ διαέκτορον ἡγεμονεύειν
 καὶ δεῖξαι τὸν χώρον ἐπ' ὕβλαβίῃσι νόοιο,
 ἄππῃ δὴ αὐτ' ἀπέκρυψε βοῶν ἱφθίμα κάρηνα.
 νεῦσεν ἐξ Κραυίδης, ἐπεπείθετο δ' ἀγλαὸς Ἑρμῆς· 305
 ῥηιδίως γὰρ ἐπειθέ Διὸς νόος αἰγιόχοιο.

Τῷ δ' ἄμφω σπεύδοντε Διὸς περικαλλέα τέκνα
 ἐς Πύλον ἡμαθόεντα ἐπ' Ἀλφειοῦ πόρον ἴξον·
 ὄγρους δ' ἐξέκοιτο καὶ αὐλὸν ὑψιμέλαθρον,
 ἡχοῦ δ' ὀνὶ τὰ χρήματ' ἀτάλλετο νυκτὸς ἐν ὄρῳ. 400
 ἐν δ' Ἑρμῆς μὲν ἔπειτα κίων παρὰ λάϊνον αἶντρον
 ἐς φῶς ἐξήλαυνε βοῶν ἱφθίμα κάρηνα·
 Λητοίδης δ' ἀπάτερθεν ἰδὼν ἐνόησέ Βορέας
 πέτρῃ ἐπ' ἡλιβάτῃ, τάχα δ' εἴρετο κύδιμον Ἑρμῆν·

Πῶς ἔδυνω, δολομήτα, δύω βός διειροτομήσαι, 405
 ὧδε νεογνὸς εὖν καὶ νήπιος; αὐτὸς ἐγὼ γε
 θαυμάϊνω κατόπισθε τὸ σὸν κράτος· οὐδέ τί σε χρὴ
 μακρὸν ἀέξεσθαι, Κυλλήνιε, Μαιαῶδος υἱέ.

Ἦς ἄρ' ἔφη καὶ χερσὶ περίστρεψε καρτερὰ δεσμὰ
 [ἐνδῆσαι μεμαῶς Ἑρμῆν κρατεραῖσι λύγοισι.² 406^a
 τὸν δ' οὐκ ἴσχανε δεσμὰ, λύγοι δ' ὑπὸ τηλόσε
 πῖπταν·³ 406^b

ἄγνου· ταὶ δ' ὑπὸ ποσσὶ κατὰ χθονὸς αἶψα φύοντο
 αὐτόθεν, ἐμβαλάδην ἐστραμμέναι ἀλλήλησιν, 411
 ῥεῖά τε καὶ πάσῃσιν ἐπ' ἀγραύλοισι βόεσσιν.
 Ἑρμῆω βουλῇσι κλεψίφρονας· αὐτὰρ Ἀπόλλων
 θαύμασεν ἄβριχας. τότε δὴ κρατὺς Ἀργεϊφόντης
 χώρον ὑποβλήθην ἐσκέψατο, πῦρ ἡμαρύσσων, 415

² Pick: ἡχ' οὐ and ἡχ' αὖ, MSS: ἔχων, M.

³ Allen.

⁴ Hylian to Hesychius, 12.

evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head: and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once:

"How were you able, you crafty rogue, to slay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cyllenian, son of Maia!"

So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of asper fell far from him and began to grow at once from the ground beneath their feet in that very place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire . . . desiring to hide . . . Very easily he softened the

THE HOMERIC HYMNS

ἐγκρύψαι μεμαίως· Ἀητοῦς δ' ἐρικυδέος υἱὸν
 ῥεῖα μάλ' ἐπρήνυνεν ἐκηβόλου, ὥς ἔβελ' αὐτός,
 καὶ κρατερόν περ ἰόντα· λαβὼν δ' ἐπ' ἀριστερὰ
 χειρὸς

πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἥ δ' ὑπὸ χειρὸς
 σμερδαλέον κονάβησε· γέλασσε δὲ Φοῖβος Ἀπόλλων
 γηθήσας, ἐρατὴ δὲ διὰ φρένας ἤλυθ' ἰαή 421

θεσπεσίης ἐνοπῆς καὶ μιν γλυκὺς ἥμερος ἦρει
 θυμῷ ἀκούζοντα· λύρη δ' ἐρατὸν κιθαρίζων
 στῆ ῥ' ὃ γε θαρσύνσας ἐπ' ἀριστερὰ Μαιῆδος υἱὸς
 Φοῖβου Ἀπόλλωνος· τάχα δὲ λιγέως κιθαρίζων 425

γηρύετ' ἀμβολάδην—ἐρατὴ δὲ οἱ ἔσπετο φωνή—
 κραινῶν ἀθανάτους τε θεοὺς καὶ γαῖαν ἐρεμνίη,
 ὥς τὰ πρῶτα γέγοντο καὶ ὥς λάχε μοῖραν ἕκαστος.

Μνημοσύνην μὲν πρῶτα θεῶν ἐγέραιρεν ἀοιδῇ,
 μητέρα Μουσῶν· ἥ γὰρ λάχε Μαιῆδος υἱόν· 430

τοὺς δὲ κατὰ πρέσβιν τε καὶ ὥς γεγάασιν ἕκαστος
 ἀθανάτους ἐγέραιρε θεοὺς Διὸς ἀγλαὸς υἱός,
 πάντ' ἐνέπων κατὰ κόσμον, ἐπωλέμιον κιθαρίζων.
 τὸν δ' ἔρος ἐν στήθεσσι ἀμήχανος αἶνυτο θυμόν,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 435

Βουφόνε, μηχανῶτα, πονεύμενε, δαιτὸς ἐταίρε,
 πεντήκοντα βοῶν ἀντάξια ταῦτα μέμηλας.

ἡσυχίως καὶ ἔπειτα διακρινέσθαι ἴω·
 νῦν δ' ἄγε μοι τόδε εἰπέ, πολύτροπε Μαιῆδος υἱέ,
 ἥ σοί γ' ἐκ γενετῆς τίδ' ἄμ' ἔσπετο θαυματοῦς ἔργα 440
 ἢ τίς ἀθανάτων ἢ θνητῶν ἀνθρώπων

δῶρον ἀγαθὸν ἔδωκε καὶ ἔφρασε θέσπιν ἀοιδῇ;
 θαυμασίην γὰρ τήνδε νεῖφατον ὅσσαν ἀκούω,
 ἣν οὐ πώ ποτέ φημι δαήμεναι οὔτε τιν' ἀνδρῶν
 οὔτε τιν' ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσι, 445
 νόσφι σέθεν, φηλήτα, Διὸς καὶ Μαιῆδος υἱέ.

IV.—TO HERMES, 416-446

son of all-glorious Leto as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throbbing of the marvellous music went to his heart, and a soft longing took hold on his soul as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the left hand of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion. First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes:

"Slayer of oxen, trickster, busy one, comrade of the feast, this song of yours is worth fifty cows, and I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, resourceful son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give it you—a noble gift—and teach you heavenly song? For wonderful is this new-uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you, O thievish son of Maia. What skill is this? What

THE HOMERIC HYMNS

τίς τέχνη, τίς μοῦσα ἀμυχανέων μελεδώνων,
τίς τρίβος; ἀτρεκέως γάρ ἅμα τρία πάντα πά-
- ρεστιν,

εὐφροσύνην καὶ ἔρωτα καὶ ἥδυμον ἔπνον ἐλέσθαι.
καὶ γὰρ ἐγὼ Μοῦσῃσιν Ὀλυμπιάδεσσιν ὀπηδός, 450
τῇσι χοροὶ τε μέλουσιν καὶ ἀγλαὰς οἶμος¹ ἰσιδῆς
καὶ μολπὴ τεθαλυῖα καὶ ἱμερόεις βρόμος αὐλῶν
ἀλλ' οὐ πῶς τέ μοι ὦδε μετὰ φρεσὶν ἄλλο μέλτσειν,
οἷα νέων θαλίσῃ ἐνδέξια ἔργα πέλονται.

θαυμάζω, Διὸς υἱέ, τῷδ', ὥς ἐρατὸν καθαρίζεις. 455

νῦν δ' ἔπει σὺν ὀλίγῳ περ ἔδωκ' ἐκλυτὰ μῆδεα οἶδας,
ἴξε, πέπτον, καὶ μῦθον² ἐπαίνει πρεσβυτέροισι·

νῦν γάρ τοι κλέος ἔσται ἐν ἀθανάτοισι θεοῖσι
σσί τ' αὐτῷ καὶ μητρὶ· τὸ δ' ἀτρεκέως ἀγορεύσω·

ναὶ μὰ τὸδε κρανέειναι ἀκόντιον, ἢ μὲν ἐγὼ σε 460

κεδρὸν ἐν ἀθανάτοισι καὶ δαβιον ἰγχεμόν³ εἴσω⁴
ἔδωκα τ' ἀγλαὰ δῶρα καὶ ἐς τέλος οὐκ ἀπατήσω.

Τὸν δ' Ἑρμῆς μῦθοισιν ἀμείβετο κερδαλέοισιν·
εἰρωτᾷ μ', Ἑνέεργε, περιφραδέε· αὐτὰρ ἐγὼ σοι

τέχνης ἡμετέρης ἐπιβήμεναι οὐ τι μεγαίρω. 465

σήμερον εἰδήσεις· ἐθέλω δέ τοι ἥπιος εἶναι

βουλῇ καὶ μῦθοισι. σὺ δέ φρεσὶ πάντ' εὖ οἶδας·

πρῶτος γάρ, Διὸς υἱέ, μετ' ἀθανάτοισι θαύσσεις,

ἦν τέ κρατερός τε· φιλεῖ δέ σε μητιέτα Ζεὺς

ἐκ πάσης οἰκίης, ἔπορεν δέ τοι ἀγλαὰ δῶρα. 470

καὶ τιμᾷ σέ γέ φασιν δαήμεναι ἐκ Διὸς ὀμφῆς

μαντείας θ' Ἑνέεργε, Διὸς παρὰ, θέσφατα πάντα·

τῶν νῦν αὐτὸς ἐγὼ σε μάλ' ἀφνειὸν⁴ ἔδωίηνκα·

σοὶ δ' αὐτὰργετὴν ἔστι δαήμεναι, ὅττι μνησινῆς.

¹ Most MSS.; ὅμος, M with E and L (margin).

² Ruhnken: ἑμὸν, M. ³ Tyrrell: ἰγχεμένω, MSS.

⁴ Translator: ἐγὼ καὶ ἔφην, MSS.

song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose,—mirth, and love, and sweet sleep. And though I am a follower of the Olympian Muses who love dances and the bright path of song—the full-toned chant and ravishing thrill of flutes—yet I never cared for any of those feats of skill at young men's revels, as I do now for this: I am filled with wonder, O son of Zeus, at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders. For now you shall have renown among the deathless gods, you and your mother also. This I will declare to you exactly: by this shaft of cruel wood I will surely make you a leader renowned among the deathless gods, and fortunate, and will give you glorious gifts and will not deceive you from first to last."

Then Hermes answered him with artful words: "You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever

ἀλλ' ἔπει αὖν τοι θυμὸν ἐπιθύει καθαρίζειν, 476
 μέλπεο καὶ κιθάρηζε καὶ ἀνγλάσας ἀλέγνυε
 δέγμενος ἐξ ἐμέθεν· σὺ δέ μοι, φίλε, κῦδας ὄπαζε.
 εὐμόλπει μετὰ χερσὶν ἔχων λιγύφωνον ἑταίρην,
 καλὰ κτεῖν εὐ κατὰ κόσμον ἐπιστάμενος ἀγαρεύειν.
 εὐκνήλος μὲν ἔπειτα φέρεειν ἐς δαῖτα θύλεια· 480
 καὶ χορὸν ἱμερεύοντα καὶ ἐς φιλοκυδία κῶμον
 εὐφροσύνην νυκτός τε καὶ ἡματος· ὅς τις ἂν αὐτὴν
 τέχῃ καὶ σοφίῃ δεδαημένος ἐξεραΐνη,
 φθογγομένη παντοῖα νόῳ χαρίεντα διδάσκει
 ῥεῖα συνηθείησιν ἑθροισμένη μαλακῆσιν, 486
 ἐργασίην φεύγουσα δυνήπαθον· ὅς δέ κεν αὐτὴν
 νῆας ἔων τὸ πρῶτον ἐπιξαφελῶς ἐρεΐνη,
 μὰ ψ αὐτῶς κεν ἔπειτα μετήροά τε θρυλλίξοι.
 σοὶ δ' αὐτὴν γρετὺν ἔστι δαήμεναι, ἥ τι μενοινῆς.
 καὶ τοι ἐγὼ δώσω ταύτην, Διὸς ἄγλαῆς κοῦρε· 490
 ἡμεῖς δ' αὐτ' ἄρεός τε καὶ ἵπποβότου πεδίλοιο
 βουσι νομοῖς, ἑκάεργε, νομεύσομεν ἀγραυλοῖσιν.
 ἔνθεν ἄλλες τέξουσιν βόες ταύροισι μιγεῖσαι
 μέγδον θηλείας τε καὶ ἄρσενας· οὐδέ τί σε χρὴ
 κερδαλέον περ εἶναι περιζαμένως κεχρησάσθαι, 496
 ὧς εἰπὼν ὤρεξ'· ὃ δ' ἐδέξατο Φοῖβος Ἀπόλλων,
 Ἑρμῇ δ' ἐγγυάλεξεν ἐκὼν¹ μᾶστιγα φαεινὴν,
 βουκολίαν τ' ἐπέτελλεν· ἔδεκτο δὲ Μαιάδος υἱὸς
 γηθήσας· κίθαριν δὲ λαβὼν ἐπ' ἑριστερὰ χεῖρας
 Λητοῖος ἀγλαὸς νῖός, ἀναξ' ἐκάεργος Ἀπόλλων, 500
 πλήκτρον ἐπειρήτιζεν κατὰ μέρος· ἢ δ' ὑπένερχε
 σμερδαλέον² κονάβησεν· θεὸς δ' ὑπὸ καλὸν ᾤεσεν.
 ἔκθα βῆας μὲν ἔπειτα ποτὶ ζήθεον λειμῶνα
 ἐτραπέτιν· αὐτοὶ δέ, Διὸς περικαλλέα τέκνα,

¹ Mactini: ἔχων, MSB. ² M: ἱερῶν, οἷος MSB.

you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands: for you are skilled in good, well-ordered utterance. From now on bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry."

When Hermes had said this, he held out the lyre: and Phoebus Apollo took it, and readily put his shining whip in Hermes' hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and tried each string with the key. Awesomely it sounded at the touch of the god, while he sang sweetly to its note.

Afterwards they two, the all-glorious sons of Zeus turned the cows back towards the sacred meadow,

ἄψορροι πρὸς Ὀλυμπον ἀγάνυφον ἐρρώσαντο 505
 τερπόμενοι φόρμυγιν· χάρις δ' ἄρα μοιτιέτα Ζεὺς,
 ἄμφω δ' ἐς φιλότητα συνήγαγε· καὶ τὰ μὲν Ἑρμῆς
 Λητοίδην ἐφίλησε διαμπερές ὥς ἐτι καὶ νῦν,
 σήματ' ἐπεὶ κίθαριν μὲν Ἑκκηβόλῳ ἐγγυίλιξεν
 ἱμερτήν, δεδαῖως, ὃ δ' ἐπωλένιον κιθάριζεν· 510
 αὐτὸς δ' αὖθ' ἐτέρης σοφίης ἐκμάσσαστο τέχνην
 συρίγγων ἐνοπὴν ποιήσατο τηλόθ' ἀκουστήν.

Καὶ τότε Λητοίδης Ἑρμῇ πρὸς μῦθον εἶπε·
 δεῖδία, Μαιάδος υἱέ, διάκτορε, πεικιλομήτα,
 μή μοι ἅμα κλέψῃς κίθαριν καὶ καμπύλα τόξα· 515
 τιμὴν γὰρ παρ' Ἰηίδος ἔχεις ἐπαμοίβια ἔργα
 θήσιν ἀνθρώποισι κατὰ χθόνα πουλυβύτειραν.
 ἀλλ' εἰ μοι τλαίης γε θεῶν μέγαν ὄρκον ὁμόσσαι,
 ἢ κεφαλῇ νεύσας ἢ ἐπὶ Στυγὸς ὄβριμον ὕδωρ,
 πάντ' ἂν ἐμῷ θυμῷ κεχαρισμένα καὶ φίλα ἔρδοις. 520

Καὶ τότε Μαιάδος υἱὸς ὑποσχόμενος κατένευσε,
 μή ποτ' ἀποκλέψω, ὅς' Ἑκκηβόλος ἐκτεάτισται,
 μηδέ ποτ' ἐμπελάσειν πυκινῷ δόμῳ· αὐτὰρ
 Ἀπόλλων

Λητοίδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότῃ,
 μή τινα φίλτερον ἄλλον ἐν ἀθανάτοισιν ἔσεσθαι, 525
 μήτε θεὸν μήτ' ἄνδρα Διὸς γόνον· ἐκ δὲ τέλειον
 [αἰετὸν ἦκε πατήρ· ὃ δ' ἐπώμοσεν· ἢ σεμάλ' οἶον·] 529^a
 σύμβολον ἀθανάτων ποιήσομαι ἠδ' ἅμα πάντων,
 πιστὸν ἐμῷ θυμῷ καὶ τίμιον· αὐτὰρ ὕπειτα
 ὄλβου καὶ πλούτου δώσω περικαλλέα ῥάβδον,
 χρυσεῖην, τριπέτηλον, ἀκήριον ἢ σε φυλάξει 530
 πάντας ἐπικραίνουσ' ἄθλους² ἐπέων τε καὶ ἔργων
 τῶν ἀγαθῶν, ὅσα φημι δαίμεναι ἐκ Διὸς ὁμφῆς.

¹ Allen's supplement. ² Sikes: θεούς, MSS.

IV.—TO HERMES, 505-532

but themselves hastened back to snowy Olympus, delighting in the lyre. Then wise Zeus was glad and made them both friends. And Hermes loved the son of Leto continually, even as he does now, when he had given the lyre as token to the Far-shooter, who played it skilfully, holding it upon his arm. But for himself Hermes found out another cunning art and made himself the pipes whose sound is heard afar.

Then the son of Leto said to Hermes: "Son of Maia, guide and cunning one, I fear you may steal from me the lyre and my curved bow together; for you have an office from Zeus, to establish deeds of harder amongst men throughout the fruitful earth. Now if you would only swear me the great oath of the gods, either by nodding your head, or by the potent water of Styx, you would do all that can please and ease my heart."

Then Maia's son nodded his head and promised that he would never steal anything of all the Far-shooter possessed, and would never go near his strong house; but Apollo, son of Leto, swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes: and the Father sent forth an eagle in confirmation. And Apollo swore also: "Verily I will make you only to be an omen for the immortals and all alike, trusted and honoured by my heart. Moreover, I will give you a splendid staff of riches and wealth: it is of gold, with three branches, and will keep you scatheless, accomplishing every task, whether of words or deeds that are good, which I claim to know through the utterance of Zeus. But as for

THE HOMERIC HYMNS

μαιτεῖν δέ, φέριστε, διοτρεφές, ἦν ἐρσεύεις,
 οὔτε σὲ θέσφατόν ἐστι θαῖμεναι οὔτε τιν' ἄλλον 525
 ἀθανάτων· τὸ γὰρ οἶδε Διὸς νόος· αὐτὰρ ἐγὼ γε
 πιστωθεὶς κατένευσα καὶ ὤμοσα καρτερόν ὄρκον,
 μή τινα νόσφιν ἐμείν θεῶν αἰεγεγετάων
 ἄλλον γ' εἴσεσθαι Ζηνὸς πυκινέφρονα βουλήν.
 καὶ σύ, κασίγνητε χρυσόρραπι, μή με κέλευε
 θέσφατα πιφαύσκειν, ὅσα μῖδεταί ἐνρύοπα Ζεὺς. 530
 ἀνθρώπων δ' ἄλλον δηλήσομαι, ἄλλον ὀνήσω,
 πολλὰ περιτροπέων ἀμεγάρτων φῶλ' ἀνθρώπων.
 καὶ μὲν ἐμῆς ὀμφῆς ἀπονήσεται, ὅς τις ἂν ἔλθῃ
 φωνῇ καὶ πτερύγεσσι τεληέντων οἰωνῶν·
 οὔτος ἐμῆς ὀμφῆς ἀπονήσεται, οὐδ' ἀπατήσω. 535
 ὅς δέ κε μαψιλόγοισι πιθήσας οἰωνοῖσι
 μαντεῖν ἐθέλῃσι παρὲκ νόον ἐξερεεύειν
 ἡμετέρην, νοέειν δὲ θεῶν πλὴρον αἰὲν ἐόντων,
 φῆμί, ἀλήτην ὁδὸν εἰσιν. ἐγὼ δέ κε δῶρα δεχοίμην. 540
 Ἄλλο δὲ τοι ἐρίω, Μαίης ἐρικυδέος υἱέ
 καὶ Διὸς ἀγμόχοιο, θεῶν ἐριούνιε δαῖμον·
 σεμευαὶ γάρ τινες εἰσί, κασίγνηται γεγαυῖαι,
 παρθέοι, ὠκείησιν ἀγαλλόμεναι πτερύγεσσι,
 τρεῖς· κατὰ δὲ κρατὸς πεπαλαγμέναι ἄλφιστα
 λευκά,
 οἰκία ναιετάουσιν ὑπὸ πτυχὶ Παρνησοῖο, 545
 μαντεῖης ἀπῖνευθε διδάσκαλοι, ἦν ἐπὶ βουσί
 παῖς ἔτ' ἐὼν μελέτησα· πατήρ δ' ἐμὸς οὐκ ἀλέγιζεν,
 ἐντεύθεν δὴ ἔπειτα ποτώμεναι ἄλλοτε ἄλλη
 κηρία βύσκονται καὶ τε κραίνουσιν ἕκαστα.

IV.—TO HERMES, 533-559

sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all-seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idly-chattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey; yet his gifts I would take.

But I will tell you another thing, Son of all-glorious Maia and Zeus who holds the aegis, luck-bringing genius of the gods. There are certain holy ones, sisters born—three virgins¹ gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey-comb

¹ The *Thriae*, who practised divination by means of pebbles (also called *epiai*). In this hymn they are represented as aged maidens (ll. 553-4), but are closely associated with bees (ll. 579-583) and possibly are here conceived as having human heads and breasts with the bodies and wings of bees. See the edition of Allen and Sikes, Appendix III.

THE HOMERIC HYMNS

αἶ δ' ὅτε μὲν θυίωσιν ἰδηδυῖαι μέλι χλωρόν, 560
 προφρονέως ἐθέλουσιν ἀληθείην ἀγορεύειν·
 ἦν δ' ἀπονοσφισθῶσι θεῶν ἡδεῖαν ἐδώδην,
 ψεύδονται δὴ ἔπειτα ἐὶ ἀλλήλων δονέουσai.¹
 τὰς τοι ἔπειτα δίδωμι· σὺ δ' ἀτρεκέως ἐρεάων
 σὴν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτὸν ἄνδρα
 δαΐης, 565

πολλίκε σῆς ὁμφῆς ἐπακούσεται, αἶ κε τύχησι.
 ταῦτ' ἔχε, Μαιῶδος υἱέ, καὶ ἀγραύλους ἑλικας βοῦς
 ἵππους τ' ἀμφιπόλους καὶ ἡμόνους ταλαεργούς.
 [ὡς ἔφατ'· οὐρανόθεν δὲ πατὴρ Ζεὺς αὐτὸς ἔπασσι 568
 θῆκε τέλος· πᾶσιν δ' ἄρ' ὃ γ' αἰωνοῖσι κέλευσεν²] 568
 καὶ χαροποῖσι λέουσι καὶ ἀργιόδοσι σύεσσι
 καὶ κυσὶ καὶ μῆλοισιν, ὅσα τρέφει εὐρέϊα χθών, 570
 πᾶσι δ' ἐπὶ προβάτοισιν ἀνάσσειν κύδιμον Ἑρμῆν,
 οἶον δ' εἰς Ἀἴθην τετελεσμένον ἄγγελον εἶναι,
 ὃς τ' ἄδοτός περ ἔων δώσει γέρας οὐκ ἐλάχιστον.

Οὕτω Μαιῶδος υἱὸν ἄναξ ἐφίλησεν Ἀπόλλων
 παντοίῃ φιλύτῃ· χάριν δ' ἐπέθηκε Κρονίων. 575
 πᾶσι δ' ὃ γε θνητοῖσι καὶ ἀθανάτοισιν ὁμιλεῖ.
 παῦρα μὲν οὖν ἐνίησι, τὸ δ' ἄκριτον ἡπεροπέει
 νύκτα δι' ὀρφναῖην φῦλα θνητῶν ἀνθρώπων.

Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς καὶ Μαιῶδος υἱέ·
 αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' αἰοιδῆς. 580

¹ E and L: κερῶσται ἢ ἐκτατα γοῖξ δδδν ἡγεμονεύειν ("Then they try to lead men ashore out of the way"), other MSS.

² Allen's supplement.

IV.—TO HERMES, 560-580

and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarn in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response—if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules."

So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and bears with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship: and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozens the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.

V

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μοῦσά μοι ἐννέπε ἔργα πολυχρύσου Ἀφροδίτης,
 Κύπριδος, ἥτε θεοῖσιν ἐπὶ γλυκύν ἥμερον ᾤρσε
 καὶ τ' ἔδαμάσσατο φύλα καταβητῶν ἀνθρώπων
 οἰωνοῖς τε διιπετέας καὶ θηρία πάντα,
 ἡμὲν ὅσ' ἤπειρος πολλὰ τρέφει ἡδ' ὅσα πόντος·
 πᾶσιν δ' ἔργα μέμνην ἐυστεφάνου Κυthereίης.

Τρισσὰς δ' οὐ δύναται πεπιθεῖν φρένας οὐδ'
 ἀπατήσαι·
 κούρην τ' αἰγιόχοιο Διός, γλαυκῶπιν Ἀθήνην·
 οὐ γάρ οἱ εὐαδεν ἔργα πολυχρύσου Ἀφροδίτης,
 ἀλλ' ἄρα οἱ πόλεμοί τε ᾄδον καὶ ἔργον Ἄρης
 ὑσμῖναί τε μάχαι τε καὶ ἀγλαὰ ἔργ' ἀλεγύνειν.
 πρώτη τέκτονας ἀνδρας ἐπιχθονίους ἐδίδαξε
 ποιῆσαι σατίνας τε καὶ ἄρματα ποικίλα χαλκῷ.
 ἥ δέ τε παρθενικὰς ἀπαλόχρεας ἐν μεγάροισιν
 ἀγλαὰ ἔργ' ἐδίδαξεν ἐπὶ φρεσὶ θεῖσα ἐκάστη.
 οὐδέ ποτ' Ἀρτέμιδα χρυσηλίκατον, κελαδαινὴν
 δάμναται ἐν φιλότῃ φιλορμειδῇς Ἀφροδίτῃ.
 καὶ γὰρ τῇ ᾄδε τόξα καὶ οὔρεσι θήρας ἐαίρειν,
 φέρμιγγές τε χοροὶ τε διαπρύσιοί τ' ὀλολυγαὶ
 ἄλσεια τε σκιοέεντα δικαίων τε πτόλις ἀνδρῶν.
 οὐδὲ μὲν αἰδοίῃ κούρῃ ᾄδε ἔργ' Ἀφροδίτης,
 Ἰστίῃ, ἣν πρώτην τέκετο Κρόνος ἀγκυλομήτης,
 αὐτὴ δ' ὕπλοτάτην, βουλῇ Διὸς αἰγιόχοιο,

V

TO APHRODITE

Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all that the sea: all these love the deeds of rich-crowned Cytherea.

Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one's mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite's works. She was the first-born child of wily Cronos and youngest too,¹ by will of Zeus who holds the aegis,—a queenly maid whom both

¹ Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be disgorged, and so was at once the first and latest born of the children of Cronos. Cp. Hesiod *Theogony*, ll. 466-7.

πότιναι, ἦν ἐμνῶντο Ποσειδάων καὶ Ἀπόλλων·
 ἦ δὲ μαλ' οὐκ ἔθελεν, ἀλλὰ στερεῶς ἀπέειπεν· 25
 ὦμοσε δὲ μέγαν ὕρκον, ὃ δὴ τετελεσμένος ἐστίν,
 ἀψαμένη κεφαλῆς πατρὸς Διὸς αἰγιόχοιο,
 παρθένος ἔσσεσθαι πάντ' ἤματα, διὰ θεῶν.
 τῇ δὲ πατὴρ Ζεὺς ἐῷκε καλὸν γέρας ἀντὶ γάμοιο
 καὶ τε μέσῳ οἴκῳ κατ' ἄρ' ἔξετο πῖαρ ἐλουῦσα. 30
 πᾶσιν δ' ἐν νηοῖσι θεῶν τιμᾶοχός ἐστι
 καὶ παρὰ πᾶσι βροτοῖσι θεῶν πρέσβειρα τέτυκται.

Τῶν οὐ δύναται πεπιθεῖν φρένας οἷδ' ἀπατῆσαι
 τῶν δ' ἄλλων οὐ πέρ τι πεφυγμένον ἔστ' Ἀφροδίτην 35
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.
 καὶ τε παρέκ Ζηνὸς νόον ἤγαγε τερπικεραῖνον,
 ὅστε μέμστος τ' ἐστὶ μέγιστος τ' ἔμμορε τιμῆς.
 καὶ τε τοῦ, εὐτ' ἐθέλοι, πυκινὰς φρένας ἔξαπαφούσα
 ῥηιδίως συνέμιξε καταβνητῇσι γυναιξίν,
 Ἥρης ἐκλελαθοῦσα, κασιγνήτης ἀλόχου τε, 40
 ἥ μέγα εἶδος ἀρίστη ἐν ἀθανάτησι θεῇσι.
 κυεῖσθην δ' ἄρα μιν τέκετο Κρόνος ἀγκυλομήτης
 μήτηρ τε Ῥεῖη· Ζεὺς δ' ἀφθιτα μῆδεα εἰδὼς
 αἰδοίην ἄλοχον ποιήσατο κέδν' εἰδυῖαν.

Τῇ δὲ καὶ αὐτῇ Ζεὺς γλυκύν ἔμερον ἔμβαλε θυμῷ
 ἀνδρὶ καταβνητῷ μιχθήμεναι, ὅφρα τάχιστα 45
 μῆδ' αὐτῇ βροτέης εὐνῆς ἀποεργμένη εἴη.
 καὶ ποτ' ἐπευξαμένη εἶπη μετὰ πᾶσι θεοῖσιν
 ἡδὺ γελουήσασα, φιλομμειδῆς Ἀφροδίτη,
 ὥς ῥα θεοὺς συνέμιξε καταβνητῇσι γυναιξί, 50
 καὶ τε καταβνητοὺς νείεις τέκον ἀθανάτοισιν,
 ὥς τε θεὰς ἀνέμιξε καταβνητοῖς ἀνθρώποις.

Poseidon and Apollo sought to wed. But she was wholly unwilling, nay, stubbornly refused; and touching the head of father Zeus who holds the aegis, she, that fair goddess, swore a great oath which has in truth been fulfilled, that she would be a maiden all her days. So Zeus the Father gave her an high honour instead of marriage, and she has her place in the midst of the house and has the richest portion. In all the temples of the gods she has a share of honour, and among all mortal men she is chief of the goddesses.

Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Even the heart of Zeus, who delights in thunder, is led astray by her; though he is greatest of all and has the lot of highest majesty, she beguiles even his wise heart whensoever she pleases, and mates him with mortal women, unknown to Hera, his sister and his wife, the grandest far in beauty among the deathless goddesses--most glorious is she whom wily Cronos with her mother Rhea did beget: and Zeus, whose wisdom is everlasting, made her his chaste and careful wife.

But upon Aphrodite herself Zeus cast sweet desire to be joined in love with a mortal man, to the end that, very soon, not even she should be innocent of a mortal's love; lest laughter-loving Aphrodite should one day softly smile and say mockingly among all the gods that she had joined the gods in love with mortal women who bare sons of death to the deathless gods, and had mated the goddesses with mortal men.

THE HOMERIC HYMNS

Ἀρχίσσεω δ' ἄρα οἱ γλυκὺν ἥμερον ἔμβαλε θυμῷ,
 ὅς τόν' ἐν ἀκροπύλοις ὄρεσιν πολυπιδάκου Ἰδης
 βουκολέσκειν βοῖς θέμας ἰθανάτοισιν ἰοικώς. 55
 τὸν δὲ ἔπειτα ἰδοῦσα φιλομμειδίης Ἀφροδίτη
 ἡρίσατ', ἔκπαγλος δὲ κατὰ φρένας ἥμερος εἶλεν.
 ἐς Κύπρον δ' ἔλθοῦσα θυώδεα ἠγὼν ἔδυεν,
 ἐς Πάφον· ἔνθα δὲ οἱ τέμενος βωμός τε θυώδης.
 ἐνθ' ἢ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινῆς· 60
 ἔνθα δὲ μιν Χάριτες λούσαν καὶ χρίσαν ἐλαίῳ
 ἄμβρότιω, οἷα θεοῖς ἐπεινύμαθ' αἶν' εἶντας,
 ἄμβροσίῳ ἔδανῳ,¹ τό ρά οἱ τεθυωμένον ἦεν.
 ἔσσαμένη δ' εὖ πάντα περὶ χροῖ εἵματα καλὰ
 χρυσῷ κοσμηθεῖσα φιλομμειδίης Ἀφροδίτη 65
 σεύατ' ἐπὶ Τροίης προλιποῦσ' εὐώδεια Κύπρον,
 ἦψι μετὰ νέφεσιν ῥίμψα πρήσσουσα κέλευθον.
 Ἰδὴν δ' ἴκανε πολυπιδάκα, μητέρα θηρῶν,
 βῆ δ' ἰθὺς σταθμοῖο δι' οὖρεος· οἱ δὲ μετ' αὐτὴν
 σαίνοντες πολισὶ τε λύκοι χαροποί τε λέοντες, 70
 ἄρκτοι παρδαλῆς τε βοαὶ προκαδῶν ἀκέρητοι
 ἦσαν· ἢ δ' ὁρώσα μετὰ φρεσὶ τέρπετο θυμὸν
 καὶ τοῖς ἐν στήθεσσι βάλ' ἥμερον· οἱ δ' ἅμα πάντες
 σὺν ἑνὸ κοιμήσαντο κατὰ σκίοντας ἐναύλους.
 Αὐτὴ δ' ἐς κλισίας εὐποιήτους ἀφίκανε 75
 τὸν δ' εὖρε σταθμοῖσι λελειμμένον οἶον ἀπ' ἄλλων
 Ἀρχίστην ἥρωα, θεῶν ἀπο κάλλος ἔχοντα.
 οἱ δ' ἅμα βουσὶν ἔποιτο νομοὺς κατὰ ποιήοντας
 πάντες· ὃ δὲ σταθμοῖσι λελειμμένος οἶος ἀπ' ἄλλων
 πωλεῖτ' ἔνθα καὶ ἔνθα διαπρύσιον κιθαρίζων. 80
 στή δ' αὐτοῦ προπύροιθε Διὸς θυγάτηρ Ἀφροδίτη
 παρθένῳ ἰδμήτη μεγέθος καὶ εἶδος ὁμοίη,

¹ Clarke: *iarq*, MSS.

And so he put in her heart sweet desire for Anchises who was tending cattle at that time among the steep hills of many-fountained Ida, and in shape was like the immortal gods. Therefore, when laughter-loving Aphrodite saw him, she loved him, and terribly desire seized her in her heart. She went to Cyprus, to Paphos, where her precinct is and fragrant altar, and passed into her sweet-smelling temple. There she went in and put to the glittering doors, and there the Graces bathed her with heavenly oil such as blooms upon the bodies of the eternal gods—oil divinely sweet, which she had by her, filled with fragrance. And laughter-loving Aphrodite put on all her rich clothes, and when she had decked herself with gold, she left sweet-smelling Cyprus and went in haste towards Troy, swiftly travelling high up among the clouds. So she came to many-fountained Ida, the mother of wild creatures and went straight to the homestead across the mountains. After her came grey wolves, fawning on her, and grim-eyed lions, and bears, and fleet leopards, ravenous for deer: and she was glad in heart to see them, and put desire in their breasts, so that they all mated, two together, about the shadowy coombes.

But she herself came to the neat-built shelters, and him she found left quite alone in the homestead—the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not

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μή μιν ταρβήσειεν ἐν ὀφθαλμοῖσι νοήσας.
 Ἀγχίστης δ' ὀρώων ἐφράζετο θαύμαϊέν τε
 εἰδὸς τε μέγεθός τε καὶ εἴματα σιγαλόεντα. 85
 πέπλον μὲν γὰρ ἔεστο φαινότερον πυρὸς αὐγῆς,
 καλόν, ἠ' χρύσειον, παμποίκιλον· ὥς δὲ σελήνη 89
 στήθεσιν ἀμφ' ἀπαλοῖσιν ἐλάμπετο, θαῦμα ἰδέσθαι· (1)
 εἶχε δ' ἐπιγναμπτὰς ἔλικας κάλυκας τε φαινώας· 87
 ὄρμοι δ' ἀμφ' ἀπαλῇ δειρῇ περικαλλέες ἦσαν. 88
 Ἀγχίστην δ' ἔρος εἶλεν, ἔπος δέ μιν ἀντίον ἠΐδα· 91
 χαῖρε, ἄνασσ', ἥ τις μακάρων τάδε δώμαθ' ἰκάνεις,
 Ἄρτεμις ἢ Λητώ ἢ ἐ χρυσέῃ Ἀφροδίτῃ
 ἢ Θέμει ἠὲ γυνεὴς ἢ ἐ γλαυκῶπις Ἀθήνῃ,
 ἢ πού τις Χαρίτων δεῦρ' ἦλυθες, αἵτε θεοῖσι 95
 πᾶσιν ἐταιρίζουσι καὶ ἀθίνατοι καλέονται,
 ἢ τις Νυμφῶν, αἵτ' ἄλσεα καλὰ νέμονται
 ἢ Νυμφῶν, αἵ καλὸν ὄρος τόδε ναιετάουσι
 καὶ πηγὰς ποταμῶν καὶ πῖσαα ποιήεντα.
 σοὶ δ' ἐγὼ ἐν σκοπιῇ, περιφαινομένῃ ἐνὶ χώρῃ, 100
 βωμὸν ποιήσω, ῥέξω δέ τοι ἱερὰ καλὰ
 ὤρησιν πάσῃσι. σὺ δ' εὐφρονα θυμὸν ἔχουσα
 δὸς με μετὰ Τρώεσσιν ἀριπρεπέ' ἔμμεναι ἄνδρα,
 ποίει δ' ἐξοπίσω θαλερὸν γόνον, αὐτὰρ ἔμ' αὐτὸν
 δηρὸν ἐν ζώειν καὶ ὄραν φάος ἠελίοιο, 105
 ὀλβιον ἐν λαοῖς, καὶ γήραος οὐδὲν ἰέσθαι.
 Τὸν δ' ἠμείβετ' ἔπειτα Διὸς θυγίτηρ Ἀφροδίτη·
 Ἀγχίστη, κύδιστε χαμαιγενέων ἀνθρώπων,
 οὐ τίς τοι θεὸς εἰμ'· τί μ' ἀθανάτησιν εἴσκεις;
 ἀλλὰ καταβιητή τε, γυνὴ δέ με γείνατο μήτηρ. 110
 Ὅτρεϊς δ' ἐστὶ πατήρ ὀνομακλυτός, εἰ πού τις ἀκούεις,

¹ Wakefield, καλοῖ οἶα, MSS.

be frightened when he took heed of her with his eyes. Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see. Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

And Anchises was seized with love, and said to her: "Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high-born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of the Nymphs who haunt the pleasant woods, or of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people."

Thereupon Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of all men born on earth, know that I am no goddess: why do you liken me to the deathless ones? Nay, I am but a mortal, and a woman was the mother that bare me. Otneus of famous name is my father, if so be you

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ὅς πάσης Φρυγίης εὐτειχέτοιο ἀνίσσει.
 γλῶσσαν δ' ὑμετέρην τε καὶ ἡμετέρην σάφα οἶδα.
 Τρῶας γὰρ μεγάρῳ με τροφὸς τρέφει· ἡ δὲ διαπρὸ
 σμικρὴν παῖδ' ἀτίταλλε, φίλης παρὰ μητρὸς
 ἐλοῦσα. 115
 ὥς δὴ τοι γλῶσσάν γε καὶ ὑμετέρην εὖ οἶδα.
 νῦν δέ μ' ἀνὴρ παῖζε χρυσόρραπις Ἀργειφόντης
 ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελαδεϊνῆς.
 πολλὰ δὲ νύμφαι καὶ παρθένοι ἠλφεσίβοιαι
 παίζομεν, ἅμφι δ' ὕμιλος ἀπείριτος ἑσπεφάνωτο. 120
 ἔνθεν μ' ἤρπαξε χρυσόρραπις Ἀργειφόντης·
 πολλὰ δ' ἐπ' ἤγαγεν ἔργα καταβυητῶν ἀνθρώπων,
 πολλὴν δ' ἄκληρόν τε καὶ ἄκτιτον, ἣν διὰ θῆρες
 ὠμοφάγοι φοιτῶσι κατὰ σκιεύοντας ἐναύλους·
 οὐδὲ ποσὶ ψαύσειν ἐδύκουν φυσιζόου αἴης. 125
 Ἀγχίσσω δέ με φάσκε παραὶ λέχεσιν καλέεσθαι
 κουριδίην ἄλοχον, σοὶ δ' ἀγλαὰ τέκνα τεκεῖσθαι.
 αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασεν, ἡ τοι ὅ γ' αὖτις
 ἀθανάτων μετὰ φῦλ' ἀπέβη κρατὺς Ἀργειφόντης·
 αὐτὰρ ἐγὼ σ' ἐκέμην, κρατερὴ δέ μοι ἐπλετ'
 ἀνύγκη. 130
 ἀλλὰ σε πρὸς Ζηνὸς γουναίζομαι ἡδὲ τοκῆων
 ἐσθλῶν οὐ μὲν γὰρ κε κακοὶ τοιόνδε τέκοιεν·
 ἀδμήτην μ' ἀγαγὼν καὶ ἀπειρήτην φιλότῃτος
 πατρί τε σὺ δαῖξον καὶ μητέρι κέδν' εἰδυῖη
 σοῖς τε κασιγνήτοις, οἳ τοι ὀμέθεν γεγῆασιν. 135
 σὺ σφιν ἀεικελίη νυθὲς ἔσσομαι, ἀλλ' εἰκυῖα.¹
 πέμψαι δ' ἄγγελον ἔκα μετὰ Φρύγας αἰόλοπῶλους
 εἰπεῖν πατρί τ' ἐμῷ καὶ μητέρι κηδομένην περ·

¹ MELIBY give the alternative verse:

εἰ τοι ἀεικελίη γυνὴ ἔσσομαι φῆ καὶ οὐκ.

("to see whether I shall be an ill-liking wife for you or no.")

have heard of him, and he reigns over all Phrygia rich in fortresses. But I know your speech well beside my own, for a Trojan nurse brought me up at home: she took me from my dear mother and reared me thenceforth when I was a little child. So comes it, then, that I well know your tongue also. And now the Slayer of Argos with the golden wand has caught me up from the dance of huntress Artemis, her with the golden arrows. For there were many of us, nymphs and marriageable¹ maidens, playing together; and an innumerable company encircled us: from these the Slayer of Argos with the golden wand rapt me away. He carried me over many fields of mortal men and over much land untilled and unpossessed, where savage wild-beasts roam through shady coombes, until I thought never again to touch the life-giving earth with my feet. And he said that I should be called the wedded wife of Anchises, and should bear you goodly children. But when he had told and advised me, he, the strong Slayer of Argos, went back to the families of the deathless gods, while I am now come to you: for unbending necessity is upon me. But I beseech you by Zeus and by your noble parents—for no base folk could get such a son as you—take me now, stainless and unproved in love, and show me to your father and careful mother and to your brothers sprung from the same stock. I shall be no ill-liking daughter for them, but a likely. Moreover, send a messenger quickly to the swift-horsed Phrygians, to tell my father and my sorrowing mother; and they will send

¹ "Cattle-caring," because an accepted suitor paid for his bride in cattle.

THE HOMERIC HYMNS

οἱ δὲ κέ τοι χρυσὸν τε ἄλλας ἐσθῆτά θ' ὑφαντὴν
πέμψουσιν· σὺ δὲ πολλὰ καὶ ἀγλαὰ δέχχθαι ἄποινα.
ταῦτα δὲ ποιήσας δαίην γάμον ἱμερόεντα, 141
τίμιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσιν.

Ὡς ἀποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ.
Ἀγχίστην δ' ἄρος εἶλεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Εἰ μὲν θνητὴ τ' ἐσσί, γυνὴ δέ σε γείνατο μήτηρ, 145
Ὅτρεὺς δ' ἐστὶ πατὴρ ὀνομακλυτός, ὥς ἀγορεύεις,
ἀθανάτου δὲ ἔκειτι διακτόρον ἐνθάδ' ἱκάνεις

Ἑρμῶ, ἐμὴ δ' ἄλοχος κεκλήσεται ἡματα πάντα·
οὐ τις ἔπειτα θεῶν οὔτε θνητῶν ἀνθρώπων
ἐνθάδε με σχήσει, πρὶν σῇ φιλότῃτι μιγῆναι 150
αἰτίκα νῦν· οὐδ' εἰ κεν ἐκηβόλος αὐτὸς Ἀπόλλων
τόξου ἀπ' ἀργυρέου προΐη βέλεα στονόεντα,
βουλοίμην κεν ἔπειτα, γύναι ἐκνῦα θεῇσι,
σῆς εὐνῆς ἐπιβάς δύναι δόμον Ἀΐδος εἰσω.

Ὡς εἰπὼν λάβε χεῖρα· φιλομμειδῆς δ' Ἀφροδίτη
ἔρπε μεταστρεφθεῖσα κατ' ὄμματα καλὰ βαλοῦσα 155
ἐς λέχος εὐστρωτον, ὅθι περ πάρος ἔσκεν ἄνακτι
χλαῖνυστιν μαλακῆς ἐστρωμένον· αὐτὰρ ὑπερθευ
ἄρκτων δέρματ' ἔκειτο βαρυφθόγγων τε λεόντων,
τούς αὐτὸς κατέπεφινεν ἐν οὐρεσσιν ὑψηλοῖσιν. 160
οἱ δ' ἐπεὶ οὖν λεχέων εὐποιήτων ἐπέβησαν,
κύσμον μὲν οἱ πρῶτον ἀπὸ χροῶς εἶλε φαεινόν,
πύρπας τε γραμπτάς θ' ἑλικας κύλυκας τε καὶ
ὄρμους.

λῦσε δὲ οἱ ζώνην ἰδὲ εἵματα σιγαλόεντα
ἐκδύε καὶ κατέθηκεν ἐπὶ θρόνον ἀργυροῦλου 165
Ἀγχίστης· ὁ δ' ἔπειτα θεῶν ἰότητι καὶ αἴσῃ
ἀθανάτῃ παρέλεκτο θεῇ βροτός, οὐ σάφα εἰδώς.

Ἦμος δ' ἄψ εἰς αὐλὴν ἀποκλίνουσι νομῆς
βοῦς τε καὶ ἵφια μῆλα νομῶν ἐξ ἀνθεμοίνων·

you gold in plenty and woven stuffs, many splendid gifts; take these as bride-piece. So do, and then prepare the sweet marriage that is honourable in the eyes of men and deathless gods."

When she had so spoken, the goddess put sweet desire in his heart. And Anchises was seized with love, so that he opened his mouth and said:

"If you are a mortal and a woman was the mother who bare you, and Otreus of famous name is your father as you say, and if you are come here by the will of Hermes the immortal Guide, and are to be called my wife always, then neither god nor mortal man shall here restrain me till I have lain with you in love right now; no, not even if far-shooting Apollo himself should launch grievous shafts from his silver bow. Willingly would I go down into the house of Hades, O lady, beautiful as the goddesses, once I had gone up to your bed."

So speaking, he caught her by the hand. And laughter-loving Aphrodite, with face turned away and lovely eyes downcast, crept to the well-spread couch which was already laid with soft coverings for the hero; and upon it lay skins of bears and deep-roaring lions which he himself had slain in the high mountains. And when they had gone up upon the well-fitted bed, first Anchises took off her bright jewelry of pins and twisted brooches and earrings and necklaces, and loosed her girdle and stripped off her bright garments and laid them down upon a silver-studded seat. Then by the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

But at the time when the herdsmen drive their oxen and hardy sheep back to the fold from the

τῆμος ἄρ' Ἀγχίση μὲν ἐπὶ γλυκὺν ὕπνου ἔχευε 170

νύκθυμον, αὐτὴ δὲ χρὸς ἔκλυτο εἴματα καλά.

ἔσσαμένη δ' εὖ πάντα περὶ χρὸς διὰ θεῶν

ἔστι παρ' κλισίῃ, κεύποιό τοι² μελάνθρου

κύρε κάρη· κάλλος δὲ παρειάων ἀπέλαμπευ

ἄμβροτον, οἷόν τ' ἐστὶν εὐσταφάνου Κυθερείης, 175

ἔξ ὕπνου τ' ἀνέγειρεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ὅρσεο, Δαρδανίδη· τί νυ νύκρετον ὕπνον ἰαύεις ;

καὶ φράσαι, εἴ τοι ὁμοίῃ ἐγὼν ἰνδύλλομαι εἶναι,

οἷην δὴ με τὸ πρῶτον ἐν ἐφθαλμοῖσι νόησας ;

Ὡς φάθ'· ὃ δ' ἔξ ὕπνοιο μάλ' ἐμπαπῆως ὑπάκουσεν.

ὥς δὲ ἶδεν δειρὴν τε καὶ ὄμματα κάλ' Ἀφροδίτης, 181

τάρβησέν τε καὶ ὅσσε παρακλιδὸν ἔτραπεν ἄλλῃ·

ἅψ' δ' αὐτὶς χλαίῃ τε καλύψατο καλὰ πρόσωπα

καὶ μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

Αὐτίκα σ' ὥς τὰ πρῶτα, θεά, ἶδον ἐφθαλμοῖσιν, 185

ἔγνω ὥς θεὸς ἦσθα· σὺ δ' οὐ νημερτὲς ἔειπες.

ἀλλὰ σε πρὸς Ζηῆος γουναῖομαι αἰγιόχοιο,

μὴ με ζῶντ' ἀμενηνὸν ἐν ἀνθρώποισιν εἴσης

ναίειν, ἀλλ' ἐλέαιρ'· ἐπεὶ οὐ βροθάλμιος ἀνὴρ

γίγνεται, ὅς τε θεαῖς εὐνάζεται ἀθανάτῃσι. 190

Τὸν δ' ἠμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·

Ἀγχίση, κύδιστε καταβηγῶν ἀνθρώπων,

θάρσει, μολέ τι σῆσι μετὰ φρεσὶ δαΐδιθι λίην·

οὐ γάρ τοι τι δέος παθεῖν κακὸν ἐξ ἐμίθεν γε,

οὐδ' ἄλλων μακάρων· ἐπεὶ ἢ φίλος ἐσσι θεοῖσι. 195

σοὶ δ' ἐσται φίλος υἱός, ὅς ἐν Ἰρῶεσσιν ἀνίξει

καὶ παῖδες παῖδεσσι διαμπερὲς ἐκχεγύοντες³

τῷ δὲ καὶ Αἰνείας ὄνομ' ἔσσεται, οὔτεκά μ' αἰνὸν

¹ Stephani: ἔρα, MSS.

² Siken.

³ Hauwmeister: ἐγγεγάσται, MSS.

flowery pastures, even then Aphrodite poured soft sleep upon Anchises, but herself put on her rich raiment. And when the bright goddess had fully clothed herself, she stood by the couch, and her head reached to the well-hewn roof-tree; from her cheeks shone unearthly beauty such as belongs to rich-crowned Cytherea. Then she aroused him from sleep and opened her mouth and said:

"Up, son of Dardanus!—why sleep you so heavily?—and consider whether I look as I did when first you saw me with your eyes."

So she spake. And he awoke in a moment and obeyed her. But when he saw the neck and lovely eyes of Aphrodite, he was afraid and turned his eyes aside another way, hiding his comely face with his cloak. Then he uttered winged words and entreated her:

"So soon as ever I saw you with my eyes, goddess, I knew that you were divine; but you did not tell me truly. Yet by Zeus who holds the aegis I beseech you, leave me not to lead a pained life among men, but have pity on me; for he who lies with a deathless goddess is no hale man afterwards."

Then Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of mortal men, take courage and be not too fearful in your heart. You need fear no harm from me nor from the other blessed ones, for you are dear to the gods: and you shall have a dear son who shall reign among the Trojans, and children's children after him, springing up continually. His name shall be Aeneas,¹ because

¹ The name Aeneas is here connected with the epithet *ainos* (awful): similarly the name Olysses is derived (in *Od.* i. 62) from *ἀλυσσων* (I grieve).

THE HOMERIC HYMNS

ἔσχευ ἄχος, ἔνεκα βροτοῦ ἀνέρος ἔμπεσον εὐνή·
ἀγχίθεοι δὲ μάλιστα καταθυητῶν ἀνθρώπων 200
αἰεὶ ἀφ' ὑμετέρης γενεῆς εἰδὺς τε φύβη τε.

Ἦ τοι μὲν ξανθὸν Γανυμήδεα μητιέτα Ζεὺς
ἥρπασε ὅν διὰ κάλλος, ἔν' ἀθανάτοισι μετείη
καὶ τε Διὸς κατὰ δῶμα θεοῖς ἐπιοινοχοεῖσι,
θαῦμα ἰδεῖν, πάντεσσι τετιμένος ἀθανάτοισι, 205
χρυσέον ἐκ κρητῆρος ἀφύσσων νέκταρ ἐρυθρόν.
Τρῶα δὲ πένθος ἄλαστον ἔχε φρένας, οὐδέ τι ἤδει,
ἔππῃ οἱ φίλον νῦν ἀνῆρπασε θέσπις ἄελλα·
τὸν δὲ ἔπειτα γόασκε διαμπερές ἡματα πάντα
καὶ μιν Ζεὺς ἐλέησε, δίδου δέ οἱ υἱὸς ἄποινα, 210
ἵππους ἄρσίποδας, τοί τ' ἀθανάτους φορέουσι.
ταῦς οἱ δῶρον ἔδωκεν ἔχειν· εἶπεν δὲ ἕκαστα
Ζηνὸς ἐφημοσύνησι διύκτορος Ἀργεϊφάντης,
ὥς ἔοι ἀθάνατος καὶ ἀγήρω· ἴσα θεοῖσιν.
αὐτὰρ ἐπειδὴ Ζηνὸς ὃ γ' ἔκλυεν ἀργεῖλιών, 215
οὐκέτ' ἔπειτα γόασκε, γογγήθει δὲ φρένας ἔνδον,
γηθόσιμος δ' ἵπποισιν ἀελλοπόδεσσιν ὕχαιτο.

Ὡς δ' αὖ Τιθωνὸν χρυσόθρονον ἥρπασεν Ἥώς,
ὑμετέρης γενεῆς, ἐπιείκελον ἀθανάτοισι.
βῆ δ' ἵμεν αἰτήσουσα κελαινεφέα Κρονίωνα, 220
ἀθάνατόν τ' εἶναι καὶ ζῶειν ἡματα πάντα·
τῇ δὲ Ζεὺς ἐπίτευσσε καὶ ἐκρήνηεν ἐέλδωρ.
μηπίη, οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἥώς
ἦβην αἰτῆσαι ξῦσαί τ' ὑπο γῆρας ὀλοῖόν.
τὸν δ' ἦ τοι εἴως μὲν ἔχεν πολυήρατος ἦβη, 225
Ἕοι τερπόμενος χρυσοβρόνψ, ἥριγενείῃ

I felt awful grief in that I laid me in the bed of a mortal man: yet are those of your race always the most like to gods of all mortal men in beauty and in stature.¹

Verily wise Zeus carried off golden-haired Ganymedes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus—a wonder to see—, honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simple was queenly Eos; she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams

¹ Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymedes and Tithonus.

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ναῖς παρ' Ὀκεανοῖο βροῆς ἐπὶ πείρασι γαίης·
 αὐτὰρ ἐπεὶ πρῶται πόλιν αἰ κατέχοντο ἔθαιραι
 καλῆς ἐκ κεφαλῆς εὐγενέος τε γενεῖου,
 τοῦ δ' ἦ τοι εὐρὴς μὲν ἀπείχετο πότνια Ἥως, 220
 αὐτὸν δ' αὖτ' ἀτίταλλεν εἰς μεγάρουσιν ἔχουσα,
 σίτῳ τ' ἀμβροσίῃ τε καὶ εἶματα καλὰ διδοῦσα.
 ἀλλ' ὅτε δὴ πᾶμπαν στυγερὸν κατὰ γῆρας ἔπειγεν,
 οὐδέ τι κινῆσαι μελίων δύνατ' οὐδ' ἀναεῖραι, 235
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή·
 ἐν θαλίῳ κατέθηκε, θύρας δ' ἐπέθηκε φαεινὰς.
 τοῦ δ' ἦ τοι φωνὴ ῥέει ἄσπετος, οἷδ' ἐτι κῆρυς
 ἔσθ', οἷα πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

Οὐκ ἂν ἐγὼ γε σὲ τοῖον ἐν ἀθανάτοισιν ἐλοίμην
 ἀθάνατόν τ' εἶναι καὶ ζῶειν ἡματα πάντα. 240
 ἀλλ' εἰ μὲν τοιοῦτος δὼν εἰδὸς τε δέμας τε
 ζῶοις ἡμέτερός τε πόσις κεκλημένος εἴης,
 οὐκ ἂν ἔπειτά μ' ἄχος πυκινὸς φρένας ἀμφικα-
 λύπτοι.

νῦν δέ σε μὲν τάχα γῆρας ὁμοῖον ἀμφικαλύψει
 νηλεές, τό τ' ἔπειτα παρίσταται ἀνθρώποισιν, 245
 οὐλόμενον, καματηρόν, ὅτε στυγέουσι θεοὶ περ.

Αὐτὰρ ἐμοὶ μέγ' ὄνειδος ἐν ἀθανάτοισι θεοῖσιν
 ἔσσεται ἡματα πάντα διαμπερὲς εἵνεκα σεῖο,
 οἱ πρὶν ἐμοὺς ὕαρους καὶ μήτιας, αἷς ποτε πάντας
 ἀθανάτους συνέμιξα καταθυγῆσι γυναιξί, 250
 τάρβεσκον· πάντας γὰρ ἐμὸν δάμνασκε νόημα.
 νῦν δέ δὴ οἷκέτι μοι στόμα χεῖσται ἔξονομῆναι
 τοῦτο μετ' ἀθανάτοισιν, ἐπεὶ μάλα πολλὸν αἰσθην,
 σχέτλιον, οὐκ ἀνταστών,¹ ἀπεπλήγχθην δὲ νόοιο,
 παῖδα δ' ὑπὸ ζῶνῃ ἐθέμην βροτῶ εὐνηθεῖσα. 255

¹ Wulf: ρεῖ, MSS.

² Martin: σπασαχέσεται, MSS.

³ Clarke: ἀνταστέλλω, MSS.

of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart. But, as it is, harsh¹ old age will soon enshroud you - ruthless age which stands someday at the side of every man, deadly, wearying, dreaded even by the gods.

And now because of you I shall have great shame among the deathless gods henceforth, continually. For until now they feared my jibes and the wiles by which, or soon or late, I mated all the immortals with mortal women, making them all subject to my will. But now my mouth shall no more have this power among the gods; for very great has been my madness, my miserable and dreadful madness, and I went astray out of my mind who have gotten a child beneath my girdle, mating with a mortal man.

¹ So Christ commenting the word with *ἀνδρῶν*. L. and S. give a *qualis*, "common to all."

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τὸν μὲν, ἐπὴν δὴ πρῶτον ἶδῃ φάος ἡελίοιο,
 Νύμφαι μιν θρέψουσιν ὄρεσκόφιοι βαθύκολποι,
 αἱ τέδε ναιετάουσιν ὄρος μέγα τε ζάθεόν τε·
 αἱ ῥ' οὔτε θνητοῖς οὐτ' ἀθανάτοισιν ἔπονται.
 ἐπὶ δὲ μὲν ζῶουσι καὶ ἄμβροτον εἶδ' ἔδουσι 260
 καὶ τε μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο.
 τῇσι δὲ Σειληνοὶ καὶ ἑσκόποι Ἀργεϊφόντης
 μίσγοντ' ἐν φιλότῃ μυχῷ σπείων ἐροῦνται.
 τῇσι δ' ἄμ' ἡ ἐλάται ἢ ὄρυες ἱφικάρηνοι
 γενομένησιν ἔφυσαν ἐπὶ χθονὶ βωτιανείρῃ, 265
 καλαί, τηλεθάουσαι, ἐν οὔρεσιν ὑψηλοῖσιν.
 ἐστᾶσ' ἡλίβατοι, τεμένη δὲ ἐκικλήσκουσιν
 ἀθανάτων· τὰς δ' οὔ τι βροτοὶ κείρουσι σιδήρῳ·
 ἀλλ' ὅτε κεν δὴ μαῖρα παρεστήκη θανάτοιο,
 ἀζάνεται μὲν πρῶτον ἐπὶ χθονὶ δένδρεα καλά, 270
 φλοιὸς δ' ἀμφιπεριφθινύθῃ, πίπτουσι δ' ἅπ' ὄζοι,
 τῶν δὲ ὅμοῦ ψυχὴ λείπει φάος ἡελίοιο.
 αἱ μὲν ἐμὸν θρέψουσιν παρὰ σφίσιν υἱὸν ἔχουσαι.
 τὸν μὲν ἐπὴν δὴ πρῶτον ἔλῃ πολυήρατος ἦβη,
 ἄξουσίν σοι δεῦρο θεαὶ δείξουσίν τε παῖδα. 275
 σοὶ δ' ἐγώ, ὄφρα κε ταῦτα μετὰ φρεσὶ πάντα
 διέλθω,
 ἐς πέμπτον ἔτος αὐτὶς ἐλεύσομαι υἱὸν ἄγουσα.
 τὸν μὲν ἐπὴν δὴ πρῶτον ἶδῃς θάλας ἀφθαλμοῖσι,
 γηθήσεις ὁρόων· μῖλα γὰρ θεοείκελος ἔσται·
 ἄξεις δ' αὐτίκα νιν ποτὶ Ἴλιον ἡνεμόεσσαν. 280
 ἦν δὲ τις εἰρηταί σε καταβιητῶν ἀνθρώπων,
 ἢ τις σοὶ φίλον υἱὸν ὑπὸ ζώνῃ θέτο μήτηρ,
 τῷ δὲ σὺ μυθεῖσθαι μεμνημένος, ὥς σε κελεύω·
 φάσθαι¹ τοι Νύμφης καλυκάπιδος ἔκγονον εἶναι,
 αἱ τὸδε ναιετάουσιν ὄρος καταειμένον ὕλῃ. 285

¹ Matthiae: φασί, MSS.

As for the child, as soon as he sees the light of the sun, the deep-breasted mountain Nymphs who inhabit this great and holy mountain shall bring him up. They rank neither with mortals nor with immortals: long indeed do they live, eating heavenly food and treading the lovely dance among the immortals, and with them the Sileni and the sharp-eyed Slayer of Argus mate in the depths of pleasant caves; but at their birth pines or high-topped oaks spring up with them upon the fruitful earth, beautiful, flourishing trees, towering high upon the lofty mountains (and men call them holy places of the immortals, and never mortal lops them with the axe); but when the fate of death is near at hand, first those lovely trees wither where they stand, and the bark shrivels away about them, and the twigs fall down, and at last the life of the Nymph and of the tree leave the light of the sun together. These Nymphs shall keep my son with them and rear him, and as soon as he is come to lovely boyhood, the goddesses will bring him here to you and show you your child. But, that I may tell you all that I have in mind, I will come here again towards the fifth year and bring you my son. So soon as ever you have seen him—a scion to delight the eyes—, you will rejoice in beholding him; for he shall be most godlike: then bring him at once to windy Ilion. And if any mortal man ask you who got your dear son beneath her girdle, remember to tell him as I bid you: say he is the offspring of one of the flower-like Nymphs who inhabit this forest-clad hill. But if you

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εἰ δέ κεν ἐξείπης καὶ ἐπείξῃαι ἄφρονι θυμῷ
 ἐν φιλότῃ μιγῆναι ἐυστεφάνῳ Κυthereίῃ.
 Ζεὺς σε χαλῶσάμενος βαλῆει ψολθέντι κεραυνῷ.
 εἴρηται τοι πάντα· σὺ δὲ φρεσὶ σῆσι ιοήσας,
 ἴσχεο μὴδ' ὀνόμαϊνε, θεῶν δ' ἐποπίζεο μῆνιν.

290

Ὡς εἰπαῦς ἦιξε πρὸς οὐρανὸν ἡνεμόεντα.
 Χαῖρε, θεά, Κύπρῳ ἐυκτιμίνῃ μεδέουσα·
 σεῦ δ' ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς
 ὕμνοι.

VI

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Αἰδοίην, χρυσοστίφανοι, καλὴν Ἀφροδίτην
 ἄσομαι, ἥ πάσης Κύπρου κρήδεμνα λιλλογχευ
 εἰναλῆς, ὅθι μιν ἑσφυρον μένεις ὑγρὸν αἴεντος
 ἤνικεν κατὰ κύμα πολυφλοίσβοιο θαλάσσης
 ἄφρῳ ἐν μαλακῷ· τὴν δὲ χρυσάμπυκες Ὀραι
 δεξάντ' ἀσπασίως, περὶ δ' ἄμβροτα εἶματα ἔσσαν·
 κρατὶ δ' ἐπ' ἀθανάτῳ στεφαίνην εὐτυκτον ἔθηκαν
 καλὴν, χρυσεῖην· ἐν δὲ τρητοῖσι λοβοῖσιν
 ἀνθεμ' ὀρειχάλκου χρυσοῖό τε τιμῆντος·
 δειρῇ δ' ἀμφ' ἀπαλῇ καὶ στήθεσιν ἀργυφίοισιν
 ὄρμοισι χρυσείοισιν ἐκόσμεον, οἷσί περ αὐταὶ
 Ὀραι κοσμεῖσθην χρυσάμπυκες, ἐππότη' ἴοιεν
 ἐς χορὸν ἡμερόεντα θεῶν καὶ δῶματα πατρός.
 αὐτὰρ ἐπειδὴ πάντα περὶ χρυσὸν κόσμον ἔθηκαν,
 ἦγον ἐς ἀθανάτους· οἳ δ' ἠσπάζοντο ἰδόντες
 χερσὶ τ' ἔδεξιόωντο καὶ ἠρήσαντο ἕκαστος
 εἶναι κουριδίην ἄλογον καὶ οἴκαδ' ἄγεσθαι,
 εἶδος θαυμάζοντες ἵσπεφάνου Κυthereίης.

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VI.—TO APHRODITE, 1-18

tell all and foolishly boast that you lay with rich-crowned Aphrodite, Zeus will smite you in his anger with a smoking thunderbolt. Now I have told you all. Take heed: refrain and name me not, but have regard to the anger of the gods."

When the goddess had so spoken, she soared up to windy heaven.

Hail, goddess, queen of well-built Cyprus! with you have I begun; now I will turn me to another hymn.

VI

TO APHRODITE

I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sun-set Cyprus. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father's house to join the lovely dances of the gods. And when they had fully decked her, they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

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Χαῖρ' ἑλικοβλήφαρε, γλυκυμείλιχε· δὸς δ' ἐν
 ἀγῶνι
 νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἔντινον ἀοιδίην.
 αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοιδῆς.

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VII

ΕΙΣ ΔΙΟΝΤΣΟΝ

Ἀμφὶ Διώνυσον, Σεμέλης ἐρικυδέος υἱόν,
 μνήσομαι, ὡς ἐφαίη παρὰ θῖν' ἄλός ἀτρυγέτοιο
 ἀκτῇ ἐπὶ προβλήτι νεηνίῃ ἀνδρὶ ἰοικώς,
 πρωθήβῃ· καλαὶ δὲ περισσεύοντο ἔθειραι,
 κυάνεαι, φᾶρος δὲ περὶ στιβαροῖς ἔχεν ὤμοις
 πορφύρεον· τάχα δ' ἀνδρες ἐυσσέλμου ἀπὸ νηὸς
 ληιστὰι προγέγοντο θοῶς ἐπὶ οἶνοπα πόντον,
 Τυρσηιοί· τοὺς δ' ἤγε κακὸς μῦθος· οἱ δὲ ἰδόντες
 νεῦσαν ἐς ἀλλήλους, τάχα δ' ἐκθορον. αἴψα δ'
 ἐλόντες
 εἶσαν ἐπὶ σφετέρῃς νηὸς κεχαρημένοι ἦτορ.
 υἱὸν γάρ μιν ἔφαιτο διοτρεφέων βασιλῆων
 εἶναι καὶ δεσμοῖς ἔθειλον δεῖν ἀργαλέοισι.
 τὸν δ' οὐκ ἴσχανε δεσμά, λύγοι δ' ἀπὸ τηλόσε
 πίπτον
 χειρῶν ἠδὲ ποδῶν· ὃ δὲ μειδιάων ἐκάθητο
 ὄμμασι κυανέοισι· κυβερνήτης δὲ τοίησας
 αὐτίκα οἷς ἐπάρουσιν ἐκέκλετο φώνησέν τε·
 Δαιμόνιοι, τίνα τόνδε θεὸν δεσμεύεθ' ἐλόντες,
 καρτερόν; οὐδὲ φέρειν δύναταί μιν νηὺς εὐεργῆς.
 ἢ γὰρ Ζεὺς ὃδε γ' ἐστὶν ἢ ἀργυρότοξος Ἀπόλλων
 ἢ Ποσειδάων· ἐπεὶ οὐ θνητοῖσι βροτοῖσιν

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VII.—TO DIONYSUS, 1-20

Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also.

VII

TO DIONYSUS

I will tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland by the shore of the fruitless sea, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe. Presently there came swiftly over the sparkling sea Tyrsenian¹ pirates on a well-decked ship—a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the withes fell far away from his hands and feet: and he sat with a smile in his dark eyes. Then the helmsman understood all and cried out at once to his fellows and said:

“Madmen! what god is this whom you have taken and bind, strong that he is? Not even the well-built ship can carry him. Surely this is either Zeus or Apollo who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods

¹ Probably not Etruscans, but the non-Hellenic peoples of Thrace and (according to Thucydides) of Lemnos and Athens. Cp. Herodotus i. 57; Thucydides iv. 109.

εἴκελες, ἀλλὰ θεοῖς, οἳ Ὀλύμπια δώματ' ἔχουσιν.
 ἀλλ' ἄγετ', αὐτὸν ἀφώμεν ἐπ' ἠπειρώϊο μελαίνῃς
 αὐτίκα· μῆδ' ἐπὶ χεῖρας ἰάλλετε, μὴ τι χολωθείς
 ὄρσῃ ἐπ' ἀργαλέοις τ' αἰέμευς καὶ λαίλαπα πολλήν.

ὣς φάτο· τὸν δ' ἀρχὸς στυγερῷ ἠνίπαπε μύθῳ· 25
 δαιμόνι, οὔρον ὄρα, ἅμα δ' ἰστίον ἔλκειο νηὸς
 σύμπανθ' ὄπλα λαβών· ὅδε δ' αὐτ' ἀνδρῶσσι
 μελήσει.

ἔλπομαι, ἢ Αἴγυπτον ἀφίξεται ἢ ὁ γὰρ Κύπρον
 ἢ ἐς Ὑπερβορέους ἢ ἑκαστέρῳ· ἐς δὲ τελευτὴν
 ἕκ ποτ' ἐρεῖ αὐτοῦ τε φίλους καὶ κτήματα πάντα 30
 οὓς τε κασιγνήτους, ἐπεὶ ἡμῖν ἔμβαλε δαίμων.

ὣς εἰπὼν ἰστόν τε καὶ ἰστίον ἔλκετο νηὸς.
 ἔμπνευσεν δ' αἴεμος μέσον ἰστίον· ἀμφὶ δ' ἄρ' ὄπλα
 κατάνυσαν· τάχα δέ σφιν ἐφαίνετο θαυματὰ ἔργα.
 οἶνος μὲν πρῶτιστα βοὴν ἀνὰ νῆα μέλαιναν 35
 ἠδύποτος κελάρυζ' εὐώδης, ὥρνυτο δ' ὕδμη
 ἀμβροσίῃ· ναύτας δὲ τάφος λάβε πάντας ἰδόντας.
 αὐτίκα δ' ἀκρότατον παρὰ ἰστίον ἐξετανύσθη
 ἄμπελος ἔνθα καὶ ἔνθα, κατεκρημνῶντο δὲ πολλοὶ
 βότρυες· ἀμφ' ἰστόν δὲ μέλας εἰλίσσετο κισσός, 40
 αἰνέσι τηλεθάων, χαρίεις δ' ἐπὶ καρπὸς ὀρώρει·
 πάντες δὲ σκαλμοὶ στεφάνευς ἔχον· οἳ δὲ ἰδόντες,
 νῆ' ἠδὴ¹ τότε ἔπειτα κυβερνήτην ἐκέλευεν
 γῆ πελῖαν· ὃ δ' ἄρα σφι λείων γίγεται· ἔνδοθι νηὸς
 δεινὸς ἐπ' ἀκροτάτης, μέγα δ' ἔβραχεν, ἐν δ' ἄρα 45
 μέσση

ἄρκτον ἐπαίησεν λασιαύχενα, σήματα φαίνων·
 ἂν δ' ἔσται μεμαυῖα· λείων δ' ἐπὶ σέλματος ἄκρου
 δεινὸν ὑπόδρα ἰδὼν· οἳ δ' ἐς πρύμνην ἐφόβηθαι,

¹ Hom. MSS.: μὴ ὕ 43η, M (other MSS. are further corrupted).

who dwell on Olympus. Come, then, let us set him free upon the dark shore at once: do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls."

So said he: but the master chid him with taunting words: "Madman, mark the wind and help hoist sail on the ship: catch all the sheets. As for this fellow we men will see to him: I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or further still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way."

When he had said this, he had mast and sail hoisted on the ship, and the wind filled the sail and the crew hauled taut the sheets on either side. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly: amidships also he showed his wonders and created a sluggish bear which stood up ravening, while on the forepeak was the lion glaring fiercely with scowling brows. And so the sailors fled into the

THE HOMERIC HYMNS

ἀμφὶ κυβερνήτην δὲ σαύφρονα θυμὸν ἔχοντα
 ἔσταν ἄρ' ἐκπληγέντες· ὁ δ' ἑξαπίνης ἐπορούσας 50
 ἄρχον ἔλ', οἳ δὲ θύραζε κακὸν μόρον ἔξαλύοντες
 πάντες ὁμῶς πῆδησαν, ἐπεὶ ἴδον, εἰς ἅλα δῖαν,
 δελφῖνες δ' ἐγένοντο· κυβερνήτην δ' ἐλεήσας
 ἴσχεθε καὶ μιν ἔθηκε πανύλβιον εἰπέ τε μῦθον·

Θάρσει, †δῖε κάτωρ†, τῷ ἐμῷ κεχαρισμένε θυμῷ· 55
 εἰμὶ δ' ἐγὼ Διόνυσος ἐρίβρομος, ὃν τέκε μήτηρ
 Καδμηΐς Σεμέλη Διὸς ἐν φιλότῃ μιγαῖσα.

Χαῖρε, τέκος Σεμέλης εὐώπιδος· οὐδέ πη ἔστι
 σεῖό γε ληθόμενον γλυκερὴν κοσμήσαι ἡοιδήν.

VIII

Εἰς Ἀρεά

Ἄρεα ὑπερμενέτα, βρισάρματε, χρυσοπήληξ,
 ὀβριμόθυμε, φέρασπι, πολισσέε, χαλκοκορυστά,
 καρτερόχειρ, ἀμόγητε, δορισθενές, ἔρκος Ὀλύμπου,
 Νίκης εὐπολέμοιο πάτερ, συναρωγὲ θέμιστος, 5
 ἀντιβίβισι τύραννε, δίκαιοτάτων ἀγέ φωτῶν,
 ἡνωρέης σκηπτοῦχε, πυραινγέα κύκλον ἐλίσσων
 αἰθέρος ἐπταπόροισι ἐνὶ τεύρεσιν, ἔνθα σε πῶλοι
 ζαφλεγέες τριτάτης ὑπὲρ ἄντυγος αἶν ἔχουσι·
 κλυθι, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσέος¹ ἥβης, 10
 πρηνὴ καταστίλβων σέλας ὑψέθεν ἐς βιότῃτα
 ἡμετέρην καὶ κέρτος ἀρήιον, ὥς κε εὐναίμην
 σεύασθαι κακότητα πικρὴν ἀπ' ἐμοῖο καρῆνου,
 καὶ ψυχῆς ἀπατηλὸν ὑπογνάμψαι φρεσὶν ὀρμήν,

¹ M: εὐθαλός "flourishing," ET.

VIII.—TO ARES, 1-13

stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

"Take courage, good . . . ; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus."

Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

VIII

TO ARES

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planets in their sevenfold courses through the æther wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain

THE HOMERIC HYMNS

θυμοῦ τ' αὖ μένος ἄξυ κατισχέμεν, ὅς μ' ἐρέθῃσι
φυλόπιδας κρυερῆς ἐπιβανέμεν· ἀλλὰ σὺ θάρσος 15
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς
δυσμενέων προφυγόντα μάθον Κῆρ᾽ αὖ τε βιαίου.

IX

Εἰς Ἀρτέμιν

Ἄρτεμιν ὕμνει, Μοῦσα, κασιγνήτην Ἐκάτοιο,
παρθένου ἰοχέαιραν, ὁμότροφον Ἀπόλλωνος,
ἣθ' ἵππους ἄρσασα βαθυσχοίνειο Μελήτος
ρίμφα διὰ Σμύρνης παγχνύσεων ἄρμα διώκει
ἐς Κλῆρον ἀμπελόεσσαν, ὅθ' ἀργυρότοξος Ἀπόλλων
ἦσται μιμνάζων ἑκατηβύλον ἰοχέαιραν. 5

Καὶ σὺ μὲν οὕτω χαῖρε θεαί θ' ἅμα πᾶσαι ἀοιδῇ·
αὐτὰρ ἐγὼ σε πρῶτα καὶ ἐκ σίθιν ἄρχομ' ἀείδειν,
σεῦ δ' ἐγὼ ἀρξάμενος μεταβίσσμαι ἄλλον ἐς ὕμνον.

X

Εἰς Ἀφροδίτην

Κυπριογενὴ Κυθέρειαν ἀείσομαι, ἣτε βροτοῖσι
μείλιχα δῶρα δίδωσιν, ἐφ' ἡμερτῶ δέ προσιόπῃ
αἰεὶ μειδιᾷ καὶ ἐφ' ἡμερτὸν θέει ἄνθος.

Χαῖρε, θεαί, Σαλαμίος¹ ἐυκτιμένης μεδέουσα
αἰναλῆς τε Κέπρου· δὸς δ' ἡμερόεσσαν ἀοιδῇν. 5
αὐτὰρ ἐγὼ καὶ σέο καὶ ἄλλης μνήσομ' ἀοιδῆς.

¹ All MSS. have M ὑψιπύλῃ ἡαυ χαῖρε μάκαρ, Κυθέρει, "hail, blessed one, (queen of) Cytthera."

X.—TO APHRODITE

also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

IX

TO ARTEMIS

Muse, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Clares where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

X

TO APHRODITE

Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

Hail, goddess, queen of well-built Salamis and sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.

THE HOMERIC HYMNS

XI

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ' Ἀθηναίην ἐρυσίπτολιν ἄρχομ' αἶδειν,
 δεινὴν, ἥ σὺν Ἄρῃ μέλει πολεμῆια ἔργα
 περθύμεναί τε πόλῃς αὐτῇ τε πτόλεμοί τε,
 καὶ τ' ἐρρύσατο λαὸν ἰόντα τε νισσόμενόν τε.
 Χαῖρε, θεά, δὸς δ' ἄμμι τύχην εὐδαιμονίην τε. 5

XII

ΕΙΣ ΗΡΑΝ

Ἥρην αἶδω χρυσόθρονον, ἣν τέκε Ῥέην,
 ἀθανάτων¹ βασιλείαν, ὑπείροχον εἶδος ἔχουσαν,
 Ζητὸς ἐριγδούποιο κασιγνήτην ἄλοχόν τε,
 κυδρὴν, ἣν πάντες μάκαρες κατὰ μακρὸν Ὀλυμπον
 αἰζόμενοι τίουσιν ὁμῶς Διὶ τερπικεραύνῃ. 5

XIII

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δημήτρ' ἠύκομον, σεμνὴν θεάν, ἄρχομ' αἶδειν,
 αὐτὴν καὶ κούρην, περικαλλέα Περσεφάνειαν.
 Χαῖρε, θεά, καὶ τήνδε σάου πόλιν ἄρχε δ'
 αἰοιδῆς.

¹ Matthiae: ἀθανάτων, MSS.

XIII.—TO DEMETER

XI

TO ATHENA

Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

Hail, goddess, and give us good fortune with happiness!

XII

TO HERA

I sing of golden-throned Hera whom Rhea bore. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus,—the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

XIII

TO DEMETER

I begin to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

Hail, goddess! Keep this city safe, and govern my song.

THE HOMERIC HYMNS

XIV

ΕΙΣ ΜΗΤΕΡΑ ΘΕΩΝ

Μητέρα μοι πάντων τε θεῶν πάντων τ' ἀνθρώπων
 ὕμνεις, Μοῦσα λίγεια, Διὸς θυγάτηρ μέγαλοιο,
 ἧ κροτάλων τυπάνων τ' ἰαχὴ σὺν τε βρόμος αὐλῶν
 εὐαδεν ἠδὲ λύκων κλαγγὴ χαροπῶν τε λεόντων
 οὔρεά τ' ἠχήμεντα καὶ ὑλήμεντες ἑναυλοὶ. 6

Καὶ σὺ μὲν οὕτω χαῖρε θεαί θ' ἅμα πᾶσαι ἀοιδῇ.

XV

ΕΙΣ ΗΡΑΚΛΕΑ ΛΕΟΝΤΟΘΤΜΟΝ

Ἥρακλέα, Διὸς υἱόν, ἀείσομαι, ὃν μέγ' ἄριστον
 γένεατ' ἐπιχθονίων Θήβης ἐνὶ καλλιχόροισιν
 Ἀλκμήνῃ μιχθεῖσα κελαινεφέι Κρονίωνι·
 ὅς πρην μὲν κατὰ γαῖαν ἀθέσφατον ἠδὲ θάλασσαν
 πλαζόμενος πομπῇσιν ὑπ' Εὐρυπύθης ἄνακτος¹ 6
 πολλὰ μὲν αὐτὸς ἔρεξεν ἀτίσθαλα, πολλὰ δ'
 ἀνέτλη².

νῦν δ' ἦδη κατὰ καλὸν ἔδος νιφέντος Ὀλύμπου
 ναίει τερπόμενος καὶ ἔχει καλλίσφυρον Ἥβην.

Χαῖρε, ἄναξ, Διὸς υἱέ· δίδου δ' ἀρετὴν τε καὶ
 δλβον.

¹ Most MSS. : σημαίνει ἀεθλεύων <δε> κραταίως, M.

² Most MSS. : ἔτοχα ἔργα, M.

XV.—TO HERACLES THE LION-HEARTED

XIV

TO THE MOTHER OF THE GODS

I further, clear-voiced Muse, daughter of mighty Zeus, sing of the mother of all gods and men. She is well-pleased with the sound of rattles and of timbrels, with the voice of flutes and the outcry of wolves and bright-eyed lions, with echoing hills and wooded coombes.

And so hail to you in my song and to all goddesses as well!

XV

TO HERACLES THE LION-HEARTED

I will sing of Hercules, the son of Zeus and much the mightiest of men on earth. Alcmena bore him in Thebes, the city of lovely dances, when the dark-clouded Son of Cronos had lain with her. Once he used to wander over unmeasured tracts of land and sea at the bidding of King Eurystheus, and himself did many deeds of violence and endured many; but now he lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe for his wife.

Hail, lord, son of Zeus! Give me success and prosperity.

THE HOMERIC HYMNS

XVI

ΕΙΣ ΑΣΚΛΗΠΙΟΝ

Ἰητῆρα νέσων Ἀσκληπιὸν ἄρχον' αἰεῖειν,
 υἷόν Ἀπόλλωνος, τὸν ἐγένετο διὰ Κορωνίς
 Δωτίῳ ἐν πεδίῳ, κούρῃ Φλεγέου βασιλῆος,
 χάρμα μέγ' ἀνθρώποισι, κακῶν θελκτῆρ' ὀδυνάων.
 Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ· λίτομαι δέ σ'
 αἰοιδῆ.

5

XVII

ΕΙΣ ΔΙΟΣΚΟΤΡΟΥΣ

Κάστορα καὶ Πολυδεύκε' αἰέεο, Μοῦσα λίγεια,
 Τυνδαρίδας, οἱ Ζηνὸς Ὀλυμπίου ἐξεγένοντο·
 τοὺς ὑπὸ Τηυγέντου κορυφῆς τέκε πότνια Λήδη
 λάβρῃ ὑποδομηθεῖσα κελαϊνεφεί Κρονίῳ.

Χαίριτε, Τυνδαρίδαι, ταχέων ἐπιβήτορες ἵππων. 5

XVIII

ΕΙΣ ΕΡΜΗΝ

Ἑρμῆν αἰέδω Κυλλήνιον, Ἀργειφόντην,
 Κυλλήνης μεδέοντα καὶ Ἀρκαδίας πολυμήλου,
 ἄγγελον ἀθανάτων ἐριούμιον, ὃν τέκε Μαῖα,
 Ἄτλαντος θυγάτηρ, Διὸς ἐν φιλότῃ μιγείσα,
 αἰδοίη· μακάρων δέ θεῶν ἀλέεινεν ὄμιλον,
 ἄντρῳ ναιετάουσα παλισκίῳ· ἔνθα Κρονίῳ
 νύμφῃ ἐνπλοκάμῳ μισγέσκετο νυκτὸς ἀμολγῷ,

5

XVIII.—TO HERMES, 1-7

XVI

TO ASCLEPIUS

I BEGIN to sing of Asclepius, son of Apollo and healer of sicknesses. In the Dotian plain fair Coronis, daughter of King Phlegyas, bare him, a great joy to men, a soother of cruel pangs.

And so hail to you, lord: in my song I make my prayer to thee!

XVII

TO THE DIOSCURI

SING, clear-voiced Muse, of Castor and Polydeuces, the Tyndaridae, who sprang from Olympian Zeus. Beneath the heights of Taygetus stately Leda bare them, when the dark-clouded Son of Cronos had privily bent her to his will.

Hail, children of Tyndareus, riders upon swift horses!

XVIII

TO HERMES

I SING of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and Arcadia rich in flocks, luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, when she had mated with Zeus,—a shy goddess she. Ever she avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph at dead

THE HOMERIC HYMNS

εἴτε κατὰ γλυκεῖς ὕπνος ἔχοι λευκώλεον Ἥρην·
 λάνθανε δ' ἀθανάτους τε θεοὺς θνητούς τ' ἀνθρώπους.

Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς καὶ Μαιάδος υἱέ· 10
 σεῦ δ' ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς
 ὕμνον.

[χαῖρ', Ἑρμῇ χαριδῶτα, διήκτορε, δῶτορ ἐάων.¹]

XIX

Εἰς ΠΑΝΑ

Ἀμφί μοι Ἑρμείας φίλον γόνον ἔνεπε, Μοῦσα,
 αἰγιόδην, δικέρωτα, φιλόκροτον, ὅστ' ἀνὰ πίση
 δεινδρήεντ' ἄμυδις φοιτᾷ χορογηθείσι νύμφαις,
 αἷ τε κατ' αἰγίλιπος πέτρης στείβουσι κάρηνα
 Πᾶν' ἀνακεκλόμεναι, νόμιον θεόν, ἀγλαΐθειρον, 5
 αὐχμηρόν, ὅς πάντα λόφον νιφόεντα λέλογγε
 καὶ κορυφὰς ὀρέων καὶ πετρήεντα κύρην.
 φοιτᾷ δ' ἔνθα καὶ ἔνθα διὰ ῥωπήια πυκνά,
 ἄλλοτε μὲν ρεῖθροισιν ἐφέλκόμενος μαλακοῖσιν,
 ἄλλοτε δ' αὖ πέτρῃσιν ἐν ἡλιβάτοισι διαιχνεῖ, 10
 ἄκροτάτην κορυφὴν μηλοσκόπον εἰσαναβαίνων.
 πολλάκι δ' ἀργιόεντα διέδραμεν οὖρεα μακρά,
 πολλάκι δ' ἐν κνημοῖσι διήλασε θῆρας ἐναίρων,
 ὄξέα δερκόμενος· τότε δ' ἔσπερος ἔκλαγεν οἶον
 ἄγρης ἐξανιών, δονάκων ἵπο μοῦσαν ἀθύρων 15
 νηδυμον· οὐκ ἂν τὸν γε παραδράμοι ἐν μελέεσσιν
 ὄρνις, ἢ τ' ἑαρος πολυαιθέος ἐν πετάλοισι
 θρήνον ἐπιπροχέουσ' ἀχέει² μελίγηρην ἀοιδήν.
 σὺν δέ σφιν τότε Νύμφαι ὀρεστιάδες λιγύμολποι

¹ This line appears to be an alternative to ll. 10-11.

² Ἰγού : ἐπιπροχέουσα χέει, MSS.

XIX.—TO PAN, 1-19

of night, while white-armed Hera lay bound in sweet sleep: and neither deathless god nor mortal man knew it.

And so hail to you, Son of Zeus and Maia; with you I have begun: now I will turn to another song!

Hail, Hermes, giver of grace, guide, and giver of good things!

XIX

TO PAN

MUSE, tell me about Pan, the dear son of Hermes, with his goat's feet and two horns—a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen-eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody—that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move

φοιτῶσαι πύκα ποσσὶν ἐπὶ κρήνῃ μελανύδρῳ 20
 μέλπονται· κορυφὴν δὲ περιστένει οὐρεος Ἥχῳ·
 δαίμων δ' ἔνθα καὶ ἔνθα χορῶν, τότε δ' ἐς μέσον
 ἔρπων.

πυκνὰ ποσσὶν διέπει, λαΐφος δ' ἐπὶ νῶτα δαφουρὸν
 λυγρὸς ἔχει, λυγρῆσιν ἀγαλλόμενος φρένα μολπαῖς
 ἐν μαλακῇ λειμῶνι, τόθι κρόκος ἤδ' ὑάκινθος 25
 εὐώδης θαλέθων καταμίσγεται ἥκιστα πόλῃ.

Ἵρμευσιν δὲ θεοὺς μάκαρας καὶ μακρὸν Ὀλυμπον
 οἶον θ' Ἑρμείην ἐριούμιον ἔξοχον ἄλλων
 ἔννεπον, ὥς τ' γ' ἅπασι θεοῖς θοὸς ἀγγελός ἐστι,
 καὶ ῥ' ὁ γ' ἐς Ἀρκαδίην πολυπίδακα, μητέρα 30
 μῆλων,

ἐξίκετ', ἔνθα τέ οἱ τέμενος Κυλληνίῳ ἐστί·
 ἔνθ' ὁ γε καὶ θεὸς ὦν ψαφαρότριχα μῆλ' ἐνόμειεν
 ἀνδρὶ πάρα θνητῷ· θάλε γάρ πόθος ὑγρὸς ἐπελθὼν
 νύμφῃ ἐνπλοκάμῳ Δρύωπος φιλότῃτι μιγῆναι·
 ἐκ δ' ἐτέλεσσε γάμον θαλερὸν, τέκε δ' ἐν με- 35
 γάροισιν

Ἑρμείῃ φίλον νείν, ἄφαρ τερατιωπὸν ἰδέσθαι,
 αἶγυπόδην, δικέρωτα, φιλόκροτον, ἠδυγέλωτα·
 φεύγε δ' ἀναίξασα, λίπεν δ' ἄρα παῖδα τιθήνη·
 δεῖσεν γάρ, ὥς ἴδεν ὄψιν ἀμειλιχάν, ἠυγένειον.
 τὸν δ' αἰψ' Ἑρμείας ἐριούμιος εἰς χέρα θῆκε 40
 δεξιόμενος, χαῖρεν δὲ νόῳ περιώσια δαίμων.
 ῥίμφα δ' ἐς ἀθανάτων ἔδρας κίε παῖδα καλῶψας
 δέρμασιν ἐν πυκινούσιν ὀρεσκόμοιο λαγωού·
 παρ δὲ Ζηνὶ κέθιζε καὶ ἄλλοις ἀθανάτοισι,
 δεῖξε δὲ κοῦρον ἰόν· πάντες δ' ἄρα θυμὸν ἑτερφθεν 45

XIX.—TO PAN, 20-45

with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and sweet-smelling hyacinths bloom at random in the grass.

They sing of the blessed gods and high Olympus and choose to tell of such an one as luck-bringing Hermes above the rest, how he is the swift messenger of all the gods, and how he came to Arcadia, the land of many springs and mother of flocks, there where his sacred place is as god of Cyllene. For there, though a god, he used to tend curly-fleeced sheep in the service of a mortal man, because there fell on him and waxed strong melting desire to wed the rich-tressed daughter of Dryops, and there he brought about the merry marriage. And in the house she bore Hermes a dear son who from his birth was marvellous to look upon, with goat's feet and two horns—a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she was afraid and sprang up and fled and left the child. Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying his son wrapped in warm skins of mountain hares, and set him down beside Zeus and showed him to the rest of the gods. Then all the immortals were glad in heart

THE HOMERIC HYMNS

ἀθάνατοι, περίαλλα δ' ὁ Βύκχειος Διόνυσος·
 Πᾶσα δέ μιν καλέεσκον, ὅτι φρένα πᾶσιν ἔτερψε.
 Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ, Ἰλαμαι δέ σ'
 αἰοιδῆ·
 αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' αἰοιδῆς.

XX

ΕΙΣ ΗΦΑΙΣΤΟΝ

Ἥφαιστον κλυτόμητιν αἰείσο, Μοῦσα λόγια,
 ὃς μετ' Ἀθηναίης γλαυκῶπιδος ἑγλαὰ ἔργα
 ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, σὲ τὸ πάρος περ
 ἑντροῖς ναιετάσσκον ἐν οὐρεσιν, ἥντε θῆρες.
 νῦν δέ δι' Ἥφαιστον κλυτοτέχνην ἔργα δαέυτες
 ῥηιδίως αἰῶνα τελευσφόρον εἰς ἐνιαυτὸν
 εὐκηλοὶ διαύγουσιν ἐνὶ σφαιτέροισι δόμοισιν.
 Ἄλλ' ἴαθ', Ἥφαιστε· δίδου δ' ἀρετὴν τε καὶ
 ὄλβον.

XXI

ΕΙΣ ΑΠΟΛΛΩΝΑ

Φαῖβε, σὲ μὲν καὶ κύκνας ὑπὸ πτερύγων λίγ'
 αἰεῖσαι,
 ὄχθῃ ἐπιθρώσκων ποταμὸν πάρα δινήκοντα,
 Ἰπηνειὸν· σὲ δ' αἰοιδὴς ἔχων φόρμυγ' ἀλέγειαν
 ἠδυνεπῆς πρῶτόν τε καὶ ὕστατον αἰὲν αἰεῖσαι.
 Καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ, Ἰλαμαι δέ σ'
 αἰοιδῆ.

XXI.—TO APOLLO

and Bacchic Dionysus in especial; and they called the boy Pan¹ because he delighted all their hearts.

And so hail to you, lord! I seek your favour with a song. And now I will remember you and another song also.

XX

TO HEPHAESTUS

SING, clear-voiced Muse, of Hephaestus famed for inventions. With bright-eyed Athens he taught men glorious crafts throughout the world,—men who before used to dwell in caves in the mountains like wild beasts. But now that they have learned crafts through Hephaestus the famed worker, easily they live a peaceful life in their own houses the whole year round.

Be gracious, Hephaestus, and grant me success and prosperity!

XXI

TO APOLLO

PHOEBUS, of you even the swan sings with clear voice to the beating of his wings, as he alights upon the bank by the eddying river Peneus; and of you the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last.

And so hail to you, lord! I seek your favour with my song.

¹ The name Pan is here derived from πάντες "all." (Cp. Hesiod, *Works and Days* 80-82, *Hymn to Aphrodite* (v) 198, for the significance of personal names.

THE HOMERIC HYMNS

XXII

ΕΙΣ ΠΟΣΕΙΔΩΝΑ

Ἄμφι Ποσειδάωνα, μέγαν θεόν, ἄρχον' αἰεῖδεν,
γαίης κινητῆρα καὶ ἀτρυγέτοιο θαλάσσης,
πόντιον, ὅσθ' Ἐλικῶνα καὶ εὐρείας ἔχει Αἰγῆς.
διχθὰ τοι, Ἐννοσίγαιε, θεοὶ τιμὴν ἐδῶσαντο,
ἵππων τε δμητῆρ' ἔμεναι σωτῆρά τε νηῶν.

Χαῖρε, Ποσειδάον γαῖήοχε, κυανοχαῖτα,
καί, μάκαρ, εὐμενὲς ἦτορ ἔχων πλώουσιν ἄρηγε.

XXIII

ΕΙΣ ΤΠΑΤΟΝ ΚΡΟΝΙΔΗΝ

Ζῆνα θεῶν τὸν ἄριστον αἰέσομαι ἥδ' ἐ μέγιστον,
εὐρύοπα, κρείοντα, τελεσφόρον, ὅστε Θέμιστι
ἐγκλιδὸν ἐξομένη πυκινούς δάρους ἁρίζει.

Ἰλῆθ', εὐρύοπα Κροῦίδη, κύδιστε μέγιστε.

XXIV

ΕΙΣ ΕΣΤΙΑΝ

Ἔστίη, ἦτε ἄνακτος Ἀπόλλωνος ἐκάτοιο
Πυθοῖ ἐν ἡγαθῇ ἱερὸν δόμον ἀμφιπολεύεις,
αἰεὶ σῶν πλοκάμων ἀπολείβεται ὑγρὸν ἔλαιον·
ἔρχο τοῦδ' ἀνὰ οἶκον, ἐν' ἔρχο¹ θυμὸν ἔχουσα
σὺν Διὶ μητιόεντι· χάριν δ' ἅμ' ὅπασσεν ἀοιδῇ.

¹ Tucker: ἐέρχει.

XXIV.—TO HESTIA

XXII

TO POSEIDON

I begin to sing about Poseidon, the great god, mover of the earth and fruitless sea, god of the deep who is also lord of Helicon and wide Aegae. A twofold office the gods allotted you, O Shaker of the Earth, to be a tamer of horses and a saviour of ships!

Hail, Poseidon, Holder of the Earth, dark-haired lord! O blessed one, be kindly in heart and help those who voyage in ships!

XXIII

TO THE SON OF CRONOS, MOST HIGH

I will sing of Zeus, chiefest among the gods and greatest, all-seeing, the lord of all, the fulfiller who whispers words of wisdom to Themis as she sits leaning towards him.

Be gracious, all-seeing Son of Cronos, most excellent and great!

XXIV

TO HESTIA

HESTIA, you who tend the holy house of the lord Apollo, the far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise—draw near, and withal bestow grace upon my song.

THE HOMERIC HYMNS

XXV

ΕΙΣ ΜΟΥΣΑΣ ΚΑΙ ΑΠΟΛΛΩΝΑ

Μουσάων ἄρχωμαι Ἀπόλλωνός τε Διός τε·
 ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος
 ἄνδρες ἁοῖδοι ἔασιν ἐπὶ χθονὶ καὶ κιθαρισταί,
 ἐκ δὲ Διὸς βασιλῆες· ὃ δ' Ὀλβιος, ὃν τινα Μοῦσαι
 φίλωσιν· γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδὴ.

Χαίρετε, τέκνα Διός, καὶ ἐμὴν τιμήσατ' ἁοιδῆν·
 αὐτὰρ ἐγὼν ὑμῶν τε καὶ ἄλλης μνήσομ' ἁοιδῆς.

XXVI

ΕΙΣ ΔΙΟΝΤΣΟΝ

Κισσοκόμην Διόνυσον ἐρίβρομον ἄρχομ' αἰεῖδεν,
 Ζηνὸς καὶ Σεμέλης ἐρικυδέος ἀγλαὸν υἱόν,
 ὃν τρέφον ἡύκομοι Νύμφαι παρὰ πατρὸς ἄνακτος
 δεξάμεναι κόλποισι καὶ ἐνδυκέως ἀπὶ τάλλον
 Νύσσης ἐν γυάλοις· ὃ δ' αἶξετο πατρὸς ἔκητι
 ἄνθρω· ἐν εὐώδει μεταρίθμος ἀθανάτοισιν.
 αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολύνυμον ἔθρεψαν,
 δὴ τότε φοιτῆζεσκε καθ' ὕληντας ἐταύλους,
 κισσῷ καὶ ἐάφῃ πεπυκασμένοι· αἱ δ' ἅμ' ἔποντο
 Νύμφαι, ὃ δ' ἐξηγεῖτο· βρόμος δ' ἔχεν ἄσπετον
 ὄλυν.

Καὶ σὺ μὲν εὖτω χαῖρε, πολυστάφυλ' ὦ
 Διόνυσε·

ὃς δ' ἡμᾶς χαίροντας ἐς ὥρας αὐτὶς ἰκέσθαι,
 ἐκ δ' αὖθ' ὠρέων εἰς τοὺς πολλοὺς ἐνιαυτούς.

XXVI.—TO DIONYSUS

XXV

TO THE MUSES AND APOLLO

I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre ; but kings are from Zeus. Happy is he whom the Muses love : sweet flows speech from his lips.

Hail, children of Zeus ! Give honour to my song ! And now I will remember you and another song also.

XXVI

TO DIONYSUS

I mean to sing of ivy-crowned Dionysus, the loud-crying god, splendid son of Zeus and glorious Semele. The rich-haired Nymphs received him in their bosoms from the lord his father and fostered and nurtured him carefully in the dells of Nysa, where by the will of his father he grew up in a sweet-smelling cave, being reckoned among the immortals. But when the goddesses had brought him up, a god oft hymned, then began he to wander continually through the woody coombes, thickly wreathed with ivy and laurel. And the Nymphs followed in his train with him for their leader ; and the boundless forest was filled with their outcry.

And so hail to you, Dionysus, god of abundant clusters ! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.

THE HOMERIC HYMNS

XXVII

ΕΙΣ ΑΡΤΕΜΙΝ

Ἀρτεμιν αἰδῶ χρυσηλάκατον, κελαδευήν,
 παρθένον αἰδέειν, εὐαφροδύλον, ἰοχέαιραν,
 αὐτοκασιγνήτην χρυσαύρου Ἀπόλλωνος,
 ἥ κατ' ὄρη σκίοεντα καὶ ἄκριας ἠνεμοέσσας
 ἄγρη τερπομένη παγχρύσεια τόξα τιταίνει 5
 πέμπουσα στονέειτα βέλη· τρομέει δὲ κύρην α
 ὑψηλῶν ὀρέων, ἰάχει δ' ἐπὶ δάσκιος ὕλη
 δεινὸν ὑπὸ κλαγγῆς θηρῶν, φρέσσει δέ τε γαῖα
 πόντος τ' ἰχθυοῖεν· ἥ δ' ἄλκιμον ἦτορ ἔχουσα
 πάντη ἐπιστρέφεται θηρῶν ὀλέκουσα γενέθλην. 10
 αὐτὰρ ἐπὴν τερψέθῃ θηροσκόπος ἰοχέαιρα,
 εὐφρήνῃ δὲ νόον, χαλάσας· εὐκαμπέα τόξα
 ἔρχεται ἐς μέγα δῶμα κασιγνήτοιο φίλοιο,
 Φοῖβον Ἀπόλλωνος, Δελφῶν ἐς πίονα δήμον,
 Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἄρτυνέουσα. 15
 εἴθα κατακρεμύσασα παλίντονα τόξα καὶ ἰοὺς
 ἡγεῖται χαρίεντα περὶ χρυτὸν κόσμον ἔχουσα,
 ἐξέρχουσα χορούς· αἱ δ' ἀμβροσίην ὑπ' ἰεῖσαι
 ὑμνεῦσιν Ἀητῷ καλλίσφυρον, ὥς τέκε παῖδας
 ἀθανάτων βουλῇ τε καὶ ἔργασιν ἔξοχ' ἀρίστους. 20
 Χαίρετε, τέκνα Διὸς καὶ Ἀητοῖς ἠνυκόμοιο·
 αὐτὰρ ἐγὼν ὑμῶν τε καὶ ἄλλης μνήσομαι Ἀοιδῆς.

XXVIII

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ' Ἀθηναίην, κυδρὴν θεόν, ἄρχομ' αἰδεῖν
 γλαυκῶπιν, πολύμητιν, ἀμείλιχον ἦτορ ἔχουσαν,
 452

XXVIII.—TO ATHENA

XXVII

TO ARTEMIS

I sing of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden, shooter of stags, who delights in archery, own sister to Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out grievous shafts. The tops of the high mountains tremble and the tangled wood echoes awesomely with the outcry of beasts: earth quakes and the sea also where fishes shoal. But the goddess with a bold heart turns every way destroying the race of wild beasts: and when she is satisfied and has cheered her heart, this huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phœbus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and Graces. There she hangs up her curved bow and her arrows, and heads and leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-ankled Leto bare children supreme among the immortals both in thought and in deed.

Hail to you, children of Zeus and rich-haired Leto! And now I will remember you and another song also.

XXVIII

TO ATHENA

I mean to sing of Pallas Athene, the glorious goddess, bright-eyed, inventive, unbending of heart,

THE HOMERIC HYMNS

παρθένον αἰδοίην, ἐρυσίπτολιν, ἀλκίεσσαν,
 Τριτογενῇ, τὴν αὐτὸς ἐγείνατο μητίετα Ζεὺς
 σεμνῆς ἐκ κεφαλῆς, πολεμῆια τεύχε' ἔχουσαν, 5
 χρύσεια, παμφανόωντα· σέβας δ' ἔχε πάντας
 ὀρώοντας

ἀθανάτους· ἥ δὲ πρόσθεν Διὸς αἰγιόχοιο
 ἰσχυμένως ὄρουσεν ἀπ' ἀθανάτοιο καρήνου,
 σείσας' ὄξυν ἄκοντα· μέγας δ' ἐλελίζετ' Ὀλυμπος
 δεινὸν ὑπὸ βρίμης γλαυκώπιδος· ἀμφὶ δὲ γαῖα 10
 σμερδαλέον ἰάχῃσεν· ἐκινήθη δ' ἄρα πόντος,
 κύμασι πορφυρέοισι κυκώμενος· ἐκχυτο¹ δ' ἄλμη
 ἑξαπύνης· στήσεν δ' Ὑπερίονος ἀγλαὸς υἱὸς
 ἵππους ἀκύποδας δηρὸν χρόνον, αἰσάτε κούρη
 εἴλετ' ἀπ' ἀθανάτων ὤμων θεοείκελα τεύχη 15
 Παλλὰς Ἀθηναίη· γήθησε δὲ μητίετα Ζεὺς.

Καὶ σὺ μὲν οὕτω χαῖρε, Διὸς τέκος αἰγιόχοιο·
 αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομαι Ἀιοῖδης.

XXIX

ΕΙΣ ΕΣΤΙΑΝ

Ἔστίη, ἥ πάντων ἐν δώμασιν ὑψηλοῖσιν
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων
 ἔδρην αἰδίων ἔλαχες, πρεσβηΐδα τιμῇ,
 καλὸν ἔχουσα γέρας καὶ τίμιον· οὐ γὰρ ἄτερ σοῦ
 εἰλαπίναι θνητοῖσιν, ἢ οὐ πρῶτῃ πυμάτῃ τε 5
 Ἔστίη ἀρχόμενος σπένδει μελιγέα οἶον·
 καὶ σὺ μοι, Ἀργεῖφόντα, Διὸς καὶ Μαιάδος υἱέ,
 ἄγγελε τῶν μακάρων, χρυσόρραπι, δῶτορ ἐπίων,
 ἴλαος ὦν ἐπάρηγε σὺν αἰδοίῃ τε φίλῃ τε. 10

¹ Baumeister: ἔσχετο, MSS.

XXIX.—TO HESTIA

pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion stopped his swift-footed horses a long while, until the maiden Pallas Athene had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

And so hail to you, daughter of Zeus who holds the aegis! Now I will remember you and another song as well.

XXIX

TO HESTIA

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet,—where one does not duly pour sweet wine in offering to Hestia both first and last.

And you, Slayer of Argus, Son of Zeus and Maia, messenger of the blessed gods, bearer of the golden rod, giver of good, be favourable and help us, you and Hestia, the worshipful and dear. Come and

ναίετε δώματα καλά, φίλα φρεσὶν ἀλλήλοισιν 9
 εἰδότες.¹ ἀμφότεροι γὰρ ἐπιχθονίων ἀνθρώπων 11
 εἰδότες ἔργματα καλά νόφ θ' ἔσπεσθε καὶ ἤβη.
 Χαῖρε, Κρόνου θύγατερ, σὺ τε καὶ χρυσόρραπις
 Ἑρμῆς·
 αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

XXX

ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαίαν παμμήτειραν αἰείσομαι, ἠνθήμεθλον,
 πρεσβίστην, ἣ φέρρει ἐπὶ χθονὶ πάνθ' ὅπόσ' ἐστίν,
 ἡμὲν ὅσα χθόνα διὰν ἐπέρχεται ἡδ' ὅσα πάντων
 ἡδ' ὅσα πωτῶνται, τὰδε φέρρεται ἐκ σέθεν ὄλβου.
 ἐκ σέο δ' εὐπαιδὲς τε καὶ εὐκαρποιὶ τελέθουσι, 5
 πότνια, σὺ δ' ἔχεται δοῦναι βίον ἡδ' ἀφελέσθαι
 θνητοῖς ἀνθρώποισιν· ὃ δ' ὄλβιος, ὅν κε σὺ θυμῷ
 πρόφρων τιμήσῃς· τῷ τ' ἄφθονα πάντα πάρεστι.
 βρίθει μὲν σφιν ἄρουρα φερέσβιος ἡδὲ κατ' ἀγροῖς
 κτήνεσιν εὐθιμῇ, αἶκας δ' ἐμπίπλαται ἐσθλῶν· 10
 αὐτοὶ δ' εὐνομήσῃ πόλιν κύα καλλιγύναικα
 κοιρανέουσ', ὄλβιος δὲ πολὺς καὶ πλοῦτος ὀπηδεῖ·
 παῖδες δ' εὐφροσύνῃ κεσθηλέε κυδιόωσι
 παρθενικαὶ τε χοροῖς πολυακθέσιν εὐφροσι θυμῷ
 παίζουσαι σκαίρουσι κατ' ἄνθεα μαλθακὰ ποίης, 15
 οὐς κε σὺ τιμήσῃς, σεμνὴ θεά, ἄφθονε δαῖμων.
 Χαῖρε, θεῶν μήτηρ, ἄλοχ' Οὐρανοῦ ὑπερβέντος,
 πρόφρων δ' ἀντ' ὧδῃς βίοτον θυμῆρέ' ὄπαζε·
 αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

¹ Translator: Ἔστιν, MSS.

XXX.—TO EARTH THE MOTHER OF ALL

dwelt in this glorious house in friendship together ; for you two, well knowing the noble actions of men, aid on their wisdom and their strength.

Hail, Daughter of Cronos, and you also, Hermes, bearer of the golden rod ! Now I will remember you and another song also.

XXX

TO EARTH THE MOTHER OF ALL

I will sing of well-founded Earth, mother of all, eldest of all beings. She feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the paths of the seas, and all that fly : all these are fed of her store. Through you, O queen, men are blessed in their children and blessed in their harvests, and to you it belongs to give means of life to mortal men and to take it away. Happy is the man whom you delight to honour ! He has all things abundantly : his fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule orderly in their cities of fair women : great riches and wealth follow them : their sons exult with ever-fresh delight, and their daughters in flower-laden bands play and skip merrily over the soft flowers of the field. Thus is it with those whom you honour O holy goddess, bountiful spirit.

Hail, Mother of the gods, wife of starry Heaven ; freely bestow upon me for this my song substance that cheers the heart ! And now I will remember you and another song also.

THE HOMERIC HYMNS

XXXI

ΕΙΣ ΗΛΙΟΝ

Ἥλιον ὑμνεῖν αὐτε Διὸς τέκος ἄρχεο Μοῦσα,
 Καλλιόπη, φαέθοντα, τὸν Εὐρυφάεσσα βοῶπις
 γείνατο Γαίης παιδὶ καὶ Οὐρανοῦ ἀστερόεντος·
 γῆμε γὰρ Εὐρυφάεσσαν ἀγακλειτὴν Ὑπερίων,
 αὐτοκασσιγνήτην, ἣ οἱ τέκε κάλλιμα τέκνα,
 Ἥῳ τε ῥοδόπηχυν εὐπλόκαμόν τε Σελήνην
 Ἥελιόν τ' ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν,
 ὃς φαίνει θνητοῖσι καὶ ἀθανάτοισι θεοῖσιν
 ἵπποις ἐμβεβαῶς· σμερδὺν δ' ὅ γε δέρκεται δσσοις
 χρυσοῦς ἐκ κόρυθος· λαμπραὶ δ' ἀκτῖνες ἀπ' αὐτοῦ 10
 αἰγλήεν στίλβουσι παρὰ κροτάφων δέ τ' ἔθειραι·
 λαμπραὶ ἀπὸ κρατὸς χαρίεν κατέχουσι πρόσωπον
 τηλαυγές· καλὸν δὲ περὶ χροὶ λάμπεται ἔσθος
 λεπτουργές, πνοιῇ ἀνέμων· ὕπο δ' ἄρσενες ἵπποι.
 ἔνθ' ἄρ' ὃ γε στήσας χρυσόζυγον ἄρμα καὶ ἵππους, 16
 [αὐτοθι παύεται ἄκρου ἐπ' οὐρανοῦ, εἰσόκεν αὐτῖς] 15²
 θεσπέσιος πέμπησι δι' οὐρανοῦ Ὠκεανόνδε.

Χαῖρε, ἄναξ, πρόφρων δὲ βίον θυμήρε' ὄπαζε.
 ἐκ σέο δ' ἀρξάμενος κλήσω μερόπιν γένος ἀνδρῶν
 ἡμιθέων, ὧν ἔργα θεαὶ θνητοῖσιν ἔδειξαν.

XXXII

ΕΙΣ ΣΕΛΗΝΗΝ

Μήνην αἰεῖδεν τανυσίπτερον ἔσπετε, Μοῦσαι,
 ἡδυεπεῖς κοῦραι Κρονίδεω Διὸς, Ἰστορες ᾠδῆς·

¹ Matthiae: τε παρὰ, MSS.

XXXII.—TO SELENE

XXXI

TO HELIOS

And now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaessa, the far-shining one, bare to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaessa, his own sister, who bare him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face: a rich, fine-spun garment glows upon his body and flutters in the wind: and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

Hail to you, lord! Freely bestow on me assistance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

XXXII

TO SELENE

And next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged¹ Moon.

¹ The epithet is a usual one for birds, cp. Hesiod, *Works and Days*, 210; as applied to Selene it may merely indicate her passage, like a bird, through the air, or mean "far-flying."

THE HOMERIC HYMNS

ἥς ἀπο αἶγλη γαῖαν ἐλίσσεται οὐρανόδεικτος
 κρατὸς ἀπ' ἀθανάτοιο, πολὺς δ' ὑπὸ κόσμος ὄρωρεν
 αἶγλης λαμπούσης· στίλβει δέ τ' ἀλάμπетος αἴηρ 5
 χρυσεῖον ἀπὸ στεφάνου, ἀκτῖνες δ' ἐνδιδόνται,
 εἴτ' ἂν ἀπ' Ὀκεανοῖο λοεσσαμένη χροά καλόν,
 εἴματα ἐσσαμένη τηλαυγία δία Σελήνη,
 ζευξαμένη πώλους ἐριαύχενας, αἶγλήεντας,
 ἐσσυμένως προτέρωσ' ἐλάση καλλίτριχας ἵππους, 10
 ἐσπερίη, διχομήνη· ὃ δὲ¹ πλήθει μέγας ὄγμος
 λαμπρόταταί τ' αἶγαι τότ' ἀεξομένης τελέθουσιν
 οὐρανόθεν· τέκνωρ δὲ βροτοῖς καὶ σῆμα τέτυκται.
 Τῇ ρί ποτε Κρονίδης ἐμίγη φιλότῃτι καὶ εὐνῇ·
 ἥ δ' ὑποκυσαμένη Πανδαίην γείνατο κούρην, 15
 ἐκπρεπὲς εἶδος ἔχουσαν ἐν ἀθανάτοισι θεοῖσι.
 Χαῖρε, ἄνασσα, θεὰ λευκώλενος, δία Σελήνη,
 πρόφρον, ἐνπλόκαμος· σέο δ' ἀρχόμενος κλέα
 φωτῶν
 ἄσομαι ἡμιθέων, ὧν κλείουσ' ἔργματ' αἰοδοί,
 Μουσάων θεράποντες, ἀπὸ στομάτων ἐροέντων. 20

XXXIII

ΕΙΣ ΔΙΟΣΚΟΤΡΟΣ

Ἄμφι Διὸς κούρους, ἐλικώπιδες ἔσπετε Μοῦσαι,
 Τυνδαρίδας, Ληϊδης καλλισφύρου ἀγλαὰ τέκνα,
 Κάστορά θ' ἱππόδαμον καὶ ἀμώμητον Πολυδεῦκα,
 τοὺς ὑπὸ Ταυγέτου κορυφῇ ὄρεος μεγάλοιο
 μυχθεῖς ἐν φιλότῃτι κελαίνεφί Κρονίῳι 5
 σωτήρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων
 ἀκυπέρων τε νεῶν, ὅτε τε σπέρχωνσιν ἄελλαι

¹ Baumeister : δ τε, MSS.

XXXIII.—TO THE DIOSCURI

From her immortal head a radiance is shown from heaven and embraces earth; and great is the beauty that riseth from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear, whensoever bright Selene having bathed her lovely body in the waters of Ocean, and donned her far-gleaming raiment, and yoked her strong-necked, shining team, drives on her long-maned horses at full speed, at eventide in the mid-month: then her great orbit is full and then her beams shine brightest as she increases.

• So she is a sure token and a sign to mortal men.

Once the Son of Cronos was joined with her in love; and she conceived and bare a daughter Pandia, exceeding lovely amongst the deathless gods.

Hail, white-armed goddess, bright Selene, mild, bright-tressed queen! And now I will leave you and sing the glories of men half-divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

XXXIII

TO THE DIOSCURI

BRIGHT-EYED Muses, tell of the Tyndaridae, the Sons of Zeus, glorious children of neat-ankled Leda, Castor the tamer of horses, and blameless Polydeuces. When Leda had lain with the dark-clouded Son of Cronos, she bare them beneath the peak of the great hill Taygetus,—children who are deliverers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen

THE HOMERIC HYMNS

χειμέριαι κατὰ πάντεν ἁμείλιχον· οἳ δ' ἀπὸ νηῶν
 εὐχόμενοι καλέουσι Διὸς κοῦρον· μέγαλοιο
 ἄρνεσσιν λευκοῖσιν, ἐπ' ἁκρωτήρια βάντες 10
 πρύμνης· τὴν δ' ἄνεμός τε μέγας καὶ κύμα θαλίῃσιν
 θῆκαν ὑποβρυγίην· οἳ δ' ἑξαπίνης ἐφάνησαν
 ξουθήσι πτερυγέσσι δι' αἰθέρος αἰξάντες,
 αὐτίκα δ' ἄργαλέων ἀνέμων κατέπαυσαν ἄελλας,
 κύματα δ' ἐστόρεσαν λευκῆς ἁλὸς ἐν πελάγεσσι, 15
 σήματα καλά, πότιον ἀπονόσφισιν·¹ οἳ δὲ ἰδόντες
 γήθησαν, παύσαντο δ' ὀϊζυροῖο πόνοιο.

Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορες ἵππων·
 αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ᾠοιδῆς.

¹ Buty: ταύταις σήματα καλά, πότιον σφίσιν, MSS.

XXXIII.—TO THE DIOSCURI

call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow; but the strong wind and the waves of the sea lay the ship under water, until suddenly these two are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea: fair signs are they and deliverance from toil. And when the shipmen see them they are glad and have rest from their pain and labour.

Hail, Tyndaridae, riders upon swift horses! Now I will remember you and another song also.



HOMER'S EPIGRAMS

ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΑΤΑ

I

Αἰδεῖσθε ξενίων κεχρημένον ἠδὲ δόμοιο,
οἳ πόλιν αἰπεινὴν, Κύμην ἐριώπιδα κούρην,
ναίετε, Σαρδῆνης πόδα νεάτου ὑψικόμοιο,
ἀμβρόσιον πίνοντες ὕδωρ θείου ποταμοῖο,
Ἔρμον δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς.

5

II

Αἶψα πόδες με φέροιεν ἐς αἰδοίων πόλιν ἀνδρῶν·
τῶν γὰρ καὶ θυμὸς πρόφρων καὶ μῆτις ἀρίστη.

III

Χαλκίῃ παρθένος εἰμί, Μίδεω δ' ἐπὶ σήματι
κεῖμαι·
ἔστ' ἂν ὕδωρ τε νῆψ¹ καὶ δένδρεα μακρὰ τεθήλῃ,
ἥελιος τ' αἰνῶν λάμπῃ λαμπρά τε σελήνῃ,
καὶ ποταμοὶ γε ῥέωσιν ἀνακλύζῃ δὲ θάλασσα,
αὐτοῦ τῆδε μένουσα πολυκλαίτου ἐπὶ τύμβου
ἀγμελέω παριούσι, Μίδης ὅτι τῆδε τέθαιπται.

5

IV

Οἷμ' αἶσθ' δῶκε πατὴρ Ζεὺς κυρμα γενέσθαι,
νῆπιον αἰδοίης ἐπὶ γούνασι μητρὸς ἀτάλλων.
ἦν ποτ' ἐπύργωσαν βουλῇ Διὸς αἰγιόχοιο

¹ Plato, Diogenes, *Comment of Homer*: Mr. pseudo-Hierocles.

HOMER'S EPIGRAMS¹

I

HAVE reverence for him who needs a home and stranger's dole, all ye who dwell in the high city of Cyme, the lovely maiden, hard by the foothills of lofty Sardene, ye who drink the heavenly water of the divine stream, eddying Hermus, whom deathless Zeus begot.

II

SPEEDILY may my feet bear me to some town of righteous men; for their hearts are generous and their wit is best.

III

I AM a maiden of bronze and am set upon the tomb of Midas. While the waters flow and tall trees flourish, and the sun rises and shines and the bright moon also; while rivers run and the sea breaks on the shore, ever remaining on this mournful tomb, I tell the passer-by that Midas here lies buried.

IV

To what a fate did Zeus the Father give me a prey even while he made me to grow, a babe at my mother's knees! By the will of Zeus who holds the

¹ The Epigrams are preserved in the pseudo-Herodotean *Life of Homer*. Nos. III, XIII, and XVII are also found in the *Contest of Homer and Hesiod*, and No. I is also extant at the end of some MSS. of the *Homeric Hymns*.

HOMER'S EPIGRAMS

λαοὶ Φρίκωνος, μάργων ἐπιβήτορες ἵππων,
 ὀπλοῦνται μαλεροῖο πυρὸς κρίνοιντες Ἄρρη,
 Λιολίδα Σμύρνην ἀλιγεῖτονα, ποιντοτίνακτοι,
 ἦντε δι' ἀγλαὸν εἰσιν ὕδωρ ἱεροῖο Μέλητος·
 εἴθεν ἀπορνύμεναι κοῦραι Διὸς, ἀγλαὰ τέκνα,
 ἠθελέτην κλῆσαι διὰν χθόνα καὶ πόλιν ἀνδρῶν.
 οἱ δ' ἀπαρηγάσθην ἱερὴν ὅπα, φῆμιν αἰδοῖς,
 ἀφραδίῃ· τῶν μὲν τε παθῶν τις φράσσεται αὐτῆς,
 ὅς σφιν ὀνειδίσσιν τὸν ἐμὸν διεμήσατο πότμον.
 κῆρα δ' ἐγώ, τὴν μοι θεὸς ὥπασε γεινομένῳ περ,
 τλήσομαι ἀκράντα φέρων τετληότι θυμῷ·
 οὐδέ τί μοι φίλα γυῖα μένειν ἱεραῖς ἐν ἀγνῖαῖς
 Κῦμης ὀρμαίνουσι, μέγας δέ με θυμὸς ἐπείγει
 δῆμον ἐς ἰλλοδαπῶν ἵκται, ὀλίγον περ εἶντα.

V

Θεστορίδῃ, θνητοῖσιν ἀνώιστων πολέων περ,
 οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισιν.

VI

Κλυθι, Ποσειδάων, μεγαλοσθενές, ἐνκοσίγαιε,
 εὐρυχόρου μεδέων ἠδὲ ξαιθοῦ Ἰλικῶνος,
 δὸς δ' οὔρου καλὸν καὶ ἀπήμονα νόστον ιδέσθαι
 ναύταις, οἱ νηὸς πομποὶ ἠδ' ἄρχοι ἔασι·
 δὸς δ' ἐς ὑπωρεῖν ὑψικρήμνοιο Μίμαντος
 αἰδοίων μ' ἐλθόντα βροτῶν ὀσίων τε κυρῆσαι,
 φῶτά τε τισαίμην, ὅς ἐμὸν νόον ἠπεροπεύσας
 ᾤδύσατο Ζῆνα ξένιον ξενίην τε τράπεζαν.

EPIGRAMS IV—VI

ægis the people of Phricon, riders on wanton horses, more active than raging fire in the test of war, once built the towers of Aeolian Smyrna, wave-shaken neighbour to the sea, through which glides the pleasant stream of sacred Meles; thence¹ arose the daughters of Zeus, glorious children, and would fain have made famous that fair country and the city of its people. But in their folly those men scorned the divine voice and renown of song, and in trouble shall one of them remember this hereafter—he who with scornful words to them² contrived my fate. Yet I will endure the lot which heaven gave me even at my birth, bearing my disappointment with a patient heart. My dear limbs yearn not to stay in the sacred streets of Cyme, but rather my great heart urges me to go unto another country, small though I am.

V

THESTORIDES, full many things there are that mortals cannot sound; but there is nothing more unfathomable than the heart of man.

VI

Hear me, Poseidon, strong shaker of the earth, ruler of wide-spread, tawny Helicon! Give a fair wind and sight of safe return to the shipmen who speed and govern this ship. And grant that when I come to the nether slopes of towering Minus I may find honourable, god-fearing men. Also may I avenge me on the wretch who deceived me and grieved Zeus the lord of guests and his own guest-table.

¹ *sc.* from Smyrna, Homer's reputed birth-place.

² The councillors of Cyme who refused to support Homer at the public expense.

HOMER'S EPIGRAMS

VII

Πότμα Γῆ, πάνδωρε, δότεира μελίφρονος ὄλβου,
ὥς ἄρα δὴ τοῖς μὲν φωτῶν εὖοχος ἐτύχθης,
τοῖσι δὲ δὺσβαίλος καὶ τρηχεῖ, οἷς ἐχολάωθης.

VIII

Ναῦται ποντοπόροι, στυγερῇ ἐναλίγκιοι ἄτῃ
πτωκάσιν αἰθυίῃσι, βίον δὺσζηλον ἔχοντες,
αἰδεῖσθε ξενίῳ Διὸς σέβας ὑψιμέδοντος·
δεινὴ γὰρ μέτ' ὅπῃς ξενίου Διός, ὅς κ' ἀλίτῃται.

IX¹

Ῥμέας, ὦ ξεῖνοι, ἄνεμος λάβεν ἀντίος ἐλθῶν·
ἀλλ' ἐμὲ νῦν δέξασθε, καὶ ὁ πλόος ἔσσεται ὑμῖν.

X

Ἄλλη τίς σευ πεύκη ἀμείνονα καρπὸν ἔησιν
Ἰδῆς ἐν κορυφῇσι πολυπτύχου ἡμεμεέσσης,
ἐνθα σίδηρος Ἄρης ἐπιχθονίοισι βροτοῖσιν
ἔσσεται, εὖτ' ἂν μιν Κεβρήνιοι ἄνδρες ἔχωσι.

XI

Γλαῦκε, βοτῶν² ἐπίοπτα, ἔπος τί τοι ἐν φρεσὶ
θήσω·
πρῶτον μὲν κυσὶ δεῖπνον ἐπ' αὐλείῃσι θύρῃσι
δοῦναι· τὼς γὰρ ἄμεινον· ὁ γὰρ καὶ πρῶτον ἀκούει
ἀνδρὸς ἐπερχομένου καὶ ἐς ἔρκεα θηρὸς ἰόντος.

¹ Restored to metrical form by Barnes.

² Kuester: πένον, βοτῶν, MSS.

EPIGRAMS VII—XI

VII

QUEEN Earth, all bounteous giver of honey-hearted wealth, how kindly, it seems, you are to some, and how intractable and rough for those with whom you are angry.

VIII

SAILORS, who rove the seas and whom a hateful fate has made as the shy sea-fowl, living an unenviable life, observe the reverence due to Zeus who rules on high, the god of strangers; for terrible is the vengeance of this god afterwards for whomsoever has sinned.

IX

STRANGERS, a contrary wind has caught you: but even now take me aboard and you shall make your voyage.

X

ANOTHER sort of pine shall bear a better fruit¹ than you upon the heights of furrowed, windy Ida. For there shall mortal men get the iron that Ares loves, so soon as the Cebrenians shall hold the land.

XI

GLAUCUS, watchman of flocks, a word will I put in your heart. First give the dogs their dinner at the courtyard gate, for this is well. The dog first hears a man approaching and the wild-beast coming to the fence.

¹ The "better fruit" is apparently the iron smelted out in fires of pine-wood.

HOMER'S EPIGRAMS

XII

Κλυθί' μεν εὐχαμένον, Κουροτρόφε, δὸς δὲ γυναῖκα
τῇδε νέων μὲν ἀναίνεσθαι φιλόττητα καὶ εὐνήν·
ἢ δ' ἐπιτερπέσθω πολιοκροτάφοισι γέρονσιν,
ὧν ὥρη μὲν ἀπήμβλυνται, θυμὸς δὲ μενοινᾷ.

XIII

Ἄνδρες μὲν στέφανες παῖδες, πύργοι δὲ πόληος,
ἵπποι δ' αὖ πεδίων κόσμος, νῆες δὲ θαλάσσης,
χοήματα δ' αὖξει οἶκον, ἀτὰρ γεραροὶ βασιλῆες
ἡμενοὶ εἰν ἀγορῇ κόσμος λαοῖσιν· ὁρᾶσθαι
αἰδομένον δὲ πυρὸς γεραρόντερος οἶκος ἰδέσθαι
ἡματι χειμερίῳ, ὅπῃ αὖ νύφῃσι Κρονίῳν.

XIV

Εἰ μὲν δώσετε μισθὸν αἰέσω, ὦ κεραμῆες,
δεῦρ', αἶγ', Ἀθηναίη καὶ ὑπέρσχεθε χεῖρα καμίνου.
εὖ δὲ περανθεῖν² κάτυλοι καὶ πάντα κῆναστρα
φρονχθῆναί τε καλῶς καὶ τιμῆς ὦσαν ἀρέσθαι,
πολλὰ μὲν εἰν ἀγορῇ πωλούμενα, πολλὰ δ' ἰγνυαῖς, ἢ
πολλὰ δὲ κερδῆναι, ἡμῖν δὲ διή, ὥς σφιν αἰεῖσαι,
ἣν δ' ἰπ' ἀναιδείην τρεφθέντες ψεύδῃ ἀρησθε,
συγκαλέμει δὴ ἔπειτα καμίνων δηλητῆρας,
Σύντροιβ' ὁμῶς Σμάραγόν τε καὶ Ἄσβετον ἡδὲ
Σαβάκτην

Ἐμίδαμόν τ', ὅς τ' ἤδε τέχνη κακὰ πολλὰ πορίζον·
πέρθε πυραΐθουσας καὶ δώματα, σὺν δὲ κάμινος
πᾶσα κυκηθεῖη κεραμῶν μέγα κοκκύσαντων,
ὥς γνῆθος ἰππεὶν βρύκει, βρύκοι δὲ κάμινος,

¹ *Reisenken*: τ' ἄλλοισιν, *Scurella*: *The Content of Homer tells the verse*:

καὶ δ' εἰν ἀγορῇ κατέχουσιν εἰσπράσσειν.

² *Poltera*: μελαεθεῖν, μελαεθεῖν, *Life of Homer*.

EPIGRAMS XII—XIV

XII

Goddess-nurse of the young,¹ give ear to my prayer, and grant that this woman may reject the love-embrace of youth and dote on grey-haired old men whose powers are dulled, but whose hearts still desire.

XIII

Children are a man's crown, towers of a city; horses are the glory of a plain, and so are ships of the sea; wealth will make a house great, and reverend princes seated in assembly are a goodly sight for the folk to see. But a blazing fire makes a house look more comely upon a winter's day, when the Son of Cronos sends down snow.

XIV

Potters, if you will give me a reward, I will sing for you. Come, then, Athena, with hand upraised² over the kiln. Let the pots and all the dishes turn out well and be well fired: let them fetch good prices and be sold in plenty in the market, and plenty in the streets. Grant that the potters may get great gain and grant me so to sing to them. But if you turn shameless and make false promises, then I call together the destroyers of kilns, Shatter and Smash and Charr and Crash and Crudebake who can work this craft much mischief. Come all of you and sack the kiln-yard and the buildings: let the whole kiln be shaken up to the potter's loud lament. As a horse's jaw grinds, so let the kiln grind to

¹ Heate: cp. Hesiod, *Theogony*, 460.

² i.e. in protection.

HOMER'S EPIGRAMS

πάντ' ἔιποσθ' αὐτῆς κεραμῖα λεπτὰ ποιούσα.
 δεῦρο καὶ Ἥελίου θύγατερ, πολυφάρμακε Κίρκη, 15
 ἄγρια φάρμακα βύλλε, κάκου δ' αὐτοῖς τε καὶ ἔργα.
 δεῦρο δὲ καὶ Χείρων ἀγέτω πολέας Κενταύρους,
 οἷθ' Ἥρακλῆος χεῖρας φύγον οὔτ' ἀπόλουντο,
 τύπτοιεν τάδε ἔργα κακῶς, πίπτοι δὲ κάμινος·
 αὐτοὶ δ' οἰμώζοντες ὀρώατο ἔργα ποιηρά. 20
 γηθήσω δ' ὀρώων αὐτῶν κακοδαίμονα τέχνην·
 ὅς δέ χ' ὑπερκύψῃ, πυρὶ τούτου πᾶν τὸ πρόσωπον
 φλεχθείη, ὥς πάντες ἐπίστωντ' αἷσιμα ῥέζειν.

XV

Δῶμα προσετραπόμεσθ' ἀνδρὸς μέγα δυναμένοιο,
 ὅς μέγα μὲν δύναιται, μέγα δὲ πρέπει¹ ὀλβιος αἰεὶ.
 αὐταὶ ἀνακλίνεσθε θύραι· Πλούτος γὰρ ἔσεισι
 πολλός, σὺν Πλούτῳ δὲ καὶ Εὐφροσύνῃ τεθαλυῖα
 Εἰρήνῃ τ' ἀγαθῇ· ὅσα δ' ἄγγεα, μεστὰ μὲν εἴη. 5
 κυρβαίῃ δ' αἰεὶ κατὰ καρδόπου ἔρποι μάζα.
 νῦν μὲν κριθαίην, εὐώπιδα, σησαμόεσσαν

Τοῦ παιδὸς δὲ γυνὴ κατὰ δίφραδα βήσεται ὕμνῳ
 ἡμίονοι δ' ἄξουσιν κραταίποδες εἰς τόδε δῶμα·
 αὐτὴ δ' ἰστὸν ὑφαίνει ἐπ' ἡλέκτρῳ βεβανῖα. 10

Νεῦμαί τοι, νεῦμαι ἐνιαύσιος, ὥστε χελιδὼν
 ἔστηκ' ἐν προθύροις ψιλὴ πόδας· ἀλλὰ φέρ' αἶψα
 †πέρται τῷ Ἀπόλλωνος γυνιάτιδος.†

¹ Illego: βρεμαι, MSS.

EPIGRAMS XIV—XV

powder all the pots inside. And you, too, daughter of the Sun, Circe the witch, come and cast cruel spells; hurt both these men and their handiwork. Let Chiron also come and bring many Centaurs—all that escaped the hands of Heracles and all that were destroyed: let them make sad havoc of the pots and overthrow the kiln, and let the potters see the mischief and be grieved; but I will gloat as I behold their luckless craft. And if anyone of them stoops to peer in, let all his face be burned up, that all men may learn to deal honestly.

XV¹

LET us betake us to the house of some man of great power,—one who bears great power and is greatly prosperous always. Open of yourselves, you doors, for mighty Wealth will enter in, and with Wealth comes jolly Mirth and gentle Peace. May all the corn-bins be full and the mass of dough always overflow the kneading-trough. Now (set before us) cheerful barley-pottage, full of sesame . . .

Your son's wife, driving to this house with strong-hoofed mules, shall dismount from her carriage to greet you; may she be shod with golden shoes as she stands weaving at the loom.

I come, and I come yearly, like the swallow that perches light-footed in the fore-part of your house. But quickly bring . . .

¹ This song is called by pseudo-Herodotus *Elpeidion*. The word properly indicates a garland wound with wool which was worn at harvest-festivals, but came to be applied first to the harvest song and then to any begging song. The present is akin to the Swallow-Song (*Xελιδόνιον*), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenaeus, viii. 300 a.

HOMER'S EPIGRAMS

XVI

Εἰ μὲν τι εὖσεις· εἰ δὲ μή, οὐχ ἐσθήξομεν·
οὐ γὰρ συνοικήσοντες ἐνθάδ' ἦλθομεν.

XVII

ΟΜΗΡΟΣ

"Ἄνδρες ἄγρης ἀλίας¹ θηρίοις, ἢ ῥ' ἔχομέν τι;

ΛΑΙΕΙΣ

"Ὅσ' ἔλομεν, λιπόμεσθ'· ὅσα δ' οὐχ ἔλομεν,
φερόμεσθα.

ΟΜΗΡΟΣ

Τοίων γὰρ πατέρων ἐξ αἵματος ἐκγεγάασθε,
οὔτε βαθυκλήρων οὐτ' ἄσπετα μῆλα νεμόντων.

¹ Koehly: ἀν' Ἀρκάδης, MSS.

EPIGRAMS XVI—XVII

XVI

If you will give us anything (well). But if not, we will not wait, for we are not come here to dwell with you.

XVII

HOMER

HUSTERS of deep sea prey, have we caught anything?

FISHERMEN

All that we caught we left behind, and all that we did not catch we carry home.¹

HOMER

Ay, for of such fathers you are sprung as neither hold rich lands nor tend countless sheep.

¹ The fish which they caught in their clothes they left behind, but carried home in their clothes those which they could not catch.

FRAGMENTS OF
THE EPIC CYCLE

ΕΠΙΚΟΥ ΚΥΚΛΟΥ ΛΕΙΨΑΝΑ

ΤΙΤΑΝΟΜΑΧΙΑ

1.

Phaëus, Epitome of the Chrestomathy of Proclus.
Ἀρχεται μὲν (ὁ ἐπικὸς κύκλος) ἐκ τῆς Οὐρανοῦ
καὶ Γῆς μυθολογουμένης μίξεως, ἐξ ἧς αὐτῇ καὶ
τρὲς παῖδας ἑκατοντῆχειρας καὶ τρεῖς γεννᾷσι
Κύκλωπας.

2.

Λοιδοία Οἶκον. (Cramer) i. 76. Λιβέρος δ' υἱὸς
Οὐρανός, ὡς ὁ τὴν Τιτανομαχίαν γράψας.

3.

Schol. on Ar. Rhod. i. 1165. Εὐμηλος . . . τὸν
Αἰγυῖωνα Γῆς καὶ Πόντου φησὶ παῖδα, κατοικῶντα
δὲ ἐν τῇ θαλάσῃ τοῖς Τιτάσι συμμαχεῖν.

4.

Athenaeus, vii. 277 c. ὁ τὴν Τιτανομαχίαν
παίσας αἶτ' Εὐμηλός ἐστιν ὁ Κορίνθιος ἢ
Ἀρκτῖνος . . . ἐν τῇ δευτέρῃ οὕτως εἴρηκεν
ἐν δ' αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύες ἑλλοῖ
νήχοντες παίζουσι δι' ὕδατος ἀμβροσίῳ.

5.

Athenaeus, i. 22 c. Εὐμηλος . . . τὸν Δία
ὀρχούμενόν πον παρῶγει λέγων
μειστοῖσιν δ' ὀρχεῖτο πατὴρ ἀνδρῶν τε θεῶν τε.

THE EPIC CYCLE

THE WAR OF THE TITANS

I.

THE Epic Cycle begins with the fabled union of Heaven and Earth, by which they make three hundred-handed sons and three Cyclopes to be born to him.

II.

According to the writer of the *War of the Titans* Heaven was the son of Aether.

3.

Eumelus says that Aegæon was the son of Earth and Sea and, having his dwelling in the sea, was an ally of the Titans.

4.

The poet of the *War of the Titans*, whether Eumelus of Corinth or Arctinus, writes thus in his second book: "Upon the shield were dumb fish adiant, with golden faces, swimming and sporting through the heavenly water."

5.

Eumelus somewhere introduces Zeus dancing: he says—"In the midst of them danced the Father of men and gods."

THE EPIC CYCLE

6.

Schol. on Ap. Rhod. i. 554. ὁ δὲ τὴν Γυγαντομαχίαν ποιήσας φησὶν ὅτι Κρόνος μεταμορφωθείς εἰς ἵππον ἐμίγη Φιλύρῃ τῇ Ὀκεανοῦ, διόπερ καὶ ἵπποκένταυρος ἐγεννήθη ὁ Χείρων· τούτου δὲ θυγὴ Χαρικλώ.

7.

Athenaeus, xi. 470 B. Θράλυντος . . . ἐπὶ λέβητός φησιν αὐτὸν διαπλεύσαι, τοῦτο πρῶτον εἰπόντος τοῦ τὴν Τιτανομαχίαν ποιήσαντος.

8.

Philostrophus, On Pious. ὁ δὲ τὴν Τιτανομαχίαν, τὰ μὲν μῆλα φυλάττειν . . .

ΟΙΔΙΠΟΔΕΙΑ

1.

C. I. G. Ital. et Sic. 1292, ii. 11. . . . τὴν Οἰδιποδείαν τὴν ὑπὸ Κιναιθωνος τοῦ . . . ἐπῶν οὔσαν γχ.

2.

Lucan ix. 5. 10. παῖδας δὲ ἐξ αὐτῆς (Ἰοκάστης) οὐ δοκῶ οἱ γενέσθαι μίρτυρι Ὀμήρου¹ χρώμενος . . . ἐξ Εὐρυγανείας δὲ τῆς Τυφρφάντος ἐγεγόνεσαν· ἦγλαυ δὲ καὶ ὁ τὰ ἔπη ποιήσας ἡ Οἰδιποδεία ὠνομάζουσι.

3.

Schol. on Eur. Phoen. 1150. οἱ τὴν Οἰδιποδείαν γράψαντες . . . περὶ τῆς Σφειγγός

ἢ ἀλλ' ἔτι καλλιστόν τε καὶ ἡμεροέστατον ἄλλων παῖδα φίλον Κρείοντος ἡνύμενος Αἴμονα δῖον . . .

¹ *Odyssey*, xii. 271-4.

THE STORY OF OEDIPUS

6.

The author of the *War of the Giants* says that Cronos took the shape of a horse and lay with Philyra, the daughter Ocean. Through this cause Cheiron was born a centaur; his wife was Chariclo.

7.

Theolytus says that he (Heracles) sailed across the sea in a cauldron¹; but the first to give this story is the author of the *War of the Titans*.

8.

The author of the *War of the Titans* says that the apples (of the Hesperides) were guarded . . .

THE STORY OF OEDIPUS

1.

. . . the *Story of Oedipus* by Cinnaethon in six thousand six hundred verses.

2.

Judging by Homer I do not believe that Oedipus had children by Jocasta: his sons were born of Euryganchia as the writer of the Epic called the *Story of Oedipus* clearly shows.

3.

The authors of the *Story of Oedipus* (say) of the Sphinx: "But furthermore (she killed) noble Haemon, the dear son of blameless Creon, the comeliest and loveliest of boys."

¹ See the clix reproduced by Gerhard, *Abhandlungen*, taf. 5, 4. Cp. Stesichorus, Frag. 3 (Sneglh).

THE EPIC CYCLE

ΘΗΒΑΙΣ

1.

Contest of Homer and Hesiod. ὁ δὲ Ὀμηρος . . .
περιερχόμενος ἔλαγε τὰ ποιήματα, πρῶτον μὲν
τὴν Θηβαίδα, ἔπη δὲ ἦν ἡ ἀρχὴ
Ἄργος ἄειδε θεὰ πολυδίψιον ἔνθεν ἄνακτες.

2.

Athenaeus, xi. 465 E

αὐτὰρ ὁ διογενὴς ἥρως ξανθὸς Πολυνείκης
πρῶτα μὲν Οἰδιπόδι καλὴν παρέθηκε τράπεζαν
ἄργυρέην Κῶμιο θεόφρονος· αὐτὰρ ἔπειτα
χρῦσον ἐμπλησεν καλὸν ἔσπας ἡδέος οἴνου.
αὐτὰρ ὃ γ' ὥς φράσθη παρακείμενα πατρὸς ἑοῖο
τιμῆντα γέρα, μέγα οἱ κακὸν ἔμπεσε θυμῷ.
αἴψα δὲ παισὶν ἑοῖσι μετ' ἀμφοτέροισιν ἐπαρὸς
ἔργαλέας ἤρατο· θεῶν δ' οὐ λανθάν' ἔριυν.
ὥς οὐ οἱ πατρώϊ' ἐν ἡβείῃ φιλότῃτι
διᾶσσαντ', ἀμφοτέροισι δ' αἰὲ πόλεμοί τε μάχαι
τε . . .

3.

Schol. Lucr. on Dorh. O. C. 1375.

ισχίον ὥς ἐρύσσε χαμαὶ βύλε εἶπέ τε μῦθον·
ἅμοι ἐγὼ, παῖδες μὲν ὀνειδείοντες ἐπεμψαν
εὐκτο Διὶ βασιλῇ καὶ ἄλλοις ἀθανάτοισι
χερσὶν ὑπ' ἀλλήλων καταβήμεναι Ἄϊδος εἶσοι.

4.

Roms. viii. 25. 3. Ἄεραστος ἔφηνεν ἐκ Θηβῶν
εἴματα λυγρὰ φέρων σὺν Ἀρείοι κυανοχαίτῃ.

THE THEBAID

THE THEBAID

1.

HOMER travelled about reciting his epics, first the *Thebaid*, in seven thousand verses, which begins: "Sing, goddess, of parched Argos, whence lords . . ."

2.

"Then the heaven-born hero, golden-haired Polyneices, first set beside Oedipus a rich table of silver which once belonged to Cadmus the divinely wise: next he filled a fine golden cup with sweet wine. But when Oedipus perceived these treasures of his father, great misery fell on his heart, and he straightway called down bitter curses there in the presence of both his sons. And the avenging Fury of the gods failed not to hear him as he prayed that they might never divide their father's goods in loving brotherhood, but that war and fighting might be ever the portion of them both."

3.

"And when Oedipus noticed the haunch¹ he threw it on the ground and said: 'Oh! Oh! my sons have sent this mocking me . . .' So he prayed to Zeus the king and the other deathless gods that each might fall by his brother's hand and go down into the house of Hades."

4.

Adrastus fled from Thebes "wearing miserable garments, and took black-maned Arcion² with him."

¹ The haunch was regarded as a dishonourable portion.

² The horse of Adrastus, offspring of Poseidon and Demeter, who had changed herself into a mare to escape Poseidon.

THE EPIC CYCLE

5.¹

ἐπὶ τὰ δ' ἔπειτα τελεσθέντων νεκίων ἐνὶ Θήβῃ,
οἰμωξεν Ταλαϊονίδης μετέπειτ' ἐτε μῦθον·
ὅμοι' ἐγὼ παθέω γὰρ ἐμοῦ στρατοῦ ὄμμα φασεινόν,
ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάχεσθαι.

6.

Apollonius, i. 74. ἔφημεν Οἰνεὺς Περίβοιαν
τὴν Ἰπποδόου. ταύτην δὲ ὁ μὲν γράψας τὴν
Θηβαίδα πολεμικήσῃς Ὀλέου λόγῳ λαβεῖν
Οἰνέα γέρας.

7.

Pausanias, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος
ἐστὶν Ἀσφοδίκου· καὶ ὁ Ἀσφιδίκος οὗτος ἀπέκτει-
νεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείοις Παρθενοπαίου
τὸν Ταλαοῦ καθὰ οἱ Θηβαῖοι λόγουσιν, ἐπεὶ τὰ γε
ἐν Θηβαίδι ἔφη τὰ ἐς τὴν Παρθενοπαίου τελευτήν
Περιπλύνμεναι τὰν ἀνελόντα φησὶν εἶναι.

ΕΠΙΓΟΝΟΙ

1.

Content of Homer and Hesiod. εἶτα Ἐπιγόνους,
ἔφη, ἔ, ἥς ἢ ἀρχῇ
νῦν αὖθ' ὑπλοτέρων ἀνδρῶν ἀρχώμεθα Μοῦσαι.

2.

Photius, Lexicon. Τευρησίαν περὶ τῆς Τευρησίας
ἀλώπεκος οἱ τὰ Θηβαϊκὰ γεγραφεότες ἱκανῶς

¹ Restored from Pindar *Ol.* vi. 16 who, according to Asclepiades, derives the passage from the *Theiaia*.

THE EPIGONI

5.

"But when the seven dead had received their last rites in Thebes, the Son of Talus lamented and spoke thus among them: 'Wee is me, for I miss the bright eye of my host, a good seer and a stout spearman alike.'"

6.

Oeneus married Periboea the daughter of Hippocleis. The author of the *Thebais* says that when Olenus had been stormed, Oeneus received her as a prize.

7.

Near the spring is the tomb of Asphodius. This Asphodius killed Parthenopæus the son of Talus in the battle against the Argives, as the Thebans say; though that part of the *Thebais* which tells of the death of Parthenopæus says that it was Periclymenus who killed him.

THE EPIGONI

1.

NEXT (Homer composed) the *Epigoni* in seven thousand verses, beginning, "And now, Muses, let us begin to sing of younger men."

2.

Teumesia. Those who have written on Theban affairs have given a full account of the Teumesian fox.¹

¹ So called from Teumesas, a hill in Boeotia. For the derivation of Teumesas cp. Antimachus *Thebais* fr. 3 (Eikel).

THE EPIC CYCLE

ἱστορίῃ κασι . . . ἐπιπεμφθῆναι μὲν γὰρ ὑπὸ θεῶν τὸ θηρίον τοῦτο τοῖς Καδμείοις· διὰ τῆς βασιλείας ἐξέκλειον τοὺς ἀπὸ Κἀδμου γεγενητάς. Κέφαλον δὲ φασὶ τὸν Δηϊόνος Ἀθηναῖον εὖτα καὶ κίνα κεκτημένον ὅν οὐδὲν διέφευγεν τῶν θηρίων, ὡς ἀπέκτεινεν ἄκων τὴν ἑαυτοῦ γυναῖκα Πρόκριν, καθηράντων αὐτὸν τῶν Καδμείων, διώκειν τὴν ἀλώπεκα μετὰ τοῦ κυνὸς καταλαβομένους δὲ περὶ τὸν Τευρησσὸν λίθους γενέσθαι τὸν τε κίνα καὶ τὴν ἀλώπεκα. εἰλήφασι δ' οὔτοι τὸν μῦθον ἐκ τοῦ ἐπικοῦ κύκλου.

3.

Schol. on *Ap. Rhod.* i, 308. οἱ δὲ τὴν Θηβαίῃα γεγραφότες φασὶν ὅτι ὑπὸ τῶν Ἐπιγρονῶν ἄκροθίσιον ἀκτιέθη Μαντὼ ἡ Τειρεσίου θυγάτηρ εἰς Δελφοὺς πεμφθεῖσα, καὶ κατὰ χρησμόν Ἀπόλλωνος ἐφερχομένη περιέπεσε Πακίῳ τῇ Λέβητον νύφιν Μυκηναίῳ τὸ γένος. καὶ γημαμένη αὐτῇ—τοῦτο γὰρ περιέχει τὰ λογίον, γαμίσθαι ᾧ ἂν συνασπῇ—[καὶ] ἐλθοῦσα εἰς Κολοφῶνα καὶ ἐκεῖ δυσθυμήσασα ἐδάκρυσε διὰ τὴν τῆς πατρίδος πόρθησιν.

ΚΤΗΡΙΑ

1.

Proclius, Chrestomathy, i. Ἐπιβάλλει ταύτοις τὰ λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἑνδεκα. . . . τὰ δὲ περιέχοντά ἐστι ταῦτα.

Ζεὺς βουλευέται μετὰ τῆς Θέμιδος περὶ τοῦ Τρωικοῦ πολέμου· παραγενομένη δὲ Ἐρις εὐαχονμένων τῶν θεῶν ἐν τοῖς Πηλέως γάμοις, νεῖκος

THE CYPRIA

They relate that the creature was sent by the gods to punish the descendants of Cadmus, and that the Thebans therefore excluded those of the house of Cadmus from the kingship. But (they say) a certain Cephalus, the son of Deion, an Athenian, who owned a hound which no beast ever escaped, had accidentally killed his wife Procris, and being purified of the homicide by the Cadmeans, hunted the fox with his hound, and when they had overtaken it both hound and fox were turned into stones near Teumessus. These writers have taken the story from the Epic Cycle.

3.

The authors of the *Thebais* say that Manto the daughter of Teiresias was sent to Delphi by the Epigoni as a first fruit of their spoil, and that in accordance with an oracle of Apollo she went out and met Rhacius, the son of Lebes, a Mycenaean by race. This man she married—for the oracle also contained the command that she should marry whomsoever she might meet—and coming to Colophon, was there much cast down and wept over the destruction of her country.

THE CYPRIA

1.

This¹ is continued by the epic called *Cypria* which is current in eleven books. Its contents are as follows.

Zeus plans with Themis to bring about the Trojan war. Strife arrives while the gods are feasting at the marriage of Peleus and starts a dispute between

¹ The preceding part of the Epic Cycle (?).

περὶ κάλλους ἐλίστησιν Ἀθηναίᾳ, Ἦρᾳ καὶ Ἀφροδίτῃ, αἱ πρὸς Ἀλέξανδρον ἐν Ἰδῇ κατὰ Διὸς προσταγὴν ὑφ' Ἑρμοῦ πρὸς τὴν κρίσιν ἄγονται καὶ προκρίνει τὴν Ἀφροδίτῃν ἱεραρχεῖν τοῖς Ἑλένης γάμοις Ἀλέξανδρος.

Ἐπειτα δέ, Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται, καὶ Ἐλενος περὶ τῶν μελλόντων αὐτῷ προσβέσπει, καὶ Ἀφροδίτῃ Αἰνείαν συμπλεῖν αὐτῷ κελεύει, καὶ Κασσάνδρᾳ περὶ τῶν μελλόντων προσηλοῖ. ἐπιβὰς δὲ τῇ Λακεδαιμονίᾳ Ἀλέξανδρος ξενίζεται παρὰ τοῖς Τυρδαρίδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάῳ καὶ Ἑλένῃ παρὰ τὴν εὐωχίαν οἰδῶσι δῶρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενέλαος εἰς Κρήτην ἐκπλεῖ, κελεύσας τὴν Ἑλένην τοῖς ξένοις τὰ ἐπιτήδεια παρέχειν ἕως ἂν ἀπαλλαγῶσιν. ἐν τούτῳ δὲ Ἀφροδίτῃ συνάγει τὴν Ἑλένην τῷ Ἀλεξάνδρῳ, καὶ μετὰ τὴν μίξιν τὰ πλεῖστα κτήματα ἐνθέμενοι, νυκτὸς ἀποπλέουσι, χειμῶνα δὲ αὐτοῖς ἐφίστησιν Ἦρᾳ, καὶ προσερχθεὶς Σιδῶνι ὁ Ἀλέξανδρος αἰρεῖ τὴν πόλιν, καὶ ἀποπλεύσας εἰς Ἴλιον γάμους τῇ Ἑλένῃ ἐπέτελεσεν.

Ἐν τούτῳ δὲ Κάστωρ μετὰ Πολυδεύκους τὰς Ἰῆα καὶ Λυγκέως βοῦς ὑφαιραίνενοι ἐφωράθησαν, καὶ Κάστωρ μὲν ὑπὸ τοῦ Ἰῆα ἀναιρεῖται, Λυγκέως δὲ καὶ Ἰῆας ὑπὸ Πολυδεύκους καὶ Ζεὺς αὐτοῖς ἑτερήμερον νέμει τὴν ἄθανασίαν.

Καὶ μετὰ ταῦτα Ἴρις ἀναγγέλλει τῷ Μενελάῳ τὰ γεγονότα κατὰ τὸν οἶκον, ὃ δὲ παραγενόμενος περὶ τῆς ἐπ' Ἴλιον στρατείας βουλευέται μετὰ τοῦ ἀδελφοῦ, καὶ πρὸς Νέστορα παραγίγνεται

THE CYPRIA

Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hennes at the command of Zeus to Alexandrus¹ on Mount Ida for his decision, and Alexandros, lured by his promised marriage with Helen, decides in favour of Aphrodite.

Then Alexandros builds his ships at Aphrodite's suggestion, and Helenus foretells the future to him, and Aphrodite orders Aeneas to sail with him, while Cassandra prophesies as to what will happen afterwards. Alexandros next lands in Lacedaemon and is entertained by the sons of Tyndareus, and afterwards by Menelaus in Sparta, where in the course of a feast he gives gifts to Helen.

After this, Menelaus sets sail for Crete, ordering Helen to furnish the guests with all they require until they depart. Meanwhile, Aphrodite brings Helen and Alexandros together, and they, after their union, put very great treasures on board and sail away by night. Hera stirs up a storm against them and they are carried to Sidon, where Alexandros takes the city. From there he sailed to Troy and celebrated his marriage with Helen.

In the meantime Castor and Polydeuces, while stealing the cattle of Idas and Lynceus, were caught in the act, and Castor was killed by Idas, and Lynceus and Idas by Polydeuces. Zeus gave them immortality every other day.

Idas next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, and then goes on

¹ *sc.* Paris.

Μενέλαος. Νέστωρ δὲ ἐν παρεκβύσει διηγείται αὐτῷ ὡς Ἐπώπειος φθείρας τὴν Λύκου θυγατέρα ἐξεπορβήθη, καὶ τὰ περὶ Οἰδίπου καὶ τὴν Ἡρακλέους μαυίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδην. ἔπειτα τοὺς ἡγεμόνας ἀθροίζουσιν ἐπὶ τὴν Ἑλλάδα, καὶ μαίνεσθαι προσποιησάμενον τὸν Ὀδυσσεῖα ἐπὶ τῇ μὴ θέλειν συστρατεύεσθαι ἐφώρasan, Παλιμήδους ὑποθεμένου τὸν υἱὸν Τηλέμαχον ἐπὶ κόλασιν ἔξαρπάσαντες.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδαν θοοῦσι καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στρουθοὺς γενόμενα δαίκνυται, καὶ Κάλχας περὶ τῶν ὑποβησομένων προλέγει αὐτοῖς. ἔπειτα ἀναχθέντες Τευθραΐα πρσιίσχουσι καὶ ταύτην ὡς Ἴλιον ἐπόρθουν. Τηλέφος δὲ ἐκβοηθήσας Θερσάνδρον τε τὸν Πολυμείκους κτείνει καὶ αὐτὸς ὑπὸ Ἀχιλλέως τιτρώσκεται. ἀποπλέουσι δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπιπίπτει καὶ διασκεδάννυνται. Ἀχιλλεὺς δὲ Σκύρῳ προσσχὼν γαμῇ τὴν Λυκομήδους θυγατέρα Δηιδάμειαν. ἔπειτα Τηλέφον κατὰ μαντείαν παραγενόμενον εἰς Ἄργος ἰᾶται Ἀχιλλεὺς ὡς ἡγεμόνα γενησόμενον τοῦ ἐπ' Ἴλιον πλοῦ.

Καὶ τὸ δεύτερον ἡθροισμένου τοῦ στόλου ἐν Αὐλίδι, Ἀγαμέμνων ἐπὶ θήρας βαλὼν ἔλαφον, ὑπερβάλλειν ἔφησε καὶ τὴν Ἀρτεμιν. μηνίσασα δὲ ἡ θεὰς ἐπέσχεν αὐτοῖς τοῦ πλοῦ χειμῶνας ἐπιπέμπουσα. Κάλχαιτος δὲ αἰπώντας τὴν τῆς θεοῦ μῆνιν καὶ Ἰφιγένειαν κελύσαντος θέειν τῇ Ἀρτέμιδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεῖ μετα-

THE CYPRIA

to Nestor. Nestor in a digression tells him how Rhopeus was utterly destroyed after seducing the daughter of Lyceus, and the story of Oedipus, the madness of Hercules, and the story of Theseus and Ariadne. Then they travel over Hellas and gather the leaders, detecting Odysseus when he pretends to be mad, not wishing to join the expedition, by seizing his son Telemachus for punishment at the suggestion of Palamedes.

All the leaders then meet together at Aulis and sacrifice. The incident of the serpent and the sparrows ¹takes place before them, and Calchas foretells what is going to befall. After this, they put out to sea, and reach Teuthrania and sack it, taking it for Ilium. Telephus comes out to the rescue and kills Thersander the son of Polynices, and is himself wounded by Achilles. As they put out from Mysia a storm comes on them and scatters them, and Achilles first puts in at Scyros and marries Deidamia, the daughter of Lycomedes, and then heals Telephus, who had been led by an oracle to go to Argos, so that he might be their guide on the voyage to Ilium.

When the expedition had mustered a second time at Aulis, Agamemnon, while at the chase, shot a stag and boasted that he surpassed even Artemis. At this the goddess was so angry that she sent stormy winds and prevented them from sailing. Calchas then told them of the anger of the goddess and bade them sacrifice Iphigenia to Artemis. This they attempt to do, sending to fetch Iphigenia as though

¹ While the Greeks were sacrificing at Aulis, a serpent appeared and devoured eight young birds from their nest and lastly the mother of the brood. This was interpreted by Calchas to mean that the war would swallow up nine full years. Cp. *Iliad* II, 299 ff.

πεμφόμενοι, θύειν ἐπιχειροῦσιν. Ἄρτεμις δὲ αὐτὴν ἐξαρπάσασα, εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ· ἑλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ.

Ἐπεὶτα καταπλέουσιν εἰς Τένεδον. καὶ εἰωχουμένων αὐτῶν Φιλοκτήτης ὑφ' ὕδρου πληγείς διὰ τὴν δυσσομίαν ἐν Ἀθήνῃ κατελείφθη, καὶ Ἀχιλλεὺς ὕστερον κληθείς, διαφέρεται πρὸς Ἀγαμέμνονα. ἔπειτα ἀποβαίνοντας αὐτοὺς εἰς Ἴλιον εἰργουσι οἱ Τρῶες, καὶ θνήσκει Πρωτεσίλαος ὑφ' Ἑκτορος. ἔπειτα Ἀχιλλεὺς αὐτοὺς τρέπεται ἀνελὼν Κύκνον τὸν Ποσειδῶνος. καὶ τοὺς νεκροὺς ἀναιροῦνται, καὶ διαπρεσβεύονται πρὸς τοὺς Τρῶας, τὴν Ἑλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὥς δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἐνταῦθα δὴ τειχομαχοῦσι. ἔπειτα τὴν χώραν ἐπεξελθόντες πορβοῦσι καὶ τὰς περιοίκους πόλεις. καὶ μετὰ ταῦτα Ἀχιλλεὺς Ἑλένην ἐπιθυμῇ θεύσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸ Ἄφροδίτῃ καὶ Θέτις. εἰτα ἀπογοστεῖν ὠρμημένους τοὺς Ἀχαιοὺς Ἀχιλλεὺς κατέχει. καὶ περὶτα ἀπελαύνει τὰς Αἰνείου βόας, καὶ Λυρνησὸν καὶ Πήδασον πορβεῖ καὶ συχνὰς τῶν περιοικίδων πόλεων, καὶ Τρωίλον φονεύει. Λυκάονά τε Πάτροκλος εἰς Αἴημον ἀγαγὼν ἀπεμπολᾷ, καὶ ἐκ τῶν λαφύρων Ἀχιλλεὺς μὲν Βρισηίδα γέρας λαμβάνει, Χρυσήϊδα δὲ Ἀγαμέμνων. ἔπειτα ἐστὶ Παλαμήδους θάνατος, καὶ Διὸς βουλὴ ὅπως ἐπικουφίσῃ τοὺς Τρῶας Ἀχιλλεὺς τῆς συμμαχίας τῆς Ἑλληνικῆς ἀποστήσας, καὶ κατὰλογος τῶν τοῖς Τρῶσι συμμαχησάντων.

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for marriage with Achilles. Artemis, however, snatched her away and transported her to the Tauri, making her immortal, and putting a stag in place of the girl upon the altar.

Next they sail as far as Tenedos: and while they are feasting, Philoctetes is bitten by a snake and is left behind in Lemnos because of the stench of his sore. Here, too, Achilles quarrels with Agamemnon because he is invited late. Then the Greeks tried to land at Ilium, but the Trojans prevent them, and Protesilaus is killed by Hector. Achilles then kills Cyenus, the son of Poseidon, and drives the Trojans back. The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refusing, they first assault the city, and then go out and lay waste the country and cities round about. After this, Achilles desires to see Helen, and Aphrodite and Thetis contrive a meeting between them. The Achaeans next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks Lyrnessus and Pedasus and many of the neighbouring cities, and kills Troilus. Patroclus carries away Lycaon to Lemnos and sells him as a slave, and out of the spoils Achilles receives Briseis as a prize, and Agamemnon Chryseis. Then follows the death of Palamedes, the plan of Zeus to relieve the Trojans by detaching Achilles from the Hellenic confederacy, and a catalogue of the Trojan allies.

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2.

Twelve, Olij. xiii. 638.

Στασίνας ὁ τὰ Κύπρια συγγράμματα ποιήσας
ἅπερ εἰ πλείους λέγουσι Ὅμηρου πεφυκέναι
ἐς προῖκα δὲ σὺν χρήμασι δοθῆναι τῷ Στασίῳ.

3.

Schol. on Homer, Il. i. 5.

ἦν ὅτε μυρία φύλα κατὰ χθὺνα πλαζομένων περ
[ἀνθρώπων ἐβάρυνε] βαθυστέρνου πλάτος αἴης,
Ζεὺς δὲ ἰδὼν ἐλήσσε καὶ ἐν πυκιναῖς πραπίδεσσι
σύνθετο κουφίσαι ἀνθρώπων παμβώτορα γαῖαν,
ῥιπίσας πολέμου μεγάλην ἔριν Ἰλιακοῖο
ἅφρα κενώσκειν θανάτου βύρος· οἱ δ' ἐνὶ Τροίῃ
ἥρως κτείνοντο· Διὸς δ' ἐτελέετο βουλή.

4.

Volumina Herouiani. ii. viii. 105. ὁ δὲ τὰ Κύπρια
ποιήσας Ἥρα χαριζομένην φείγην αὐτοῦ τὸν
γάμον, Δία δὲ ὁμόσαι χολωθέντα διότι θυητῷ
συνοικίσει.

5.

Schol. on Il. xvii. 140. κατὰ γὰρ τὸν Πηλέως
καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ
Πῆλιον ἐπ' εὐωχίᾳ ἐκόμιζον Πηλεῖ δῶρα, Χείρων
δὲ μελίαν εἰθαλῇ τεμὼν εἰς δόρυ παρέσχευ· φασὶ
μὲν Ἀθηναίων ξέσαι αὐτό, Ἡφαιστον δὲ κατα-
σκευάσαι . . . ἡ ἱστορία παρὰ τῷ τὰ Κύπρια
ποιήσαντι.

6.

Athenaeus, xv. 652 v. 2. ἀνθῶν δὲ στεφανωτικῶν
μέμνηται ὁ μὲν τὰ Κύπρια πεποιηκώς Ἠγησίας ἡ

THE CYPRIA

2.

Stasinus composed the *Cypria* which the more part say was Homer's work and by him given to Stasinus as a dowry with money besides.

3.

"There was a time when the countless tribes of men, though wide-dispersed, oppressed the surface of the deep-bosomed earth, and Zeus saw it and had pity and in his wise heart resolved to relieve the all-nurturing earth of men by causing the great struggle of the Ilian war, that the load of death might empty the world. And so the heroes were slain in Troy, and the plan of Zeus came to pass."

4.

The author of the *Cypria* says that Thetis, to please Hera, avoided union with Zeus, at which he was enraged and swore that she should be the wife of a mortal.

5.

For at the marriage of Peleus and Thetis, the gods gathered together on Pelion to feast and brought Peleus gifts. Cheiron gave him a stout ashén shaft which he had cut for a spear, and Athena, it is said, polished it, and Hephaestus fitted it with a head. The story is given by the author of the *Cypria*.

6.

The author of the *Cypria*, whether Hegesias or Stasinus, mentions flowers used for garlands. The

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Στασίως . . . λέγει δ' οὖν ὅστις ἐστὶν ὁ ποιήσας
αὐτὰ ἐν τῇ α' οὕτως·

εἴματα μὲν χροὶ ἔστο τά οἱ Χάριτες τε καὶ Ὀραι
ποίησαν καὶ ἔβαψαν ἐν ἄνθεσιν εἰαρινοῖσι,
οἷα φοροῦσ' Ὀραι, ἐν τε κρόκῳ ἐν θ' ὑακίνθῳ
ἐν τε ἰῷ θαλέθοντι ῥόδου τ' ἐν ἄνθει καλῷ
ἤδ' ἐκ νεκταρέῳ ἐν τ' ἄμβροσίαις καλύκεσσι
ἄνθεσι ναρκίσσου καὶ λειρίου· τοῖ' Ἄφροδίτῃ
ῥαῖς παντοίοις τεθυωμένα εἴματα ἔστο.

ἦ δὲ σὺν ἄμφιπόλοισι φιλομμειδῆς Ἄφροδίτῃ
πλεξάμεναι στεφάνους εὐώδεις, ἄνθεα γαίης,
ἂν κεφαλαῖσιν ἔθεντο βεαὶ λιπαροκρήδεμνοι
Νύμφαι καὶ Χάριτες, ἅμα δὲ χρυσῇ Ἄφροδίτῃ,
καλὸν αἰεῖδουσai κατ' ὄρος πολυπιδύκου Ἰδης.

7.

Clement of Alexandria, Protrept. ii. 30. 5.

Κίστωρ μὲν θνητὸς, θανάτου δὲ οἱ αἶσα πέπρωται
αὐτὰρ ὃ γ' ἀθάνατος Πολυδεύκης, ὄξος Ἄρης

8.

Athenaeus, viii. 334 u.

τοῖς δὲ μετὰ τριτάτην Ἑλένην τέκε, θαῦμα
βροτοῖσι,
τὴν ποτε καλλίκομος Νέμεσις φιλότῃ μιγεῖσα
Ζητὶ θεῶν βασιλῇ τέκε κρατερῆς ὑπ' ἀνάγκης·
φεύγε γάρ, οὐδ' ἔθελεν μιχθῆναι ἐν φιλότῃ
πατρὶ Διὶ Κρονίων· ἐτείρετο γὰρ φρένας αἰδοῖ
καὶ νημέσειν κατὰ γῆν δὲ καὶ ἀπρυγετοῦ μέλαν
ὑδαρ

¹ Meineke: καλλιγέρου δ' οἱ, MS.

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poet, whoever he was, writes as follows in his first book: "She clothed herself with garments which the Graces and Hours had made for her and dyed in flowers of spring—such flowers as the Seasons wear—in crocus and hyacinth and flourishing violet and the rose's lovely bloom, so sweet and delicious, and heavenly buds, the flowers of the narcissus and lily. In such perfumed garments is Aphrodite clothed at all seasons. * * * Then laughter-loving Aphrodite and her handmaidens wove sweet-smelling crowns of flowers of the earth and put them upon their heads—the bright-coiffed goddesses, the Nymphs and Graces, and golden Aphrodite too, while they sang sweetly on the mount of many-fountained Ida."

7.

"Castor was mortal, and the fate of death was destined for him; but Polydeuces, scion of Ares, was immortal."

8.

"And after them she bare a third child, Helen, a marvel to men. Rich-tressed Nemesis once gave her birth when she had been joined in love with Zeus the king of the gods by harsh violence. For Nemesis tried to escape him and liked not to lie in love with her father Zeus the Son of Cronos; for shame and indignation vexed her heart: therefore she fled him over the land and fruitless dark water. But

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φεῦγε, Ζεὺς δ' ἐδίωκε· λαβεῖν δ' ἐλλιπαίετο θυμῷ.
 ἄλλοτε μὲν κατὰ κύμα πολυφλοίσβοιο θαλάσσης,
 ἄλλοτ' ἂν Ὀκεανὸς ποταμὸν καὶ πείρατα Γαίης,
 ἰχθὺς εἰδομένη πότον πολὺν ἐξορέθυνεν,
 ἄλλοτ' ἂν ἤπειρον πολυβώλακα· γίγνετο δ' αἰεὶ
 θηρὶ ὅς ἤπειρος αἰνὰ τρέφει, ὄφρα φύγοι νιν.

9.

Schol. on Eur. Andr. 898. ὁ δὲ τὰς Κυπριακὰς
 ἱστορίας συντάξας Πλεισθένης φησί, μεθ' οὗ εἰς
 Κύπρον ἀφίχθαι, καὶ τὸν ἐξ αὐτῆς τεχθείτα
 Ἀλεξάνδρῳ Ἀγαπῶν.

10.

Herodotus, ii. 117. ἐν μὲν γὰρ τοῖσι Κυπρίοισι
 οἴρηται ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπί-
 κτο ἐς τὸ Ἰλιον ἄγων Ἑλένην, εὐαεὶ τε πνεύματι
 χρησάμενος καὶ θαλάσῃ λείῃ.

11.

Schol. on Il. iii. 242. ἐπειδὴ προτέρως ὑπὸ
 Θησέως ἡρπάσθη . . . διὰ γὰρ τὴν τότε γενομένην
 ἄρπαγὴν Ἀφίδνα πόλις Ἀττικῆς πορθεῖται, καὶ
 τιτρώσκεται Καστωρ ὑπὸ Ἀφίδνου τοῦ τότε βα-
 σιλέως κατὰ τὸ δεξιὸν μηρῶν. οἱ δὲ Διόσκουροι
 Θησέως μὴ τυχόντες λαφυραγωγοῦσι τὰς Ἀθήνας.
 ἡ ἱστορία παρὰ . . . τοῖς κυκλικοῖς. . .

Plutarch, These. 32. Ἠρέας δ' ὑπὸ Θησέως αὐτοῦ
 περὶ Ἀφίδνας ἀποθανεῖν τὸν Ἀλυκὸν ἰστόρηκε,
 καὶ μαρτύρια ταυτὰ τὰ ἔπη παρέχεται . . .

τὸν ἐν εὐρυχώρῳ ποτ' Ἀφίδνῃ
 μαρνίμετον Θησεὺς Ἰλίουθις ἐκ' ἠυκόμοιο
 κτεῖνεν.¹

¹ Cp. Allen *O.R.* xxvii. 190.

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Zeus ever pursued and longed in his heart to catch her. Now she took the form of a fish and sped over the waves of the loud-roaring sea, and now over Ocean's stream and the furthest bounds of Earth, and now she sped over the furrowed land, always turning into such dread creatures as the dry land nurtures, that she might escape him."

9.

The writer¹ of the Cyprian histories says that (Helen's third child was) Pleisthenes and that she took him with her to Cyprus, and that the child she bore Alexandrus was Agamem.

10.

For it is said in the *Cypria* that Alexandrus came with Helen to Ilium from Sparta in three days, enjoying a favourable wind and calm sea.

11.

For Helen had been previously carried off by Theseus, and it was in consequence of this earlier rape that Aphidna, a town in Attica, was sacked and Castor was wounded in the right thigh by Aphidnus who was king at that time. Then the Dioscuri, failing to find Theseus, sacked Athens. The story is in the Cyclic writers.

Hereas relates that Alycus was killed by Theseus himself near Aphidna, and quotes the following verses in evidence:

"In spacious Aphidna Theseus slew him in battle long ago for rich-haired Helen's sake."

¹ i.e. Stasinus (or Hegesias : cp. fr. 6) : the phrase "Cyprian histories" is equivalent to "The Cypria."

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12.

Schol. on Pindar, Nem. x. 114.

αἶψα δὲ Λυγκεὺς

Ταῦγετον προσέβαινε ποσὶν ταχέεσσι πεποιθώς.
ἀκρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἅπασαν
Τανταλίδου Πέλοπος, τέχα δ' εἰσίδε κίδιμος ἤρας
δεινοῖς ὀφθαλμοῖσιν ἔσω δρυὸς ἄμφω κοίλης
Κάστορι θ' ἱππόδαμον καὶ ἀεθλοφόρον Πολυ-
δεύκεα.

Philodemus, On Piety. Κάστορα δὲ ὑπὸ Ἴδα
τοῦ Ἀφάρω κατηκουτίσθαι γέγρα[φε] . . .

13.

Athenaeus, 35 c.

οἶνόν τοι, Μενέλαε, θεοὶ ποίησαν ἄριστον
θυητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶνας.

14.

Laurentian Scholiast on Sophocles, Elect. 157.

ἢ Ὅμηρον ἀκολουθεῖ εἰρηκεῦτι τὰς τρεῖς θυγατέρας
τοῦ Ἀγαμέμνονος, ἢ ὡς ὁ τὰ Κύπρια, δ' φησὶν,
'Ἰφιγένειαν καὶ Ἰφιάνασσαν.

15.¹

Contest of Homer and Hesiod.

ὡς οἱ μὲν δαίνυντο πανήμεροι οὐδὲν ἔχοντες
οἴκοθεν, ἀλλὰ παρείχεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

16.

Louvre Papyrus.

οὐκ ἐφύμην Ἀχιλλῇ χολωσέμεν ἄλκιμον ἦτορ
αἶδε μαλ' ἐκπύγλως, ἐπεὶ ἦ μάλα μοι φίλος ἦεν.

¹ These two lines possibly belong to the account of the
feast given by Agamemnon at Loumos.

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12.

"Straightway Lynceus, trusting in his swift feet, made for Taygetus. He climbed its highest peak and looked throughout the whole isle of Pelops, son of Tantalus; and soon the glorious hero with his dread eyes saw horse-taming Castor and athlete Polydeuces both hidden within a hollow oak."

(Stasinus?) writes that Castor was killed with a spear shot by Idas the son of Aphareus.

13.

"Menelaus, know that the gods made wine the best thing for mortal man to scatter cares."

14.

Either he follows Homer who spoke of the three daughters of Agamemnon, or—like the writer of the *Cypria*—he makes them four, (distinguishing) Iphigeneia and Iphianassa.

15.

"So they feasted all day long, taking nothing from their own houses; for Agamemnon, king of men, provided for them."

16.

"I never thought to courage so terribly the stout heart of Achilles, for very well I loved him."

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17.

Ramusianus, iv. 2. 7. ὁ δὲ τὰ ἔπη ποιήσας τὰ Κύπρια Πρωτεσιλάου φησὶν, ὅς ὅτε κατὰ τὴν Τρωάδα ἔσχεν Ἕλληνες ἀποβῆναι πρῶτος ἐτόλμησε, Πρωτεσιλάου τούτου τὴν γυναῖκα Πολυδώραν μὲν τὸ ὄνομα, θυγατέρα δὲ Μελεάγρου φησὶν εἶναι τοῦ Ὀινέως.

18.

Εὐκλείδης, 119. 4. ἱστοροῦσι δὲ τινες ὅτι ἐκ τῶν Ὑποπλακίων Θηβῶν ἡ Χρυσῆς ἐλήφθη, οὔτε καταφυγοῦσα ἐκεῖ, οὔτ' ἐπὶ θυσίαν Ἀρτέμιδος ἐλθοῦσα, ὡς ὁ τὰ Κύπρια γράψας ἔφη, ἀλλὰ πολιτὶς . . . Ἀνδρομάχης οὔσα.

19.

Ramusianus, x. 31. 2. Παλαμῖδην δὲ ὑποπνεγῆναι προσελθόντα ἐπὶ ἰχθύων θήραν, Διομῖδην δὲ τὸν ἀποκτείναντα εἶναι καὶ Ὀδυσσεῖα ἐπιλεξάμενος ἐν ἔπεσιν οἶδα τοῖς Κυπρίοις.

20.

Plato, *Εὐκλήρητον*, 12 λ.

Ζῆνα δὲ τὸν τ' ἄρξαντα καὶ ὅς τάδε πάντ' ἐφύτευσεν οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δῖος ἔνθα καὶ αἰδώς.

21.

Herodian, *On Peculiar Diction*.

τῷ δ' ὑποκυταμένη τέκε Γοργόνας αἰνὰ πέλωρα,
αἱ Σαρπηδόνα ναῖον ἐπ' Ὀκεανῷ βαθυδείνῃ,
νῆσον πετρήεσαν.

THE CYPRIA

17.

The poet of the *Cypria* says that the wife of Protesilaus—who, when the Hellenes reached the Trojan shore, first dared to land—was called Polydora, and was the daughter of Meleager, the son of Oeneus.

18.

Some relate that Chryseis was taken from Hypoplacian¹ Thebes, and that she had not taken refuge there nor gone there to sacrifice to Artemis, as the author of the *Cypria* states, but was simply a fellow townsman of Andromache.

19.

I know, because I have read it in the epic *Cypria*, that Palamedes was drowned when he had gone out fishing, and that it was Diomedes and Odysseus who caused his death.

20.

"That it is Zeus who has done this, and brought all these things to pass, you do not like to say; for where fear is, there too is shame."

21.

"By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus."

¹ *sc.* the Asiatic Thebes at the foot of Mt. Placusa.

THE EPIC CYCLE

22.

mundria, Stromateis vii. 2. 19. πάλιν
τος
τέρα κτείνας παῖδας καταλείπει.

ΛΙΘΙΟΠΙΣ

I.

Proclm, Ohiokomathia, ii. Ἐπιβιάλλει δὲ τοῖς
προειρημένοις (εἰ. Κυπρίοις) ἐν τῇ πρὸ ταύτης
βίβλῳ Ἰλιάς Ὀμήρου, μεθ' ἣν ἐστὶν Ἀιθιοπίδος
βιβλία ἐ' Ἀρκτίων Μιλησίου περιέχοντα τὰδε.
Ἀμαζὼν Πειθεσίλεια παραγίνεται Τρῳσὶ συμμα-
χήσουσα, Ἄρεως μὲν θυγάτηρ, Θρᾷσσα δὲ τὸ
γένος· καὶ κτείνει αὐτὴν ἄριστεύουσαν Ἀχιλλεύς,
οἱ δὲ Τρῶες αὐτὴν θάπτουσι. καὶ Ἀχιλλεύς
Θερσίτην ἀναιρεῖ λυιδορηθεὶς πρὸς αὐτοῦ καὶ
ὀνειδισθεὶς τὸν ἐπὶ τῇ Πειθεσίλειᾳ λεγόμενον
ἔρωτα. καὶ ἐκ τούτου στάσις γίνεται τοῖς Ἀχαιοῖς
περὶ τοῦ Θερσίτου φόνου. μετὰ δὲ ταῦτα Ἀχιλ-
λεὺς εἰς Λέσβον πλεῖ, καὶ θύσας Ἀπόλλωνι καὶ
Ἀρτέμιδι καὶ Ἀητοῖ καθαίρεται τοῦ φόνου ὑπ'
Ὀδυσσεώς.

Μέμνων δὲ ὁ Ἡοῦς υἱὸς ἔχων ἡφαιστότευκτον
παιοπλίαν παραγίνεται τοῖς Τρῳσὶ βοηθήσων·
καὶ θέτις τῷ παιδὶ τὰ κατὰ τὸν Μέμνονα προ-
λέγει. καὶ συμβολῆς γενομένης Ἀντίλοχος ὑπὸ
Μέμνονος ἀναιρεῖται, ἔπειτα Ἀχιλλεύς Μέμνονα
κτείνει. καὶ τούτῳ μὲν Ἡὼς παρὰ Διὸς αἰτησα-
μένη ἀθανασίαν δίδωσι· τρεψάμενος δ' Ἀχιλλεύς
τοὺς Τρῶας καὶ εἰς τὴν πόλιν συνεισπεσῶν ὑπὸ

THE ÆTHIOPIS

22.

Again, Stasius says :

“He is a simple man who kills the father and lets the children live.”

THE ÆTHIOPIS

1.

THE *Cypria*, described in the preceding book, has its sequel in the *Iliad* of Homer, which is followed in turn by the five books of the *Æthiopis*, the work of Arctinus of Miletus. Their contents are as follows. The Amazon Penthesileia, the daughter of Ares and of Thracian race, comes to aid the Trojans, and after showing great prowess, is killed by Achilles and buried by the Trojans. Achilles then slays Thersites for abusing and reviling him for his supposed love for Penthesileia. As a result a dispute arises amongst the Achæans over the killing of Thersites, and Achilles sails to Lesbos and after sacrificing to Apollo, Artemis, and Leto, is purified by Odysseus from bloodshed.

Then Memnon, the son of Eos, wearing armour made by Hephaestus, comes to help the Trojans, and Thetis tells her son about Memnon. A battle takes place in which Antilochus is slain by Memnon and Memnon by Achilles. Eos then obtains of Zeus and bestows upon her son immortality ; but Achilles routs the Trojans, and, rushing into the city with

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Πάριδος ἀναιρείται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἰσχυρᾶς μάχης Ἰλίου ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, Ὀδυσσεὺς ἀπομαχομένου τοῖς Τρωσίν. ἔπειτα Ἀντίλοχόν τε θάπτουσι καὶ τὸν ἰεκρὸν τοῦ Ἀχιλλέως προτίθενται καὶ Θέτις ἀφικομένη σὺν Μούσαις καὶ ταῖς ἀδελφαῖς θρηγεῖ τὸν παῖδα· καὶ μετὰ ταῦτα ἐκ τῆς πυρᾶς ἡ Θέτις ἀναρπάσασα τὸν παῖδα εἰς τὴν Λευκὴν Νῆσον διακομίζει. οἱ δὲ Ἀχαιοὶ τὸν τάφον χῶσαντες ἀγῶνα τιθέασιν, καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὀδυσσεὶ καὶ Αἴαντι στάσις ἐμπίπτει.

2.

Schol. on Il. xxiv. 804. τινὲς γράφουσιν·

ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος. ἦλθε δ' Ἀμαζὼν Ἄρως θυγάτηρ μεγαλήτορος ἀνδροφόνου.

3.

Schol. on Pindar, Isth. iii. 63. ὁ γὰρ τὴν Αἰθιοπίδα γράφων περὶ τὸν ὄρθρον φησὶ τὸν Αἴαντα ἑαυτὸν ἀνελεῖν.

ΙΛΙΑΣ ΜΙΚΡΑ

1.

Ἐξῆς δ' ἐστὶν Ἰλιάδος μικρᾶς βιβλία τέσσερα Λέσχῳ Μιτυληναίου περιέχοντα τάδε. ἡ τῶν ὅπλων κρίσις γίνεται καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει. Αἴας δ' ἐμμανὲς γενόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναιρεῖ. μετὰ ταῦτα Ὀδυσσεὺς λοχῆσας

THE LITTLE ILIAD

them, is killed by Paris and Apollo. A great struggle for the body then follows, Aias taking up the body and carrying it to the ships, while Odysseus drives off the Trojans behind. The Achaeans then bury Antilochus and lay out the body of Achilles, while Thetis, arriving with the Muses and her sisters, bewails her son, whom she afterwards catches away from the pyre and transports to the White Island. After this, the Achaeans pile him a cairn and hold games in his honour. Lastly a dispute arises between Odysseus and Aias over the arms of Achilles.

2.

Some read: "Thus they performed the burial of Hector. Then came the Amazon, the daughter of great-souled Ares the slayer of men."

3.

The author of the *Aethiopis* says that Aias killed himself about dawn.

THE LITTLE ILIAD

1.

NEXT comes the Little Iliad in four books by Lesches of Mitylene: its contents are as follows. The adjudging of the arms of Achilles takes place, and Odysseus, by the contriving of Athena, gains them. Aias then becomes mad and destroys the herd of the Achaeans and kills himself. Next Odysseus lies in wait and catches Helenus, who

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Ελεον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώσεως τούτου, Διομήδης ἐκ Αἰήμου Φιλοκτήτην ἀνάγει. ἰαβεὶς δὲ οὗτος ὑπὸ Μαχάονος καὶ μοιομαχίτας Ἀλεξάνδρῳ κτείνει· καὶ τὸν νεκρὸν ὑπὸ Μενελάου κατακισθέντα ἀνελόμενοι θάπτουσιν οἱ Τρῶες. μετὰ δὲ ταῦτα Δηΐφοβος Ἑλένην γαμέει, καὶ Νεοπτόλεμον Ὀδυσσεὺς ἐκ Σκύρου ἀγαγὼν τὰ ὄπλα δίδωσι τὰ τοῦ πατρὸς· καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται.

Ἐυρύπυλος δὲ ὁ Τηλέφου ἐπικούρος τοῖς Τρῶσι παραγίνεται, καὶ ἀριστεύοντα αὐτὸν ἀποκτείνει Νεοπτόλεμος, καὶ οἱ Τρῶες πολιορκοῦνται. καὶ Ἐπειὸς κατ' Ἀθηνᾶς προαίρεισιν τὸν δούρειον ἵππον κατασκευάζει, Ὀδυσσεὺς τε αἰκισάμενος ἑαυτὸν κατέσκοπος εἰς Ἴλιον παραγίνεται, καὶ ἀναγνωρισθεὶς ὑφ' Ἑλένης περὶ τῆς ἀλώσεως τῆς πόλεως συντίθεται, κτείνας τέ τινας τῶν Τρώων ἐπὶ τὰς ναῦς ἀφικνεῖται. καὶ μετὰ ταῦτα σὺν Διομήδει τὸ παλλᾶδιον ἐκκομίζει ἐκ τῆς Ἰλίου. ἔπειτα εἰς τὸν δούρειον ἵππον τοὺς ἀρίστους ἐμβιβάσαντες τὰς τε σκηνάς καταφλέξαντες, οἱ λοιποὶ τῶν Ἑλλήνων εἰς Τένεδον ἀνάγονται· οἱ δὲ Τρῶες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι, τὸν τε δούρειον ἵππον εἰς τὴν πύλιν ἀσδέχονται, διελόντες μέρος τι τοῦ τείχους, καὶ εὐωχοῦνται ὡς νικητὴς τοὺς Ἕλληνας.

2.

Herodotus, Life of Homer.

Ἴλιον αἰδῶ καὶ Δαρδανίην εὐπωλον
ἧς πέρι πολλὰ πάθον Δαναοὶ θεράποντες Ἄρῃος.

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prophesies as to the taking of Troy, and Diomedæ accordingly brings Philoctetes from Lemnos. Philoctetes is healed by Machaon, fights in single combat with Alexandrus and kills him: the dead body is outraged by Menelaus, but the Trojans recover and bury it. After this Deiphobus marries Helen, Odysseus brings Neoptolemus from Scyros and gives him his father's arms, and the ghost of Achilles appears to him.

Eurypylus the son of Telephus arrives to aid the Trojans, shows his prowess and is killed by Neoptolemus. The Trojans are now closely besieged, and Epeius, by Athena's instruction, builds the wooden horse. Odysseus disfigures himself and goes in to Ilium as a spy, and there being recognized by Helen, plots with her for the taking of the city; after killing certain of the Trojans, he returns to the ships. Next he carries the Palladium out of Troy with the help of Diomedes. Then after putting their best men in the wooden horse and burning their huts, the main body of the Hellenes sail to Tenedos. The Trojans, supposing their troubles over, destroy a part of their city wall and take the wooden horse into their city and feast as though they had conquered the Hellenes.

2.

"I sing of Ilium and Dardania, the land of fine horses, wherein the Danaï, followers of Ares, suffered many things."

3.

Schol. on Aristotrh. *Knights* 1056 and *Aristophanes* ib. ἡ ἱστορία τοῦτοι τὸν τρόπον ἔχει. ὅτι διεφέροντο περὶ τῶν ἀριστείων ὃ τε Αἴας καὶ ὁ Ὀδυσσεύς, ὥς φησιν ὁ τὴν μικρὰν Ἰλιάδα πεποικηκώς. τὸν Νέστορα δὲ συμβουλευσαι τοῖς Ἑλλήσιν πέμψαι τιμὰς ἐξ αὐτῶν ὑπὸ τὰ τεῖχη τῶν Τρώων ὠτακουστήσοντας περὶ τῆς ἀνδρείας τῶν προειρημένων ἥρωων. τοὺς δὲ πεμφθέντας ἀκοῦσαι παρθένων διαφερομένων πρὸς ἀλλήλας, ὧν τὴν μὲν λέγειν ὥς ὁ Αἴας πολὺν κρείττων ἐστὶ τοῦ Ὀδυσσεώς, διερχομένην οὕτως·

Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δημοτῆτος
ἥρω Πηλεΐδην οὐδ' ἤθελε δῖος Ὀδυσσεύς.
τὴν δ' ἐτέραν ἀντειπεῖν Ἀθηναῖς προνοία·
πῶς ἐπιφωνήσω; πῶς οὐ κατὰ κόσμον δειπες
ψεύδος; . . .
καί κε γυνὴ φέροι ἄχθος ἐπεὶ κεν ἀνὴρ ἀναθείη,
ἀλλ' οὐκ ἂν μαχέσαιο· χέσειτο γὰρ εἰ μαχέσαιο.

4.

Eustathius, 285. 34. ὁ τὴν μικρὰν Ἰλιάδα γράψας ἱστορεῖ μηδὲ καυθῆναι συνήθως τὸν Αἴαντα, τεθῆναι δὲ οὕτως ἐν σοφῇ διὰ τὴν ὀργὴν τοῦ βασιλέως.

5.

Eustathius on *Homer*, II. 326. ὁ δὲ τὴν μικρὰν Ἰλιάδα γράψας ἀναξενήνυτα αὐτὸν ἀπο Τηλέφου προσορμισθῆναι ἐκεῖ.

Πηλεΐδην δ' Ἀχιλλῆα φέρε Σκυρόνδε θύελλα,
ἐνθα γ' ἐς ἀργαλίου λιμέν' ἔκετο νυκτὸς ἐκείνης.

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3.

The story runs as follows: Aias and Odysseus were quarrelling as to their achievements, says the poet of the *Little Iliad*, and Nestor advised the Hellenes to send some of their number to go to the foot of the walls and overhear what was said about the valour of the heroes named above. The eaves-droppers heard certain girls disputing, one of them saying that Aias was by far a better man than Odysseus and continuing as follows :

"For Aias took up and carried out of the strife the hero, Peleus' son: this great Odysseus cared not to do."

To this another replied by Athena's contrivance :

"Why, what is this you say? A thing against reason and untrue! . . . Even a woman could carry a load once a man had put it on her shoulder; but she could not fight. For she would fall with fear if she should fight."

4.

The writer of the *Little Iliad* says that Aias was not buried in the usual way,¹ but was simply buried in a coffin, because of the king's anger.

5.

The author of the *Little Iliad* says that Achilles after putting out to sea from the country of Telephus came to land there.

"The storm carried Achilles the son of Peleus to Seyros, and he came into an uneasy harbour there in that same night."

¹ sc. after cremation.

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6.

Schol. on Pindar, Nem. vi. 85.

ἀμφὶ δὲ πόρκης
χρύσεος ἀστράπτει καὶ ἐπ' αὐτῷ δίκροος αἰχμή.

7.

Schol. on Eur. Troades, 822.

ἄμπελον ἦν Κροϊίδης ἔπορεν οὐ παιδὺς ἄποινα
χρυσείοις φύλλοισιν † ἀγανοῖσιν † κομώωσαν
βότρυσι θ' οὕς "Ἡφαιστος ἐπασκῆσας Διὶ πατρὶ
δῶχ', ὃ δὲ Λαομέδοντι πόρεν Γανυμήδεος ἀντί.

8.

Γεωγραφία, iii. 26. 9. Μαχάμνα δὲ ὑπὸ Εὐρυ-
πύλου τοῦ Τηλέφου τελευτήσαι φησὶν ὃ τὰ ἔπη
ποιήσας τὴν μικρὰν Ἰλιάδα.

9.

Homier, Odysses iv. 247 and Schol.

ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤσκει
δέκτην, ὅς οὐδὲν τοῖος ἦν ἐπὶ νηυσὶν Ἀχαιῶν.

ὁ κυκλικὸς τὸ δέκτην ὀνομαστικῶς ἀκούει, παρ' οὗ
φησι τὸν Ὀδυσσεῖα τὰ ῥάκη λαβόντα μετημφιά-
σθαι, ὅς οὐκ ἦν ἐν ταῖς νηυσὶ τοιοῦτος οἷος Ὀδυσ-
σεὺς ἀχρεῖος.

10.

Γεωγραφία, Μοραλία, p. 153. γ. καὶ προὔβαλ'
"Ὀμηρος, ὡς φησι Λέσχης

Μοῦσά μοι ἔνεπ' ἐκείνα τὰ μῆτ' ἐγένοντο πάροιθεν,
μῆτ' ἔσται μετόπισθεν.

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6.

"About the spear-shaft was a hoop of flashing gold, and a point was fitted to it at either end."

7.

"... The vine which the son of Cronos gave him as a recompense for his son. It bloomed richly with soft leaves of gold and grape clusters; Hephaestus wrought it and gave it to his father Zeus; and he bestowed it on Laomedon as a price for Ganymedes."

8.

The writer of the epic *Little Iliad* says that Machaon was killed by Eurypylus, the son of Telephus.

9.

"He disguised himself, and made himself like another person, a beggar, the like of whom was not by the ships of the Achaeans."

The Cyclic poet uses "beggar" as a substantive, and so means to say that when Odysseus had changed his clothes and put on rags, there was no one so good for nothing at the ships as Odysseus.

10.¹

And Homer put forward the following verses as Laches gives them:

"Muse, tell me of those things which neither happened before nor shall be hereafter."

¹ This fragment comes from a version of the *Contest of Homer and Hesiod* widely different from that now extant. The words "as Laches gives them (says)" seem to indicate that the verse and a half assigned to Homer came from the *Little Iliad*. It is possible they may have introduced some unusually striking incident, such as the actual Fall of Troy.

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ἀπεκρίνατο δὲ Ἡσίοδος·

ἄλλ' ὅταν ἀμφὶ Διὸς τύμβῳ καναχήποδες ἵπποι
ἄρματα συντρίψωσιν ἐπειγόμενοι περὶ νίκης.
καὶ διὰ τοῦτο λέγεται μάλιστα θαυμασθῆς τοῦ
τρίποδος τυχεῖν.

11.

Schol. Iliad. 344. ὁ Σίνων ὡς ἦν αὐτῷ συν-
τεθειμένον, φρυκτὸν ὑποδείξας τοῖς Ἑλλησιν ὡς
ὁ Λέσχης φησὶν ἦν ἱκά

νῦξ μὲν ἦν μέσση, λαμπρὴ δ' ἐπέτελλε σελήμη.

12.

Ρωμαϊκὰ x. 25. 5. τέτρωται δὲ τὸν βραχίονα
ὁ Μέγης, καθὰ δὴ καὶ Λέσχεως ὁ Αἰσχυλίνου
Πυρραῖος ἐν Ἰλίου Πέρσιδι ἐποίησε· τρωθῆναι δὲ
ὑπὸ τὴν μάχην τοῦτον ἦν ἐν τῇ νυκτὶ ἐμαχέσαστο
οἱ Τρῶες ὑπὸ Ἀδμήτου φησὶ τοῦ Ἀνγείου. γέ-
γραπται δὲ καὶ Λυκομήδης . . . ἔχων τραῦμα ἐπὶ
τῷ καρπῷ· Λέσχεως δ' οὕτω φησὶν αὐτὸν ὑπ'
Ἀγήμορος τρωθῆναι. (*ib.* 26. 4) Ἀστυῖον δέ, οὐ
δὴ ἐποίησατο καὶ Λέσχεως μῆμην, πεπτωκότα
ἐς γόνυ ὁ Νεοπτόλεμος ξίφει παῖει. (*ib.* 26. 8)
Λέσχεως δὲ τετρωμένον τὸν Ἰδλικίονα ἐν τῇ
νυκτομαχίᾳ γνωρισθῆναι τε ὑπὸ Ὀδυσσεῶς καὶ
ἐξαχθῆναι ζῶντα ἐκ τῆς μάχης φησὶν. (*ib.* 27. 1)
καὶ αὐτῶν Λέσχεως Ἡιοῖα ὑπὸ Νεοπτολέμου, τὸν
δὲ ὑπὸ Φιλοκτήτου φησὶν ἀποθανεῖν τὸν Ἀδμήτον
. . . Πριάμον δὲ οὐκ ἀποθανεῖν ἔφη Λέσχεως ἐπὶ
τῇ ἐσχάρᾳ τοῦ Ἑρκείου, ἀλλὰ ἀποσπασθέντα ἀπὸ
τοῦ βωμοῦ πύργου τῷ Νεοπτολέμῳ πρὸς ταῖς
τῆς οἰκίας γενέσθαι θύραις . . . Ἀξίονα δὲ παῖδα
εἶναι Πριάμου Λέσχεως καὶ ἀποθανεῖν αὐτὸν ὑπὸ

And Hesiod answered :

"But when horses with rattling hoofs wreck chariots, striving for victory about the tomb of Zeus."

And it is said that, because this reply was specially admired, Hesiod won the tripod (at the funeral games of Amphidamas).

11.

Sinon, as it had been arranged with him, secretly showed a signal-light to the Hellenes. Thus Lesches writes :—

"It was midnight, and the clear moon was rising."

12.

Megea is represented¹ wounded in the arm just as Lescheos the son of Aeschylus of Pyrrha describes in his *Sack of Ilium* where it is said that he was wounded in the battle which the Trojans fought in the night by Admetus, son of Angeias. Lycomedes too is in the picture with a wound in the wrist, and Lescheos says he was so wounded by Aeneas . . . Lescheos also mentions Astynous, and here he is, fallen on one knee, while Neoptolemus strikes him with his sword . . . The same writer says that Hecuba was wounded in the night-battle, but was recognised by Odysseus and by him conducted alive out of the fight . . . Of them,² Lescheos says that Ector was killed by Neoptolemus, and Admetus by Philoctetes . . . He also says that Priam was not killed at the hearth of Zeus Herceus, but was dragged away from the altar and destroyed offhand by Neoptolemus at the doors of the house . . . Lescheos says that Axion was the son of Priam and

¹ i.e. in the paintings by Polygnotus at Delphi.

² i.e. the dead bodies in the picture.

Ἐυρυπύλου τοῦ Ἐυαίμοιός φησι. τοῦ Ἀγήνορος δὲ κατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτόχειρ ἐστί.

13.

Aristot. Lyriat. 155 and Schol.

ὁ γῶν Μενέλαος τῆς Ἑλένας τὰ μᾶλ' ἀπα
γυμνᾶς παρανιδῶν ἐξέβαλ' οἷῳ τὸ ξίφος.

... τὰ δ' αὐτὰ καὶ Λέσχης ὁ Πυρραῖος ἐν τῇ
μικρῇ Ἰλιάδι.

Ρωμαϊκῆς κ. 25. 8. Λέσχεως δὲ εἰς τὴν Αἴθραν
ἐποίησεν ἡνίκα ἠλίσκετο Ἴλιον ὑπεξελθοῦσαν εἰς
τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἑλλήνων
καὶ ὑπὸ τῶν παίδων γνωρισθῆναι τῶν Θησέως, καὶ
ὡς παρ' Ἀγαμέμνονος αἰτήσαι Δημοφῶν αὐτήν.
ὁ δ' ἐκεῖν μὲν ἐθέλειν χαρίζεσθαι, ποιήσειν δὲ οὐ
πρότερον ἔφη πρὶν Ἰλένην πείσαι· ἀποστείλαιτι
δὲ αὐτῷ κήρυκα ἔδωκεν Ἑλένη τὴν χάριν.

14.

Schol. Lycophr. Alex. 1268.

αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
Ἐκτορέην ἄλσχεον κάταγεν κοίλας ἐπὶ νῆας·
παῖδα δ' ἔλων ἐκ κόλπου εὐπλοκάμοιο τιθήνης
ρίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ πεσόντα
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
ἐκ δ' ἔλεν Ἀνδρομάχην, ἠΰζωνον παρίκοιτιν
Ἐκτορος, ἦντε οἱ αὐτῇ ἀριστῆες Παναχαϊῶν
ἔωκαν ἔχειν ἐπίηρον ἀμειβόμενοι γέρας ἀνδρῶν,
αὐτῶν τ' Ἀγχίσαιο κλυτὸν γόνιον ἵππεδάμοιο
Ἀινείαν ἐν νηυσὶν ἐβήσατο ποιντοπόροισιν
ἐκ πάντων Δαναῶν ἀγέμεν γέρας ἔσχατον ἄλλων.

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was slain by Eurypylus, the son of Euaemon. Agenor—according to the same poet—was butchered by Neoptolemus.

13.

"Menelaus at least, when he caught a glimpse somehow of the breasts of Helen unclad, cast away his sword, methinks." Lesches the Pyrrhaean also has the same account in his *Little Iliad*.

Concerning Aethra Lesches relates that when Ilium was taken she stole out of the city and came to the Hellenic camp, where she was recognised by the sons of Theseus; and that Demophon asked her of Agamemnon. Agamemnon wished to grant him this favour, but he would not do so until Helen consented. And when he sent a herald, Helen granted his request.

14.

"Then the bright son of bold Achilles led the wife of Hector to the hollow ships; but her son he snatched from the bosom of his rich-haired nurse and seized him by the foot and cast him from a tower. So when he had fallen bloody death and hard fate seized on Astyanax. And Neoptolemus chose out Andromache, Hector's well-girded wife, and the chiefs of all the Achaeans gave her to him to hold requiting him with a welcome prize. And he put Aeneas,¹ the famous son of home-taming Anchises, on board his sea-faring ships, a prize surpassing these of all the Danaans."

¹ According to this version Aeneas was taken to Phrygia. Better known are the Homeric account (according to which Aeneas founded a new dynasty at Troy), and the legends which make him seek a new home in Italy.

ΙΛΙΟΥ ΠΕΡΣΙΣ

1.

Ἔπεται δὲ τούτοις Ἰλίου Πέρσιδος βιβλία β¹
 Ἀρκτίνου Μιλησίου, περιέχοντα τάδε. ὡς τὰ
 περὶ τὸν ἵππον οἱ Τρῶες ὑπόπτως ἔχοντες
 περιστάντες βουλευόνται ὃ τι χρὴ ποιεῖν· καὶ
 τοῖς μὲν δοκεῖ κατακρημνίσαι αὐτόν, τοῖς δὲ
 καταφλέγειν· οἱ δὲ ἱερὸν αὐτὸν ἔφασαν δεῖν τῇ
 Ἀθηνᾷ ἀνατεθῆναι· καὶ τέλος μικρὰ ἢ τούτων
 γνώμη. τραπίετες δὲ εἰς εὐφροσύνην εὐωχοῦνται
 ὡς ἀπηλλαγμένοι τοῦ πολέμου. ἐν αὐτῷ δὲ
 τούτῳ δύο δράκοντες ἐπιφανέστες τὸν τε Λαο-
 κόωντα καὶ τὸν ἕτερον τῶν παίδων διαφθείρουσιν·
 ἐπὶ δὲ τῷ τέρατι δυσφορήσαντες οἱ περὶ τὸν
 Αἰνείαν ὑπεξῆλθον εἰς τὴν Ἰδὴν· καὶ Σίνων τοὺς
 πυρσοὺς ἀνίσχει τοῖς Ἀχαιοῖς, πρότερον εἰσελη-
 λυθῶς προσποίητος. οἱ δὲ ἐκ Τενέδου προσπλεύ-
 σαντες καὶ οἱ ἐκ τοῦ δουρείου ἵππου ἐπιπίπτουσι
 τοῖς πολεμίοις, καὶ πολλοὺς ἀνελόντες τὴν πόλιν
 κατὰ κράτος λαμβάνουσι. καὶ Νεοπτόλεμος μὲν
 ἀποκτείνει Πρίαμον ἐπὶ τὸν τοῦ Διὸς τοῦ Ἑρκείου
 βωμὸν καταφυγόντα. Μενέλαος δὲ ἀνευρὼν Ἑλέ-
 νην ἐπὶ τὰς ναῦς κατὰγει, Διήφοβον φονεύσας.
 Κασσάνδραν δὲ Αἴας ὁ Ἰλῆος¹ πρὸς βίαν ἀποσπῶν
 συνεφέλκεται τὸ τῆς Ἀθηνᾶς ξόανον· ἐφ' ᾧ παρο-
 ξυνθέντες οἱ Ἕλληνες καταλεύσαι βουλεύονται
 τὸν Αἴαντα, ὃ δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν
 καταφεύγει καὶ διασφύζεται ἐκ τοῦ ἐπικειμένου

¹ So MSS. This form is confirmed (as against Heyne's Ὀϊλῆος) by Hesiod, *Catalogues*, frag. 83.

THE SACK OF ILIUM

THE SACK OF ILIUM

1.

NEXT come two books of the *Sack of Ilium*, by Arctinus of Miletus with the following contents. The Trojans were suspicious of the wooden horse and standing round it debated what they ought to do. Some thought they ought to hurl it down from the rocks, others to burn it up, while others said they ought to dedicate it to Athena. At last this third opinion prevailed. Then they turned to mirth and feasting believing the war was at an end. But at this very time two serpents appeared and destroyed Laocöon and one of his two sons, a portent which so alarmed the followers of Aeneas that they withdrew to Ida. Sinon then raised the fire-signal to the Achæans, having previously got into the city by pretence. The Greeks then sailed in from Tenedos, and those in the wooden horse came out and fell upon their enemies, killing many and storming the city. Neoptolemus kills Priam who had fled to the altar of Zeus Herceius¹; Menelaus finds Helen and takes her to the ships, after killing Deiphobus; and Aias the son of Ileus, while trying to drag Cassandra away by force, tears away with her the image of Athena. At this the Greeks are so enraged that they determine to stone Aias, who only escapes from the danger threatening him by taking refuge at the

¹ Zeus is so called because it was customary for an altar dedicated to him to be placed in the forecourt (*ἔσρος*) of a house. Cp. Homer, *Odyssey* xxii. 334-6.

THE EPIC CYCLE

κινδύνου. ἔπειτα ἐμπρήσαντες τὴν πόλιν Πολυ-
 ξείνην σφαγιάζουσιν ἐπὶ τὸν τοῦ Ἀχιλλέως
 τάφον. καὶ Ὀδυσσεύς Ἀστυάνακτα ἀνελόντος
 Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ
 τὰ λοιπὰ λάφυρα διανέμονται. Δημοφῶν δὲ καὶ
 Ἀκάμας Λῖθραν εὐρύτεες ἄγουσι μεθ' ἑαυτῶν.
 ἔπειτα ἀποπλείουσιν οἱ Ἕλληνες καὶ φθορὰν
 αὐτοῖς ἢ Ἀθηναῖα κατὰ τὸ πέλαγος μηχανᾶται.

2.

Dionysius Halicarn. *Rom. Antiq.* i. 68. Ἀρκτῦος
 δέ φησιν ὑπὸ Διὶ δοθῆναι Δαρδάνῳ παλλάδιον
 ἂν καὶ εἶναι τοῦτο ἐν Ἰλίῳ τέως ἢ πόλις ἡλίσκετο
 κεκρυμμένον ἐν ἁβάτῳ, εἰκόνα δ' ἐκείνου κατε-
 σκευασμένην ὥς μηδὲν τῆς ἀρχετύπου διαφέρειν
 ἀπάτης τῶν ἐπιβουλευόντων ἕνεκα ἐν φανερῷ
 τεθῆναι καὶ αὐτὴν Ἀχαιοὺς ἐπιβουλεύσαντας
 λαβεῖν.

3.

Schol. on Eur. Andrromache 10. καὶ τὸν τὴν
 Πέρσιδα συντεταχότα κυκλικὸν ποιητὴν ὅτι καὶ
 ἀπὸ τοῦ τείχους ῥιφθεῖν (sc. Ἀστυάναξ).

4.

Schol. on Eur. Troades 31. μηδὲν γὰρ εἰληφέναι
 τοὺς περὶ Ἀκάμαντα καὶ Δημοφῶντα ἐκ τῶν λα-
 φύρων ἀλλὰ μόνην τὴν Λῖθραν, δι' ἣν καὶ ἀφίκοιτο
 εἰς Ἴλιον, Μενεσθέως ἡγουμένου. Λυσίμαχος δὲ
 τὸν τὴν Πέρσιδα πεποιηκότα φησὶ γράφειν οὕτως.

Θησεΐδαις δ' ἔπορευ' ἐῷρα κρείων Ἀγαμέμνων
 ἠδὲ Μενεσθῆι μεγάλῃτορι ποιμένι λαῶν.

THE SACK OF ILIUM

altar of Athena. The Greeks, after burning the city, sacrifice Polyxena at the tomb of Achilles: Odysseus murders Astyanax; Neoptolemus takes Andromache as his prize, and the remaining spoils are divided. Demophon and Acamas find Aethra and take her with them. Lastly the Greeks sail away and Athena plans to destroy them on the high seas.

2.

According to Aretinus, one Palladium was given to Dardanus by Zeus, and this was in Ilium until the city was taken. It was hidden in a secret place, and a copy was made resembling the original in all points and set up for all to see, in order to deceive those who might have designs against it. This copy the Achaeans took as a result of their plots.

3.

The Cyclic poet who composed the *Sack* says that Astyanax was also hurled from the city wall.

4.

For the followers of Acamas and Demophon took no share—it is said—of the spoils, but only Aethra, for whose sake, indeed, they came to Ilium with Menestheus to lead them. Iysimachus, however, says that the author of the *Sack* writes as follows:

“The lord Agamemnon gave gifts to the Sons of Theseus and to bold Menestheus, shepherd of hosts.”

THE EPIC CYCLE

5.

Eustathius on *Iliad* xiii. 515. ἔμοι δέ φασιν ὡς οὐδὲ ἐπὶ πάντας τοὺς ἰατροὺς ὁ ἔπαινος οὗτος ἐστι κοινός, ἀλλὰ ἐπὶ τὸν Μαχάονα, ὃν μόνον χειρουργεῖν τινες λέγουσι· τὸν γὰρ Ποδालεῖριος διαιτᾶσθαι νόσους . . . τοῦτο ἔοικε καὶ Ἀρκτίος ἐν Ἰλίῳ Πορθῆσαι νομίζειν ἐν οἷς φησι

αὐτὸς γὰρ σφιν ἔδωκε πατὴρ κλυτὸς Ἐννοσίγαιος
ἀμφοτέροις, ἕτερον δ' ἑτέρου κυδῖον ἔθηκε·
τῷ μὲν κουφοτέρας χεῖρας πόρεν ἐκ τε βέλεμνα
σαρκὸς ἐλεῖν τμῆξαι τε καὶ ἔλκεα παντ' ἀκέσασθαι,
τῷ δ' ἄρ' ἀκριβέα πάντα ἐνὶ στήθεσσιν ἔθηκεν
ἄσκοπά τε γινῶναι καὶ ἀναλθέα ἰήσασθαι·
ὅς ῥα καὶ Αἴαντος πρῶτος μάθε χωρόμενοι
ὄμματά τ' ἀστράπτοντα βαρυνόμενον τε νῆμα.

6.

Diomedes in Gramm. Lat. i. 477.

ὁ Ἰάμβος
ἐξ ὀλίγου διαβάς προφόρῳ ποδὶ ὄφρ' οἱ γυνῖα
τεινόμενα ῥώοιτο καὶ εὐσθενὲς εἶδες ἔχῃσι.

ΝΟΣΤΟΙ

1.

Proclus, Chrestomathy. Συνάπτει δὲ τούτοις τὰ τῶν Νόστων βιβλία ἐ' Ἀγίου Τροιζηνίου περιέχοντα τάδε. Ἀθηναῖ Ἀγαμέμνονα καὶ Μενέλαον εἰς ἔρῳ καθίστησι περὶ τοῦ ἔκπλου. Ἀγαμέμνων μὲν οἶν τὸν τῆς Ἀθηναῖς ἐξιλασόμενος χόλον ἐπιμένει, Διομήδης δὲ καὶ Νόστωρ ἀναχθέντες

THE RETURNS

5.

Some say that such praise as this¹ does not apply to physicians generally, but only to Machaon: and some say that he only practised surgery, while Podaleirius treated sicknesses. Arctinus in the *Sack of Ilium* seems to be of this opinion when he says:

"For their father the famous Earth-Shaker gave both of them gifts, making each more glorious than the other. To the one he gave hands more light to draw or cut out missiles from the flesh and to heal all kinds of wounds; but in the heart of the other he put full and perfect knowledge to tell hidden diseases and cure desperate sicknesses. It was he who first noticed Aias' flashing eyes and clouded mind when he was enraged."

6.

"Iambus stood a little while astride with foot advanced, that so his strained limbs might get power and have a show of ready strength."

THE RETURNS

1.

AFTER the *Sack of Ilium* follow the *Returns* in five books by Agias of Troezen. Their contents are as follows. Athena causes a quarrel between Agamemnon and Menelaus about the voyage from Troy. Agamemnon then stays on to appease the anger of Athena. Diomedes and Nestor put out to sea and

¹ i.e. knowledge of both surgery and of drugs.

εἰς τὴν αἰεὶαν διασφύζονται· μεθ' οὓς ἐκπλεύσας ὁ Μενέλαος, μετὰ πέντε νεῶν εἰς Αἴγυπτον παραγίνεται, τῶν λοιπῶν διαφθαρεισῶν νεῶν ἐν τῷ πελάγει. οἱ δὲ περὶ Κίλχαντα καὶ Λεοντέα καὶ Πολυποίτην πεζῇ πορευθέντες εἰς Κολοφῶνα, Τειρεσίαν ἐνταῦθα τελευτήσαντα θάπτουσι. τῶν δὲ περὶ τὸν Ἀγαμέμνονα ὑποπλεόντων Ἀχιλλέως εἰδῶλον ἐπιφανέν πειράται διακαλίειν προλέγον τὰ συμβησόμενα. εἰθ' ὁ περὶ τὰς Καφηρίδας πέτρας δηλοῦται χειμῶν καὶ ἡ Αἴαντος φθορὰ τοῦ Λοκροῦ. Νεοπτόλεμος δὲ Θέτιδος ὑποθεμένης πεζῇ ποιεῖται τὴν πορείαν, καὶ παραγεγόμενος εἰς Θράκην Ὀδυσσεὺς καταλαμβάνει ἐν τῇ Μαριονείᾳ, καὶ τὸ λοιπὸν ἀνύει τῆς ὁδοῦ, καὶ τελευτήσαντα Φοῖνικα θάπτει· αὐτὸς δὲ εἰς Μολοσσοὺς ἀφικόμενος ἀναγνωρίζεται Πηλεΐ. ἔπειτα Ἀγαμέμνονος ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας ἀναιρεθέντος ὑπ' Ὀρέστου καὶ Πυλάδου τιμωρία, καὶ Μενελάου εἰς τὴν οἰκίαν ἀνακομιδὴ.

2.

Argonauts to Eur. Medea.

αὐτίκα δ' Αἴσωνα θῆκε φίλον κόρον ἡβώοντα
γῆρας ἀποξύσασα ἰδυίῃσι πραπίδεσσι,
φάρμακα πολλ' ἔψουσ' ἐπὶ χρυσεόισι λέβησιν.

3.

Raianian, i. 2. Ἡρακλέα Θεμίσκυραν πολιορκοῦντα τὴν ἐπὶ Θερμῳδοντι ἐλεῖν μὴ δύνασθαι, Θησέως δὲ ἐρασθεῖσαν Ἀντιόπην—στρατεῦσαι γὰρ ἅμα Ἡρακλεῖ καὶ Θησέϊ—παραδοῦναι τὸ χωρίον. τάδε μὲν Ἥγίας πεποίηκεν.

THE RETURNS

get safely home. After them Menelaus sets out and reaches Egypt with five ships, the rest having been destroyed on the high seas. Those with Calchas, Leontes, and Polypoetes go by land to Colophon and bury Teiresias who died there. When Agamemnon and his followers were sailing away, the ghost of Achilles appeared and tried to prevent them by foretelling what should befall them. The storm at the rocks called Capherides is then described, with the end of Lorian Aias. Neoptolemus, warned by Thetis, journeys overland and, coming into Thrace, meets Odysseus at Maronea, and then finishes the rest of his journey after burying Phoenix who dies on the way. He himself is recognized by Peleus on reaching the Melossi. Then comes the murder of Agamemnon by Aegisthus and Clytemnestra, followed by the vengeance of Orestes and Pylades. Finally, Menelaus returns home.

2.

"Forthwith Medea made Acton a sweet young boy and stripped his old age from him by her cunning skill, when she had made a brew of many herbs in her golden cauldrons."

3.

The story goes that Heracles was besieging Themiscyra on the Thermodon and could not take it; but Antiope, being in love with Theseus who was with Heracles on this expedition, betrayed the place. Hegias gives this account in his poem.

THE EPIC CYCLE

4.

Ευσταθίου, 1796. 45. ὁ δὲ τοὺς Νόστους ποιήσας Κολοφώνιος Τηλέμαχον μὲν φησι τὴν Κίρκην ὕστερον γῆμαι, Τηλέγονον δὲ τὸν ἐκ Κίρκης ἀντιγῆμαι Ἰηρελόπην.

5.

Clement of Alex. Strom. vi. 2. 12. 8.

δῶρα γὰρ ἀνθρώπων νοῦν ἤπαφεν ἡδὲ καὶ ἔργα.¹

6.

Ραιεταίικος, x. 28. 7. ἡ δὲ Ὅμηρου ποιήσεις . . . καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἄιδου καὶ τῶν ἐκεῖ δειμάτων ἐστίν—ἴσασιν οὐδένα Εὐρύνομον δαίμονα.

Αἰθιασίου, 281 π. ὁ γὰρ τὴν τῶν Ἀτρειδῶν ποιήσας κάβαδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συμβουλεύοντα ἐξουσίαν τυχεῖν παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ὑπολαύσεις ἀπλήστως διακείμενον, ὑπὲρ αὐτῶν τε ταύτων μείαν ποιήσασθαι καὶ τοῦ ζῆν τὸν αὐτὸν τρόπον τοῖς θεοῖς· ἐφ' οἷς ἀναγκασάμεντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ὑπολαύῃ τῶν παρακειμένων ἀλλὰ διατελῇ παραττόμενος, ὑπὲρ τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρον, δι' ὃν οὐ δύναται τῶν παρακειμένων τυχεῖν οὐδενός.

¹ Clement attributes this line to Augustus: probably Augustus is intended.

THE RETURNS

4.

The Colophonian author of the *Returns* says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

5.

"For gifts beguile men's minds and their deeds as well"

6.

The poetry of Homer and the *Returns*—for here too there is an account of Hades and the terrors there—know of no spirit named Erynômes.

The writer of the *Return of the Atreidae*¹ says that Tantalus came and lived with the gods, and was permitted to ask for whatever he desired. But the man was so immoderately given to pleasures that he asked for these and for a life like the life of the gods. At this Zeus was annoyed, but fulfilled his prayer because of his own promise; but to prevent him from enjoying any of the pleasures provided, and to keep him continually harassed, he hung a stone over his head which prevents him from ever reaching any of the pleasant things near by.

¹ Identical with the *Returns*, in which the Sons of Atreus occupy the most prominent parts.

THE EPIC CYCLE

THAEGONIA

1.

Proclus, Christomastix. Μετὰ ταῦτά ἐστιν Ὀμήρου Ὀδύσσεια· ἔπειτα Τηλεγονίας βιβλία δύο Εὐγάμωτος Κυρηναίου, περιέχοντα τάδε. οἱ μνηστορες ὑπὸ τῶν προσηκόντων θάπτονται· καὶ Ὀδυσσεὺς θύσας Νύμφαις εἰς Ἥλιν ἀποπλεῖ ἐπισκεψόμενος τὰ βουκόλια καὶ ξενίζεται παρὰ Πολυξένη δῶρόν τε λαμβάνει κρατῆρα, καὶ ἐπὶ τούτῳ τὰ περὶ Τρωφώνιον καὶ Ἀγαμήδην καὶ Ἀντίαν, ἔπειτα εἰς Ἰθάκην καταπλεύσας τὰς ὑπὸ Τειρεσίου ρηθείσας τελεῖ θυσίας, καὶ μετὰ ταῦτα εἰς Θεσπρωτοὺς ἀφικνεῖται καὶ γαμῇ Καλλιδικῇ βασιλίδι τῶν Θεσπρωτῶν. ἔπειτα πόλεμος συνίσταται τοῖς Θεσπρωτοῖς πρὸς Βρύγους, Ὀδυσσέως ἡγουμένου· ἐνταῦθα Ἄρης τοὺς περὶ τὸν Ὀδυσσεῆα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τούτους μὲν Ἀπόλλων διαλύει· μετὰ δὲ τὴν Καλλιδικῆς τελευτῇ, τὴν μὲν βασιλείαν διαδέχεται Πολυποίτης Ὀδυσσέως υἱός, αὐτὰς δ' εἰς Ἰθάκην ἀφικνεῖται· κὰν τούτῳ Τηλέγονος ἐπὶ ζήτησιν τοῦ πατρὸς πλέων, ἀποβάς εἰς τὴν Ἰθάκην τέμνει τὴν νῆτον· ἐκβοηθήσας δ' Ὀδυσσεὺς ὑπὸ τοῦ παιδὸς ἀναιρεῖται κατ' ἄγνοιαν. Τηλέγονος δ' ἐπιγνοὺς τὴν ἡμαρτίαν τὰ τε τοῦ πατρὸς σῶμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν· ἥ δὲ αὐτοὺς ἀθανάτους ποιεῖ, καὶ συνοικεῖ τῇ μὲν Πηνελόπῃ Τηλέγονος, Κίρκῃ δὲ Τηλέμαχος.

THE TELEGONY

THE TELEGONY

I.

After the *Return* comes the *Odyssey* of Homer, and then the *Telegony* in two books by Eugammon of Cyrene, which contain the following matters. The suitors of Penelope are buried by their kinamen, and Odysseus, after sacrificing to the Nymphs, sails to Elis to inspect his herds. He is entertained there by Polyxenus and receives a mixing bowl as a gift; the story of Trophonius and Agamedes and Augeas then follows. He next sails back to Ithaca and performs the sacrifices ordered by Teiresias, and then goes to Thesprotis where he marries Callidice, queen of the Thesprotians. A war then breaks out between the Thesprotians, led by Odysseus, and the Brygi. Ares routs the army of Odysseus and Athena engages with Ares, until Apollo separates them. After the death of Callidice Polypoetes, the son of Odysseus, succeeds to the kingdom, while Odysseus himself returns to Ithaca. In the meantime Telegonus, while travelling in search of his father, lands on Ithaca and ravages the island: Odysseus comes out to defend his country, but is killed by his son unwittingly. Telegonus, on learning his mistake, transports his father's body with Penelope and Telemachus to his mother's island, where Circe makes them immortal, and Telegonus marries Penelope, and Telemachus Circe.

THE EPIC CYCLE

2.

Eustathius, 1796. 35. Ὁ δὲ τὴν Τηλεγονείαν γράψας Κυρηναῖος ἐκ μὲν Καλυψούης Τηλέγονον υἱὸν Ὀδυσσεύϊ ἀναγράφει ἢ Τηλέδαμον, ἐκ δὲ Πηνελόπης Τηλέμαχον καὶ Ἀκουσίλαον.

ΑΜΦΙΑΡΑΟΥ ΕΞΕΛΑΣΙΣ

Pseudo-Herodotus, *Life of Homer*. κατήμενος ἐν τῷ σκυτείῳ . . . τὴν τε ποιήσιν αὐτοῖς ἐπεδείκνυτο Ἀμφιαράου τε τὴν ἐξελασίαν τὴν ἐς Θήβας καὶ τοὺς ὕμνους τοὺς ἐς θεοὺς πεποιημένους αὐτῷ.

ΟΪΧΑΛΙΑΣ ΛΛΩΣΙΣ

1.

Eustathius 330. 41. εἴρηται δὲ καὶ περὶ Εὐρύτου ἐκεῖ καὶ τῆς αὐτοῦ θυγατρὸς Ἰόλης δι' ἣν ἐπόρθησεν Ἡρακλῆς τὴν Οἰχαλίαν. εἰς ἣν δοκεῖ γράψαι καὶ Ὅμηρος ὡς δηλοῖ ὁ ἱστορήσας ὅτι Κρεώφυλος ὁ Σάμιος ξενία ποτε δεξάμενος τὸν Ὅμηρον ἔλαβε δῶρον ἐξ αὐτοῦ τὴν ἐπιγραφὴν τοῦ ποιήματος ὃ καλοῦσιν Οἰχαλίας Ἀλωσιν . . . τινὲς δὲ ἀνὰ πάλιν φασὶ Κρεώφυλον μὲν γράψαι, Ὅμηρον δὲ ἐπιγραφῆναι τὸ βιβλίον διὰ τὴν ξενίαν διὸ καὶ Καλλίμαχος

τοῦ Σαμίου πόνος εἰμί, δόμῳ ποτὲ θεῖον Ὅμηρον
δεξαμένον· κλείω δ' Εὐρύτου ὅσος ἔπαθεν
καὶ ξανθὴν Ἰόλαιαν, Ὅμηρειον δὲ καλεῦμαι
γράμμα· Κρεωφύλω, Ζεῦ φίλε, τοῦτο μέγα.

THE TAKING OF OECHALIA

2.

The author of the *Telegony*, a Cyrenaeen, relates that Odysseus had by Calypso a son Telegonus or Teledamus, and by Penelope Telemachus and Acusilaus.

THE EXPEDITION OF AMPHIARAUS¹

Sitting there in the tanner's yard, Homer recited his poetry to them, the *Expedition of Amphiaraus to Thebes* and the *Hymns to the Gods* composed by him.

THE TAKING OF OECHALIA

1.

An account has there been given of Eurytus and his daughter Iole, for whose sake Hercules sacked Oechalia. Homer also seems to have written on this subject, as that historian shows who relates that Creophylus of Samos once had Homer for his guest and for a reward received the attribution of the poem which they call the *Taking of Oechalia*. Some however, assert the opposite: that Creophylus wrote the poem, and that Homer lent his name in return for his entertainment. And so Callimachus writes: "I am the work of that Samian who once received divine Homer in his house. I sing of Eurytus and all his woes and of golden-haired Ioleia, and am reputed one of Homer's works. Dear Heaven! how great an honour this for Creophylus!"

¹ The *Expedition of Amphiaraus*, *The Taking of Oechalia* and *The Phœnis* were not included in the Epic Cycle.

THE EPIC CYCLE

2.

Cratæus, Anec. Oxoni, i, 327.

ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι.
τοῦτο δὲ εὐρήσομεν καὶ ἐν τῇ Οἰχαλίᾳ ἀλώσει.

3.

Schol. on Soph. Trach. 266. διαφωνεῖται δὲ ὁ
τῶν Εὐρυτιδῶν ἀριθμὸς· Ἡσίοδος μὲν γὰρ δ'
φησιν ἐξ Εὐρύτου καὶ Ἀντιόχης παῖδας αὐτῶς,
Κρεώφυλος δὲ β'.

4.

Schol. on Eur. Medea, 273. Αἰδύμος δὲ . . .
παρατίθεται τὰ Κρεωφύλου ἔχοντα οὕτως· τὴν
γὰρ Μήδειαν λέγεται διατρίβουσαν ἐν Κορίνθῳ
τὸν ἄρχοντα τότε τῆς πόλεως Κρέοντα ἀποκτείνειν
φαρμάκοις. δεῖσασαν δὲ τοὺς φίλους καὶ τοὺς
συγγενεῖς. αὐτοῦ φυγεῖν εἰς Ἀθήνας, τοὺς δὲ
υἱοὺς, ἐπεὶ νεώτεροι ὄντες οὐκ ἠδύναντο ἀκολου-
θεῖν, ἐπὶ τὸν βωμὸν τῆς Ἀκράειας Ἥρας καθίσαι
νομίσασαν τὸν πατέρα αὐτῶν φροντιεῖν τῆς σω-
τηρίας αὐτῶν. τοὺς δὲ Κρέοντας οἰκέλους ἀπο-
κτείναντας αὐτοὺς διαδοῦναι λόγον ὅτι ἡ Μήδεια
οὐ μόνον τὸν Κρέοντα ἀλλὰ καὶ τοὺς ἑαυτῆς
παῖδας ἀπέκτεινε.

ΦΩΚΑΙΣ

Pseudo-Herodotus, Life of Homer. Διατρίβων δὲ
παρὰ τῇ Θεστορίδῃ ποιεῖ Ἰλιάδα τὴν ἐλάσσω . . .
καὶ τὴν καλουμένην Φωκαίδα, ἣν φασιν οἱ
Φωκαεῖς Ὅμηρον παρ' αὐτοῖσι ποιῆσαι.

THE PHOCAIS

2.

"Ragged garments, even those which now you see." This verse (*Odyssey* xiv. 343) we shall also find in the *Taking of Oechalia*.

3.

There is a disagreement as to the number of the sons of Eurytus. For Hesiod says Eurytus and Antioche had as many as four sons; but Creophylus says two.

4.

Didymus contrasts the following account given by Creophylus, which is as follows: while Medea was living in Corinth, she poisoned Creon, who was ruler of the city at that time, and because she feared his friends and kinsfolk, fled to Athens. However, since her sons were too young to go along with her, she left them at the altar of Hera Acraca, thinking that their father would see to their safety. But the relatives of Creon killed them and spread the story that Medea had killed her own children as well as Creon.

THE PHOCAIS

While living with Thestorides, Homer composed the *Lesser Iliad* and the *Phocais*; though the Phocaeans say that he composed the latter among them.

THE EPIC CYCLE

ΜΑΡΓΙΤΗΣ

1.

Suidas. Πιγρης· Κὰρ ἀπὸ Ἀλικαρνασσοῦ, ἀδελφὸς Ἀρτεμισίας τῆς ἐν τοῖς πολέμοις διαφανοῦς, Μαυσώλου γυναικός¹ . . . ἔγραψε καὶ τὸν εἰς Ὀμηρον ἀναφερόμενον Μαργίτην καὶ Βατραχομουμαχίαν.

2.

Atilius Fortunatianus, p. 286, Keil.

ἦλθέ τις εἰς Κολοφῶνα γέρον καὶ θεῖος ἀοιδός,
Μουσάων θεράπων καὶ ἐκηβόλου Ἀπόλλωνος,
φίλης ἔχων ἐν χερσὶν εὐφθογγον λύραν.

3.

Plato, Alcib. ii. p. 147 A.

πολλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο πάντα.

Aristotle, Nic. Eth. vi. 7, 1141.

τὸν δ' οὐτ' ἄρ' σκαπτῆρα θεοὶ θέσαν οὐτ' ἀροτῆρα
οὐτ' ἄλλως τι σοφόν· πάσης δ' ἡμάρτανε τέχνης.

4.

Schol. on Aeschines in Ctes. § 160. Μαργίτην φησὶν ἀνθρώπον γεγονέναι ὃς ἐτῶν πολλῶν γενόμενος οὐκ ἤδη ὅστις αὐτὸν ἔτεκεν, πότερον ὁ πατήρ ἢ ἡ μήτηρ, τῇ δὲ γαμετῇ οὐκ ἐχρήτο·

¹ This Artemisia, who distinguished herself at the battle of Salamis (Herodotus vii. 99) is here confused with the later Artemisia, the wife of Mausolus, who died 360 B.C.

THE MARGITES

THE MARGITES

1.

PIORRE. A Carian of Halicarnassus and brother of Artemisia, wife of Mausolus, who distinguished herself in war . . . He also wrote the *Margites* attributed to Homer and the *Battle of the Frogs and Mice*.

2.

"There came to Colophon an old man and divine singer, a servant of the Muses and of far-shooting Apollo. In his dear hands he held a sweet-toned lyre."

3.

"He knew many things but knew all badly . . . The gods had taught him neither to dig nor to plough, nor any other skill; he failed in every craft."

4.

He refers to Margites, a man who, though well grown up, did not know whether it was his father or his mother who gave him birth, and would not lie with his wife, saying that he was

THE EPIC CYCLE

δεδέναι γὰρ ἔλεγε μὴ διαβάλλοι αὐτὸν πρὸς
τὴν μητέρα.

6.

Zenobius, v. 68.

πόλλ' οἷδ' ἀλώπηξ ἄλλ' ἐχῖνος ἐν μέγα.¹

ΚΕΡΚΩΠΕΣ

Σκιάδα. Κέρκωπες· δύο ἀδελφοὶ ἦσαν ἐπὶ γῆς,
πάντα ἀδικίαν ἐπιδεικνύμενοι, καὶ ἐλέγοντο Κέρ-
κωπες, ἐκ τῆς τῶν ἔργων δεινότητος οὕτως ἐπο-
νομαζόμενοι. ὁ μὲν γὰρ αὐτῶν Πύσσαλος ἐλέγετο,
ὁ δὲ Ἀκμων. ἡ δὲ μήτηρ Μερμουῆς ταῦτα ὁρώσα
ἔλεγε μὴ περιπτυχεῖν Μελαμπόγῃ· ταυτέατι τῇ
Ἡρακλεῖ. οὗτοι αἱ Κέρκωπες Θεῖας καὶ Ὀκεάνου.
οὗς φασιν ἀπολιθωθῆναι διὰ τὸ ἐγχειρεῖν ἀπατη-
σαι τὸν Δία

ψεύστας, ἡπεροπῆας, ἀμήχανά τ' ἔργα δαίνοντας,²
ἐξαπατητῆρας· πολλὴν δ' ἐπὶ γαίαν ἰόντες
ἀνθρώπους ἀπάτασκον, ἀλώμενοι ἡμάτα πάντα.

¹ Attributed to Homer by Zenobius, and by Bergk to the *Moerisica*. ² Lobbeck: *ἰσχυροὺς*, *δαιμόνας*.

THE CERCOPESES

afraid she might give a bad account of him to her mother.

5.

"The fox knows many a wile ; but the hedge-hog's one trick¹ can beat them all."

THE CERCOPESES

CERCOPESES. These were two brothers living upon the earth who practised every kind of knavery. They were called Cercopes² because of their cunning doings: one of them was named Passalus and the other Aemon. Their mother, a daughter of Memnon, seeing their tricks, told them to keep clear of Black-bottom, that is, of Hercules. These Cercopes were sons of Theia and Ocean, and are said to have been turned to stone for trying to deceive Zeus.

"Liars and cheats, skilled in deeds irremediable, accomplished knaves. Far over the world they roamed deceiving men as they wandered continually."

¹ i.e. the fox knows many ways to baffin its foes, while the hedge-hog knows one only which is far more effectual.

² i.e. "monkey-men."



THE BATTLE OF THE FROGS
AND MICE

ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ

Ἀρχόμενος πρῶτον Μουσῶν χορὸν ἐξ Ἑλικῶνος
 ἐλθεῖν εἰς ἱμὸν ἦτορ ἐπεύχομαι εὔναι· αἰοδῆς,
 ἦν νέον ἐν δέλτοισιν ἐμοῖς ἐπὶ γούνασι θῆκα,
 δῆριν ἀπειρεσίην, πολεμάκλονον ἔργον Ἄρης,
 εὐχόμενος μερόπτεσσιν ἐν οὐατα πᾶσι βαλέσθαι, 5
 πῶς μῦες ἐν βατράχοισιν ἀριστεύσαντες ἐβησαν,
 γιγνεύων ἀνδρῶν μιμούμενοι ἔργα Γεγάντων,
 ὡς ἔπος ἐν θνητοῖσιν ἔην· τοίην δ' ἔχεν ἀρχήν.

Μῦς ποτε διψαλέος, γαλέης κίνδυνον ἀλύξας,
 πλησίον ἐν λίμνῃ ἀπαλὸν προσέθηκε γένειον, 10
 ὕδατι τερπόμενος μελιηδέϊ· τὸν δὲ κατεῖδεν
 λιμνοχαρὲς πολύφημος, ἔπος δ' ἐφθέγγετο τοῖον·

Ξεῖνε, τίς εἶ; πόθεν ἦλθες ἐπ' ἡῶνα; τίς δέ σ' ὁ
 φύσας;

πάντα δ' ἀλὶθρευσον· μὴ ψευδόμενόν σε νοήσω.
 εἰ γάρ σε γνοίην φίλον ἄξιον, ἐς δόμον ἄξω· 15
 δῶρα δέ τοι δώσω ξενίᾳ πολλὰ καὶ ἐσθλά.
 εἰμὶ δ' ἐγὼ βασιλεὺς Φυσίγναβος, ὃς κατὰ λίμνην
 τιμῶμαι βατράχων ἡγούμενος ἡμᾶτα πάντα·
 καὶ με πατὴρ Πηλεὺς ἀνεθρέψατο, Ἵδρομεδούσῃ
 μιχθεὶς ἐν φιλότῃ παρ' ὄχθας Ἡριδαυοῖο. 20
 καὶ σὲ δ' ὄρω καλὸν τε καὶ ἄλκιμον ἐξοχὸν ἄλλων,
 σκηπτοῦχον βασιλῆα καὶ ἐν πολέμοισι μαχητὴν
 ἔμμεναι· ἀλλ' ἄγε θᾶπσον ἐμὴν γενεὴν ἀγόρευε.

THE BATTLE OF THE FROGS AND MICE

Hence I begin: and first I pray the choir of the Muses to come down from Helicon into my heart to aid the lay which I have newly written in tablets upon my knee. Fain would I sound in all men's ears that awful strife, that clamorous deed of war, and tell how the Mice proved their valour on the Frogs and rivalled the exploits of the Giants, these earth-born men, as the tale was told among mortals. Thus did the war begin.

One day a thirsty Mouse who had escaped the ferret, dangerous foe, set his soft muzzle to the lake's brink and revelled in the sweet water. There a loud-voiced pond-larker spied him; and uttered such words as these.

"Stranger, who are you? Whence come you to this shore, and who is he who begot you? Tell me all this truly and let me not find you lying. For if I find you worthy to be my friend, I will take you to my house and give you many noble gifts such as men give to their guests. I am the king Puff-jaw, and am honoured in all the pond, being ruler of the Frogs continually. The father that brought me up was Mud-man who mated with Waterlady by the banks of Eridanus. I see, indeed, that you are well-looking and stouter than the ordinary, a sceptred king and a warrior in fight; but, come, make haste and tell me your descent."

BATTLE OF FROGS AND MICE

Τὸν δ' αὖ Ψυχάρπαξ ἀπαμείβετα φώνησέν τε·
 τίπτε γένος τοῦμ' οὖν ζητεῖς; δῖλλον δ' ἐν ἅπασιν
 ἀνθρώποις τε θεαῖς τε καὶ οὐρανόισι πετεηνόις.
 Ψυχάρπαξ μὲν ἐγὼ κικλήσκομαι· εἰμὶ δὲ κοῦρας
 Τρωξάρταο πατρὸς μεγαλήτορος· ἡ δέ νυ μήτηρ
 Λειχομύλη, θυγατὴρ Πτεροστρώκτου βασιλῆος.
 γείνατο δ' ἐν καλύβῃ με καὶ ἐξεθρέψατο βρωτοῖς,
 σύκοις καὶ καρύοις καὶ ἐδέσμασι παντοδαποῖσιν.
 πῶς δὲ φίλον ποιῇ με, τὸν ἐς φύσιν οὐδὲν ὁμοῖον;
 σοὶ μὲν γὰρ βίος ἔστιν ἐν ὕδασι· αὐτὰρ ἔμοιγε,
 ὅσσα παρ' ἀνθρώποις, τρώγειν ἔθος· οὐδέ με λήθει
 ἄρτος δισκοπᾶνιστος ἅπ' εὐκύκλου κανέοιο,
 οὐ πλακτέεις τανύπεπλος ἔχων πολὺ σησαμότυρον,
 οὐ τόμος ἐκ πτέρυγης, οὐχ ἡπάτα λευκοχίτωρα,
 οὐ τυρὸς νεόπηκτος ἀπὸ γλυκεράοιο γάλακτος,
 οὐ χρηστὸν μελίτωμα, τὸ καὶ μάκαρες ποθέουσιν,
 αἰδ' ὅσα πρὸς θείας μεράπῃσι τεύχουσι μάγειροι,
 κοσμοῦντες χύτρας ἀρτύμασι παντοδαποῖσιν.
 [οὐδέ ποτ' ἐκ πολέμοιο κακὴν ἀπέφειγον αὐτήν,
 ἀλλ' ἰθὺς μετὰ μῶλον ἰὼν προμάχουσιν ἐμίχθην.
 οὐδέ τίς ἀνθρώπων καί περ μέγα σῶμα φοροῦντα,
 ἀλλ' ἐπὶ λέκτρον ἰὼν καταδίδκω δαίκτυλον ἄκρον,
 καὶ πτέρυγης λαβόμεν, καὶ οὐ πύνας ἀνδρα ἴκανε,
 νηδύμος οὐκ ἀπέφειγεν ὕπνος δάκρυοντος ἐμείο.
 ἀλλὰ δύο πάντων μάλα δειδία πάσαν ἐπ' αἶαν,
 κίρκου καὶ γαλέην, οἳ μοι μέγα πένθος ἄγουσιν,
 καὶ παγίδα στονόεσσαν, ὅπου δολόεις πέλε πότμος·
 πλείστον δὲ γαλέην περιδείδια, ἣτις ἀρίστη,
 ἡ καὶ τρωγλοδύοντα κατὰ τρώγλην ἐρεΐνει.¹]

¹ Lines 42-52 are intrusive; the list of vegetables which the Mouse cannot eat must follow immediately after the various dishes of which he does eat.

BATTLE OF FROGS AND MICE, 24-52

Then Crumb-snatcher answered him and said :
" Why do you ask my race, which is well-known
amongst all, both men and gods and the birds of
heaven ? Crumb-snatcher am I called, and I am the son
of Bread-nibbler—he was my stout-hearted father—
and my mother was Quern-licker, the daughter of
Horn-graver the king : she bare me in the mouse-
hole and nourished me with food, figs and nuts and
dainties of all kinds. But how are you to make me
your friend, who am altogether different in nature ?
For you get your living in the water, but I am used
to eat such foods as men have : I never miss the three-
kneaded loaf in its neat, round basket, or the thin-
wrapped cake full of sesame and cheese, or the slice
of ham, or liver vested in white fat, or cheese just
curdled from sweet milk, or delicious honey-cake
which even the blessed gods long for, or any of all
those dainties which cooks make for the feasts of
mortal men, larding their pots and pans with
spices of all kinds. In battle I have never flinched
from the cruel onset, but plunged straight into the
fray and fought among the foremost. I fear not man
though he has a big body, but run along his bed and
bite the tip of his toe and nibble at his heel ; and
the man feels no hurt and his sweet sleep is not
broken by my biting. But there are two things I
fear above all else the whole world over, the hawk
and the ferret—for these bring great grief on me—
and the piteous trap wherein is treacherous death.
Most of all I fear the ferret of the keener sort which
follows you still even when you dive down your hole.

οὐ τρώγω ραφάνας, οὐ κράμβας, οὐ κολοκύντας,
οὐ πράσσαίς χλωροῖς ἐπιβόσκομαι, οὐδὲ σαλίνους
ταῦτα γὰρ ὑμέτερ' ἐστὶν ἐδέσματα τῶν κατὰ λίμνην.

Πρὸς τὰδε μειδιάσας Φυσίγνωθος ἀντίον ἤυδα· 60
ξεῖνε, λίην αὐχεῖς ἐπὶ γαστέρι· ἔστι καὶ ἡμῖν
πολλὰ μάλ' ἐν λίμνῃ καὶ ἐπὶ χθονὶ θαύματ' ἰδέσθαι.
ἀμφίβιον γὰρ ἔδωκε νομὴν Πατράχοισι Κρονίων,
[στοιχείοις ἐντοῖς μεμερισμένα δώματα ναίειν,] 65
σκιρτῆσαι κατὰ γῆν καὶ ὑφ' ὕδασι σῶμα καλύψαι.
εἰ δ' ἐθέλεις καὶ ταῦτα θαυμάζειν, εὐχερές ἐστιν.
βαῖνέ μοι ἐν νώτοισι, κράτει δέ με, μήπατ' ὀλῃαι,
ἔππως γηθύνουσιν τὸν ἐμὸν δόμον εἰσαφίκηαι.

ὣς ἄρ' ἔφη καὶ νῶτ' ἐδίδου· ὁ δ' ἔβαινε τάχιστα 70
χεῖρας ἔχων τρυφεροῖο κατ' αὐχένος ἄλματι καύφῃ.
καὶ τὸ πρῶτον ἔχαιρεν, ὅτ' ἔβλεπε γείτονας ὄρμους,
νῆξει τερπόμενος Φυσιγνόθου· ἀλλ' ὅτε δὴ ῥα
κύμασι πορφυρέοισιν ἐκλύζετο, πολλὰ δακρύων
ἄχρηστον μετένοιαν ἐμέμφετο, τίλλε δὲ χαίτας, 75
καὶ πόδας ἐσφυγγεν κατὰ γαστέρα, ἐν δέ οἱ ἦτορ
πάλλετ' ἀηθεῖν, καὶ ἐπὶ χθόνα βούλεθ' ἰκέσθαι.
δεινὰ δ' ὑπεστονάχιζε φόβου κρυόντος ἀνάγκῃ.
[οὐρὴν μὲν προπέτασεν ἐφ' ὕδασι, ἦντε κώπην
σύρων, ἐλχόμενός τε θεοῖς ἐπὶ γαῖαν ἰκέσθαι,] 75
ὕδασι πορφυρέοισιν ἐκλύζετο, πολλὰ δ' ἔβῳσεν
καὶ τοῖον φάτο μῦθον ἀπὸ στόματός τ' ἀγόρευσεν·

Οὐχ οὕτω νώτοισιν ἐβίαστασε φόρτον ἔρωτος
ταῦρος, ὅτ' Εὐρώπην διὰ κύματος ἦγ' ἐπὶ Κρήτην,
ὡς ἐμ' ἐπιπλώσας ἐπινώτιον ἦγεν ἐς οἶκον 80
βάτραχος ἀμπετάσας ὄχρον δέμας ὕδατι λευκῷ.]

Ἔδρας δ' ἐξαίφνης ἀνεφαίνετο, δεινὸν δράμα
πᾶσιν ὁμῶς· ὄρθαν δ' ὑπὲρ ὕδατος εἶχε τρυχῆλον.

BATTLE OF FROGS AND MICE, 53-83

I gnaw no radishes and cabbages and pumpkins, nor feed on green leeks and parsley; for these are food for you who live in the lake."

Then Puff-jaw answered him with a smile: "Stranger you boast too much of belly-matters: we too have many marvels to be seen both in the lake and on the shore. For the Sea of Cronos has given us Frogs the power to lead a double life, dwelling at will in two separate elements; and so we both leap on land and plunge beneath the water. If you would learn of all these things, 'tis easy done: just mount upon my back and hold me tight lest you be lost, and so you shall come rejoicing to my house."

So said he, and offered his back. And the Mouse mounted at once, putting his paws upon the other's sleek neck and vaulting nimbly. Now at first, while he still saw the land near by, he was pleased, and was delighted with Puff-jaw's swimming; but when dark waves began to wash over him, he wept loudly and blamed his unlucky change of mind: he tore his fur and tucked his paws in against his belly, while within him his heart quaked by reason of the strangeness: and he longed to get to land, groaning terribly through the stress of chilling fear. He put out his tail upon the water and worked it like a steering oar, and prayed to heaven that he might get to land. But when the dark waves washed over him he cried aloud and said: "Not in such wise did the bull bear on his back the beloved load, when he brought Europa across the sea to Crete, as this Frog carries me over the water to his house, raising his yellow back in the pale water."

Then suddenly a water-snake appeared, a horrid sight for both alike, and held his neck upright above

BATTLE OF FROGS AND MICE

ταῦτον ἰδὼν κατέβη Φυσίγναθος, οὔτι νυήσας,
οἶον ἐταῖρον ἔμελλεν ἀπολλύμενον καταλείπειν. 85
δὴ δὲ βάθος λίμνης καὶ ἀλεύατο κῆρα μέλαιναν.
κεῖνος δ' ὥς ἀφέθη, πέσεν ὑπτιος εὐθὺς ἐφ' ὕδαρ,
καὶ χεῖρας ἔσφιγγε καὶ ὀλλύμενος κατέτριξε.
πολλάκι μὲν κατέδυεν ἐφ' ὕδατι, πολλάκι δ' αὖτε
λακτίζων ἀνέβη· μόρον δ' οὐκ ἦν ὑπαλύξαι. 90
δευόμεναι δὲ τρίχες πλείστον βάρος ἦσαν ἐπ' αὐτῷ·
ἔσχατα δ' ὀλλύμενος τοῖσιν ἐφθέγγετο μύθους·

Οὐ λήσεις δολίως, Φυσίγναθε, ταῦτα ποιήσας,
ναυηγὸν ρίψας ἀπὸ σώματος, ὥς ἀπὸ πέτρης.
οὐκ ἂν μου κατὰ γαῖαν ἀμείνων ἦσθα, κύκιστε, 95
παγκρατίῳ τε πύλῳ τε καὶ εἰς δρόμον· ἔλλα
πλανήσας

εἰς ὕδαρ μ' ἔρριψας. ἔχει θεὸς ἔκδικον ὄμμα.
ἢ ποινὴν τίσεις σὺ μυνὼν στρατῷ, οὐδ' ὑπαλύξεις.
Ὡς εἰπὼν ἀπέπνευσεν ἐφ' ὕδατι· τὸν δὲ κατεῖδεν
Λειχοπύναξ ὄχθησιν ἐφεζόμενος μαλακῆσιν· 100
δυνὸν δ' ἐφολύξε, δραμὼν δ' ἠγγεῖλε μύσσειν.
ὥς δ' ἔμαθον τὴν μοῖραν, ἔδω χόλος αἰνὸς ἅπαντας.
καὶ τότε κηρύκεσσιν ἑοῖς ἐκέλευσαν ὑπ' ὄρθρου
κηρύσσειν ἀγορήνδ' ἐς δώματα Τρωξάρταο,
πατρὸς εὐστήνου Ψυχόρπαγος, δι' κατὰ λίμνην 105
ὑπτιος ἐξήπλωτο νεκρὸν θέμας, οὐδὲ παρ' ὀχθαῖς
ἦν ἡδὴ τλήμων, μέσσοι δ' ἐπενήχετο πότρω.
ὥς δ' ἦλθον σπεύδοντες ἡμ' ἡοί, πρῶτος ἀνέστη
Τρωξάρτης ἐπὶ παιδὶ χολαλούμενος, εἶπέ τε μῦθον·

ὦ φίλοι, εἰ καὶ μοῦνος ἐγὼ κακὰ πολλὰ
πεπόνθειν 110
ἐκ βατράχων, ἢ πείρα κακῇ πάντεσσι τέτυκται.

BATTLE OF FROGS AND MICE, 84-111

the water. And when he saw it, Puff-jaw dived at once, and never thought how helpless a friend he would leave perishing; but down to the bottom of the lake he went, and escaped black death. But the Mouse, so deserted, at once fell on his back, in the water. He wrung his jaws and squeaked in agony of death: many times he sank beneath the water and many times he rose up again kicking. But he could not escape his doom, for his wet fur weighed him down heavily. Then at the last, as he was dying, he uttered these words.

"Ah, Puff-jaw, you shall not go unpunished for this treachery! You threw me, a castaway, off your body as from a rock. Vile coward! On land you would not have been the better man, boxing, or wrestling, or running; but now you have tricked me and cast me in the water. Heaven has an avenging eye, and surely the host of Mice will punish you and not let you escape."

With these words he breathed out his soul upon the water. But Lick-platter as he sat upon the soft bank saw him die and, raising a dreadful cry, ran and told the Mice. And when they heard of his fate, all the Mice were seized with fierce anger, and bade their heralds summon the people to assemble towards dawn at the house of Bread-nibbler, the father of hapless Crumb-snatcher who lay outstretched on the water face up, a lifeless corpse, and no longer near the bank, poor wretch, but floating in the midst of the deep. And when the Mice came in haste at dawn, Bread-nibbler stood up first, enraged at his son's death, and thus he spoke.

"Friends, even if I alone had suffered great wrong from the Frogs, assuredly this is a first essay at

BATTLE OF FROGS AND MICE

εἰμὶ δὲ νῦν ἐλεεινός, ἐπεὶ τρεῖς παῖδας ὄλεσσα.
 καὶ τὸν μὲν πρῶτον γε κατέκτανεν ἁρπάξασα
 ἔχθιστος γαλήη, τρώγλης ἑκτοσθεν ἐλουῦσα.
 τὸν δ' ἄλλον πάλιν ἄνδρες ἀπηνέες ἐς μόρον εἴλξαν 115
 καιωτέραις τέχναις ξύλινον ὄδον ἐξευρόντες,
 ἦν παγίῃα καλέουσι, μυῶν ὀλέπειραν ἐοῦσαν.
 ὁ τρίτος ἦν, ἀγαπητὸς ἐμοὶ καὶ μητέρι κεδνῇ,
 τοῦτον ἀπέπνιξεν Φυσίγναθος ἐς βυθὸν ἄξας.
 ἀλλ' ἄγεθ' ὀπλισόμεσθα καὶ ἐξέλθωμεν ἐπ' αὐτοῖς 120
 σώματα κοσμήσαντες ἐν ᾧτεσι δαιδαλέοισιν.

Ταῦτ' εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἅπαντας.
 καὶ τοὺς μὲν ῥ' ἐκόρυσσεν Ἄρης πολέμοιο μεμηλώς·
 κνημῖδας μὲν πρῶτον ἐφήρμασαν εἰς δύο μοῖρας
 ῥήξαντες κνήμους χλωροῖς, κνήμας δ' ἐκάλυπτον, 125
 οὓς αὐτοὶ διὰ νυκτὸς ἐπιστάντες κατέτρωξαν.
 θώρηκας δ' εἶχον καλαμοστεφένων ἀπὸ βυρσῶν,
 οὓς γαλήνῃ δειραντες ἐπισταμένως ἐποίησαν.
 ἀσπίς δ' ἦν λύχνου τὸ μεσὺμφαλον· ἡ δὲ νῦν λόγχῃ
 εὐμήκει βελόναι, παγχάλκεον ἔργον Ἄρης· 130
 ἡ δὲ κάρυς τὸ λέπυρον ἐπὶ κροταίοις ἐρεβίνθου.

Οὕτω μὲν μύες ἦσαν ἐν ὅπλοις· ὥς δ' ἐνόησαν
 βάτραχοι, ἐξανέδυσαν ἀφ' ὕδατος, ἐς δ' ἓνα χῶρον
 ἐλθόντες βοιλήν ξύναγον πολέμοιο κακοῖο.
 σκεπτομένων δ' αὐτῶν, πόθεν ἢ στάσις, ἢ τίς ὁ
 θυμός, 135

κῆρυξ ἐγγύθεν ἦλθε φέρων ῥάβδον μετὰ χερσίν,
 Τυρογλῆφου υἱὸς μεγαλήτορος Ἑμβασίχνητρος,
 ἀγγέλλων πολέμοιο κακὴν φάτιν, εἰπέ τε ταῖα·
 ὦ βάτραχοι, μύες ὕμνιν ἀπειλήσαντες ἔπεμψαν
 εἰπεῖν ὀπλίζεσθαι ἐπὶ πτόλεμόν τε μάχην τε. 140
 εἶδον γὰρ καθ' ὕδωρ Ψυχάρπαγα, ὅπερ ἔπεφεν

BATTLE OF FROGS AND MICE, 112-141

mischievous for you all. And now I am pitiable, for I have lost three sons. First the abhorred ferret seized and killed one of them, catching him outside the hole; then ruthless men dragged another to his doom when by unheard-of arts they had contrived a wooden snare, a destroyer of Mice, which they call a trap. There was a third whom I and his dear mother loved well, and him Puff-jaw has carried out into the deep and drowned. Come, then, and let us arm ourselves and go out against them when we have arrayed ourselves in rich-wrought arms."

With such words he persuaded them all to gird themselves. And Ares who has charge of war equipped them. First they fastened on greaves and covered their shins with green bean-pods broken into two parts which they had gnawed out, standing over them all night. Their breast plates were of skin stretched on reeds, skilfully made from a ferret they had flayed. For shields each had the centre-piece of a lamp, and their spears were long needles all of bronze, the work of Ares, and the helmets upon their temples were pea-nut shells.

So the Mice armed themselves. But when the Frogs were aware of it, they rose up out of the water and coming together to one place gathered a council of grievous war. And while they were asking whence the quarrel arose, and what the cause of this anger, a herald drew near bearing a wand in his paws, Pot-visitor the son of great-hearted Cheese-carver. He brought the grim message of war, speaking thus:

"Frogs, the Mice have sent me with their threats against you, and bid you arm yourselves for war and battle; for they have seen Crumb-snatcher in the

BATTLE OF FROGS AND MICE

ὤμότερος βασιλεὺς Φυσίγναθος. ἅλλὰ μάχεσθε,
οἷτινες ἐν βατράχοισιν ἀριστῆες γεγέασθε.

Ὡς εἰπὼν ἀπέφηνε· λόγος δ' εἰς εὐατ' ἁμύμων
εἰσελθὼν ἐτάραξε φρένας βατράχων ἀγερώχων· 145
μεμφομένων δ' αὐτῶν Φυσίγναθος εἶπεν ἀναστάς·

ὦ φίλοι, οὐκ ἔκτεινον ἐγὼ μῦν, οὐδὲ κατεῖδον
ὀλλύμενον· πάντως δ' ἐπνύγη παίζων παρὰ λίμνην,
νῆξεις τὰς βατράχων μιμούμενας· αἱ δὲ κάκιστοι
νῦν ἐμὲ μέφονται τὸν ἀναίτιον· ἀλλ' ἄγε βουλήν 150
ζητήσωμεν, ὅπως δολίους μύας ἐξολέσωμεν.

τοιοῦτ' ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα,
σώματα κοσμήσαντες ἐν ὅπλοις στῶμεν ἅπαντες
ἄκροις παρ' χεῖλεσσιν, ὅπου κατὰ κρημνος ὁ χῶρος·
ἡνίκα δ' ὀρμηθέντες ἐφ' ἡμέας ἐξέλθωσι, 155

δραξάμενοι κορύθων, ὅστις σχεδὸν ἅντις ἐλθῇ,
εἰς λίμνην αὐτοὺς σὺν ἐκείναις εὐθὺς βάλλωμεν.

οὕτω γὰρ πνίξαντες ἐν ὕδασι τοὺς ἀκολύμβους
στήσομεν εὐθύμως τὸ μυοκτόνον ὧδε τρόπαιον.

Ὡς εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἅπαντας. 160

φύλλοις μὲν μαλαχῶν κυήμας ἑὰς ἀμφεκάλυψαν,
θώρηκας δ' εἶχον καλῶν χλοερῶν ἀπὸ σεύτλων.

φύλλα δὲ τῶν κραμβῶν εἰς ἀσπίδας εὐ ἤσκησαν,
ἐγχοι δ' ὀξύσχοινοις ἐκάστη μακρὸς ἀρήρει,

καὶ τὰ κέρα κοχλίων λεπτῶν ἐκάλυπτε κύρηναι. 165

φραξάμενοι δ' ἑστήσαν ἐπ' ὄχθης ὑψηλῇσιν
σειόντες λόγχας, θυμοῦ δ' ἐμπλήντο ἕκαστοι.

Ζεὺς δὲ θεοὺς καλέσας εἰς οὐρανὸν ἵσπερόεντα,
καὶ παλέμου πληθὺν δείξας κρατεροῖς τε μαχηταῖς,
πολλοὺς καὶ μεγάλους ἠδ' ἔγχεα μακρὰ φέροντας, 170
οἷος Κενταύρων στρατὸς ἔρχεται ἠδὲ Γιγάντων,

BATTLE OF FROGS AND MICE, 142-171

water whom your king Puff-jaw slew. Flight, then, as many of you as are warriors among the Frogs."

With these words he explained the matter. So when this blameless speech came to their ears, the proud Frogs were disturbed in their hearts and began to blame Puff-jaw. But he rose up and said:

"Friends, I killed no Mouse, nor did I see one perishing. Surely he was drowned while playing by the lake and imitating the swimming of the Frogs, and now these wretches blame me who am guiltless. Come then; let us take counsel how we may utterly destroy the wily Mice. Moreover, I will tell you what I think to be the best. Let us all gird on our armour and take our stand on the very brink of the lake, where the ground breaks down sheer: then when they come out and charge upon us, let each seize by the crest the Mouse who attacks him, and cast them with their helmets into the lake; for so we shall drown these dry-bobs¹ in the water, and merrily set up here a trophy of victory over the slaughtered Mice."

By this speech he persuaded them to arm themselves. They covered their shins with leaves of mallows, and had breastplates made of fine green beet-leaves, and cabbage-leaves, skillfully fashioned, for shields. Each one was equipped with a long, pointed rush for a spear, and smooth snail-shells to cover their heads. Then they stood in close-locked ranks upon the high bank, waving their spears, and were filled, each of them, with courage.

Now Zeus called the gods to starry heaven and showed them the martial throng and the stout warriors so many and so great, all bearing long spears; for they were as the host of the Centaurs

¹ *lit.* "those unable to swim."

BATTLE OF FROGS AND MICE

ἡδὺ γελῶν ἐρέεινε· τίνας βατράχοισιν ἄρωγαι
ἢ μυσὶν ἀθανάτων; καὶ Ἀθηναίην προσέειπεν·

ὦ θύγατερ, μυσὶν ἢ ῥα βοηθήσουσα πορεύσῃ;
καὶ γὰρ σου κατὰ νηὸν αἰεὶ σκιρτῶσιν ἄπαντες 175
κνίσσῃ τερπόμενοι καὶ ἐδέσμασι παντοδαποῖσιν.

ὣς ἄρ' ἔφη Κρονίδης τὸν δὲ προσέειπεν Ἀθήνη·
ὦ πάτερ, οὐκ ἂν πῶποτ' ἐγὼ μυσὶ τειραμένοισιν
ἐλθείην ἐπαρωγός, ἐπεὶ κακὰ πολλὰ μ' ἔοργαν
στέμματα βλάπτοντες καὶ λύχνους εἶνεκ' ἐλαίου. 180
ταῦτο δέ μου λίην ἔδρακε φρένας, οἷον ἔρεξαν.

πέπλον μου κατέτρωξαν, ὃν ἐξύφανα καμοῦσα
ἐκ ῥοδάνης λεπτῆς καὶ στήμονα λεπτὸν ἔπησα,
καὶ τρώγλας ἐτέλεσαν· ὁ δ' ἠπηγίης μοι ἐπέστη
καὶ πράσσει με τόκον· τὰ δὲ ῥύγιον ἀθανάτοισιν. 185
χρησαμένη γὰρ ὕφανα καὶ οὐκ ἔχω ἀνταποδοῦναι.
ἀλλ' οὐδ' ὥς βατράχοισιν ἀριγγέμεν οὐκ ἐβελήσω.
εἰσὶ γὰρ οὐδ' αὐτοὶ φρένας ἔμπεδοι, ἀλλὰ με πρῶτην
ἐκ πολέμου ἀνιούσαν, ἐπεὶ λίην ἐκασιώθην,
ὑπιοῦν δεινομένην οὐκ εἶσαν θορυβοῦντες 190
οὐδ' ἀλίου καταμῦσαι· ἐγὼ δ' αὖπνος κατεκείμεν,

τὴν κεφαλὴν ἀλγοῦσα, ἕως ἐβόησεν ἀλέκτωρ.
ἀλλ' ἄγε παυσώμεσθα, θεοί, ταῦτοισιν ἀρήγειν,
μή νύ τις ἡμείων τρωθῇ βέλει ὀξύεντι·
εἰσὶ γὰρ ἀγχιμάχοι, καὶ εἰ θεὸς ἀντίον ἔλθοι· 195
πάντες δ' οὐρανόθεν τερπόμεθα δῆριν ὀρώντες.

ὣς ἄρ' ἔφη· τῇ δ' αὖτ' ἐπαπείθοντο θεοὶ ἅλλοι,
πάντες ὁμῶς δ' εἰσῆλθον ἀολλέες εἰς ἓνα χώρον.

καὶ τότε κώνωπες μεγάλας σάλπιγγας ἔχοντες
δεινὸν ἐσάλπιγγαν πολέμον κτύπον· οὐρανόθεν δὲ 200
Ζεὺς Κρονίδης βράντησε, τέρας πολέμοιο κακοῖο.

Πρῶτος δ' Ὀψιβάας Λειχίμωρα οὔτασε δουρὶ

BATTLE OF FROGS AND MICE, 172-202

and the Giants. Then he asked with a sly smile; "Who of the deathless gods will help the Frogs and who the Mice?" And he said to Athena;

"My daughter, will you go aid the Mice? For they all frolic about your temple continually, delighting in the fat of sacrifice and in all kinds of food."

So then said the son of Cronos. But Athena answered him: "I would never go to help the Mice when they are hard pressed, for they have done me much mischief, spoiling my garlands and my lamps too, to get the oil. And this thing that they have done vexes my heart exceedingly: they have eaten holes in my sacred robe, which I wove painfully spinning a fine woof on a fine warp, and made it full of holes. And now the money-lender is at me and charges me interest which is a bitter thing for immortals. For I borrowed to do my weaving, and have nothing with which to repay. Yet even so I will not help the Frogs; for they also are not considerate: once, when I was returning early from war, I was very tired, and though I wanted to sleep, they would not let me even doze a little for their outcry; and so I lay sleepless with a headache until cock-crow. No, gods, let us refrain from helping these hosts, or one of us may get wounded with a sharp spear; for they fight hand to hand, even if a god comes against them. Let us rather all amuse ourselves watching the fight from heaven."

So said Athena. And the other gods agreed with her, and all went in a body to one place.

Then goats with great trumpets sounded the fell note of war, and Zeus the son of Cronos thundered from heaven, a sign of grievous battle.

First Loud-croaker wounded Lickman in the belly,

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ἔσταόντ' ἐν προμάχοις κατὰ γαστέρα ἐς μέσον ἦπαρ·
καὶ δ' ἔπεσεν πρηνής, ἀπαλὰς δ' ἐκόντισεν ἐθείρας.
[δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.] 205
Τρωγλοδύτης δὲ μετ' αὐτὸν ἀκόντισε Πηλεΐωνα,
πῆξεν δ' ἐν στέρυσι στιβαρὸν δόρυ· τὸν δὲ πεσόντα
εἶλε μέλας θάνατος, ψυχὴ στόματος δ' ἐξέπτη.
Σευτλαῖος δ' ἄρ' ἔπεφνε βαλὼν κέαρ Ἑμβασίχυτρον.
Ἄρτοφάγος δὲ Πολύφωνον κατὰ γαστέρα τύψεν 210
ἤριπε δὲ πρηνής, ψυχὴ δὲ μελέων ἐξέπτη.
Λιμνόχαρις δ' ὡς εἶδεν ἀπολλύμενον Πολύφωνον,
Τρωγλοδύτην ἀπαλοῖο εἰ' αὐχένος [τρώσεν ἐπιφθὰς
πέτρῳ μυλσειδέῃ· τὴν δὲ σκότος ἔσσε κάλυψε'] 213^a
Ἦκμιδην δ' ἄχος εἶλε καὶ ἦλασεν ὀξύ σχοῖνον
οὐδ' ἐξέσπασεν ὄγχος ἐναντίον· ἤριπε δ' εὐθύς 215
Λειχηνῶρ δ' αὐτοῖο τιτύσκειτο δοῦρϊ φαιεῶ
καὶ βάλεν, οὐδ' ἀφάμαρτε, καθ' ἦπατος· ὡς δ' ἐνέησε
Κοστοφάγαν φεύγοντα, βαθείαις ἔμπεσεν ὄχθαις·
ἀλλ' οὐδ' ὡς ἀπέληγε μάχης, ἀλλ' ἦλασεν αὐτόν·
κάππεσε δ', οὐδ' ἀνένευσεν· ἐβλάπτετο δ' αἵματι

Λίμνη

220

πορφυρέῳ, αὐτὸς δὲ παρ' ἡμόν' ἐξεταυύσθη
χαρδῆσιν λιπαρῇσί τε πειρόμενος λαγόνεσσιν.
Τυροφάγον δ' αὐτῇσιν ἐπ' ὄχθαις ἐξεκρίβεν.

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Πτερυγλόφον δ' ἐπιδὼν Καλαμίνθιος ἐς φόβον
ἦλθεν,

ἦλατο δ' ἐς λίμνην φεύγων, τὴν ἰσπίδα ρίψας. 225
Φελτραῖον δ' ἄρ' ἔπεφνε ἀνύμων Ἑμβασίχυτρος.
[Τερόχαρις δὲ τ' ἔπεφνε Πτερυγλόφον βασιλῆα,
χερμαῖον πλήξας κατὰ βρέγματος· ἐγκέφαλος δὲ
ἐκ μινῶν ἔσταξε, παλάσσετο δ' αἵματι γαῖα.

^a Omitted by Boumeister and by many 1888.

right through the midriff. Down fell he on his face and soiled his soft fur in the dust: he fell with a thud and his armour clashed about him. Next Troglodyte shot at the son of Mudman, and drove the strong spear deep into his breast; so he fell, and black death seized him and his spirit flitted forth from his mouth. Then Beety struck Pot-visitor to the heart and killed him, and Bread-nibbler hit Loud-erler in the belly, so that he fell on his face and his spirit flitted forth from his limbs. Now when Pond-larker saw Loud-erler perishing, he struck in quickly and wounded Troglodyte in his soft neck with a rock like a mill-stone, so that darkness veiled his eyes. Thereat Ochnides was seized with grief, and struck out with his sharp reed and did not draw his spear back to him again, but felled his enemy there and then. And Lickman shot at him with a bright spear and hit him unerringly in the midriff. And as he marked Cabbage-eater running away, he fell on the steep bank, yet even so did not cease fighting but smote that other so that he fell and did not rise again: and the lake was dyed with red blood as he lay outstretched along the shore, pierced through the guts and shining flanks. Also he slew Cheese-eater on the very brink But Reedy took to flight when he saw Ham-nibbler, and fled, plunging into the lake and throwing away his shield. Then blameless Pot-visitor killed Brewer and Water-larker killed the lord Ham-nibbler, striking him on the head with a pebble, so that his brains flowed out at his nostrils and the earth was bespattered

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Λειχοπίνακα δ' ἐπεφυνεν ἀμύμων Βορβοροκοίτης, 230
ἔγχει ἐπαίξας· τὸν δὲ σκότος ὄσσε κάλυψε.

Πρασσαῖος δ' ἐπιθῶν ποδὲς εἵλυνσε νεκρὸν εὔντα,
ἐν λίμνῃ δ' ἀπέπνιξε κρατήσας χειρὶ τένοντα.

Ψυχάρπαξ δ' ἤμυν' ἐτάρων περὶ τεθνεώτων
καὶ βάλε Πρασσαῖον μήπω γαίης ἐπιβάντα· 235

πάντε δὲ οἱ πρόσθεν, ψυχὴ δ' Ἀιδόσδε βεβήκει.

Κραμβοβάτης δ' ἐσιδὼν πηλοῦ δράκα ρίψεν ἐπ'
αὐτόν,

καὶ τὸ μέτωπον ἔχρισε καὶ ἐξετύφλου παρὰ μικρόν.

ὠργίσθη δ' ἄρ' ἐκεῖνος, ὀλὼν δέ τε χεῖρὶ παχείῃ
κείμενον ἐν πεδίῳ λίθον δμβριμον, ἀχθὼς ἀρούρης, 240

τῷ βάλε Κραμβοβάτην ὑπὸ γούνατα· πάντα δ'
ἐκλάσθη

κνήμη δεξιτερή, πῖσα δ' ὕπτιος ἐν κονίῃσιν.

Κραυγασίδης δ' ἤμυνε καὶ αὐθις βαίνειν ἐπ' αὐτόν,
τύψε δέ μιν μέσσην κατὰ γαστέρα· πᾶς δέ οἱ εἶσω

ὀξύσχοιμος ἔδυνε, χαμαὶ δ' ἐκκυντο ἅπαντα 245

ἔγκατ' ἐφέλκομένη ὑπὸ δούρατι χειρὶ παχείῃ·

Τρωγλοεῖτης δ' ὥς εἶδεν ἐπ' ὀχθρῶσιν ποταμοῖο,

σκιάζων ἐκ πολέμου ἀνεχάζετο, τείρετο δ' αἰνῶς·

ἦλατο δ' ἐς τάφρους, ὅπως φύγῃ αἰπὺν ὕλαθρον.

Τρωξίρτης δ' ἐβάλεν Φυσίγραθον ἐς πόδα ἄκρον, 250

ἔσχατα δ' ἐκ λίμνης ἀνεδύσατο, τείρετο δ' αἰνῶς·

* * * * *

Πρασσαῖος δ' ὥς εἶδεν ἔθ' ἡμίπνου προπεσόντα,

ἦλθε διὰ προμέχων καὶ ἀκόντισεν ὀφεί σχοίνῳ·

οὐδ' ἔρρηξε σάκος, σχέτο δ' αὐτοῦ δουρὲς ἀκωκί,

τοῦ δ' ἐβάλε τρυφάλειαν ἀμύμονα καὶ τετράχυτρον 255

δίος Ὀργανίαν, μιμούμενος αὐτὸν Ἄρηα,

[ὅς μινος ἐν Βατράχοισιν ὑρίστευεν καθ' ὁμίλον·]

with blood. Faultless Muck-coucher sprang upon Lick-platter and killed him with his spear and brought darkness upon his eyes: and Lecky saw it, and dragged Lick-platter by the foot, though he was dead, and choked him in the lake. But Crumb-snatcher was fighting to avenge his dead comrades, and hit Lecky before he reached the land; and he fell forward at the blow and his soul went down to Hades. And seeing this, Cabbage-climber took a clod of mud and hurled it at the Mouse, plastering all his forehead and nearly blinding him. Thereat Crumb-snatcher was enraged and caught up in his strong hand a huge stone that lay upon the ground, a heavy burden for the soil: with that he hit Cabbage-climber below the knee and splintered his whole right shin, hurling him on his back in the dust. But Cronkerson kept him off, and rushing at the Mouse in turn, hit him in the middle of the belly and drove the whole reed-spear into him, and as he drew the spear back to him with his strong hand, all his foe's bowels gushed out upon the ground. And when Troglodyte saw the deed, as he was limping away from the fight on the river bank, he shrank back sorely moved, and leaped into a trench to escape sheer death. Then Bread-nibbler hit Puff-jaw on the toes—he came up at the last from the lake and was greatly distressed . . . And when Lecky saw him fallen forward, but still half alive, he pressed through those who fought in front and hurled a sharp reed at him; but the point of the spear was stayed and did not break his shield. Then noble Rueful, like Ares himself, struck his flawless head-piece made of four pots—he only among the

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ἄρμῃσεν δ' ἄρ' ἐπ' αὐτόν· ὁ δ' ὥς ἴδεν, οὐχ ὑπέ-
μεινεν

ἦρσα κρατερὸφρον', ἔδυν δ' ἐν βένθεσι λίμνης.

Ἦν δέ τις ἐν μύεσιν Μεριδύρπαξ, ἔξοχος
ἄλλων,

200

Κυαίσωνος¹ φίλος υἱὸς ἀμόμονος Ἀρτεπιβαύλου,

οἰκαδ' ἰὼν πολέμοιο μετασχεῖν παῖδ' ἐκέλευσεν

αὐτὸς δ' ἐπτήκει γαυρούμενος ὥς κατὰ λίμνην.

οὔτος ἀναρπάξαι βατράχων γενεὴν ἐπαπείλει,²

καὶ ῥήξας καρύου μέσσην ῥάχιν εἰς δύο μοῖρας

205

φράγδην ἀμφοτέροισιν ἐν ὁμοῖς χεῖρας ἔθηκεν·

οἱ δὲ τάχος δείσαντες ἔβαν πάντες κατὰ λίμνην·

καὶ νῦ κεν ἐξετέλεσσαν, ἐπεὶ μέγα οἱ σθένος ἦεν,

εἰ μὴ ἄρ' οὐδ' ὤφθη νόησε πατὴρ ἀνδρῶν τε θεῶν τε.

καὶ τότε ἀπολλυμένους βατράχους ὤκτειρε Κρονίων·

κινήσας δὲ κύρη τοίησιν ἐφθέγγετο φωνήν·

271

ὦ πόποι, ἦ μέγα ἔργον ἐν ὀφθαλμοῖσιν ἀρῶμαι·

οὐ μικρὸν ἐκπλήσσει Μεριδύρπαξ, ὅς κατὰ λίμνην

ἄρπαξ ἐν βατράχοισιν ἀμείβεται· ἀλλὰ τάχιστα

Παλλάδα πέμψωμεν πολεμόκλονον, ἣ καὶ Ἄρησιν,

275

οἳ μιν ἐπισχέσουσι μίχῃς κρατερόν περ ἔόντα.

ὣς ἄρ' ἔφη Κρονίδης· Ἦρῃ δ' ἀπαμείβετο μῦθον·

οὔτ' ἄρ' Ἀθηναίης, Κρονίδῃ, σθένος, οὔτε Ἄρης

ἰσχύσει βατράχοισιν ἀρτγέμεν αἰπὺν θλεθρον.

ἔλλ' ἄγε πάντες ἴωμεν ἀρηγάνες· ἦ τὸ σὸν ὄπλον

280

κινείσθω μέγα Τιτανοκτώνων ὀβριμοεργόν,

ᾧ ποτε καὶ Καπανῆα κατέκτανες ὀβριμον ἄνδρα

καὶ μέγαν Ἰγκέλαδον καὶ ἄγρια φύλα Γυγάντων,

κινείσθω· οὕτω γὰρ ἀλώσεται, ὅστις ἄριστος.

¹ Κισίωνος, Βαυυυίαίας.

² This may be a parody of Orion's threat in Hesiod, *Asynononny*, *Isag.* 4.

Frogs showed prowess in the throng. But when he saw the other rush at him, he did not stay to meet the stout-hearted hero but dived down to the depths of the lake.

Now there was one among the Mice, Slice-snatcher, who excelled the rest, dear son of Gauger the son of blameless Bread-stealer. He went to his house and bade his son take part in the war; but he himself stood exulting by the lake. This warrior threatened to destroy the race of Frogs utterly, and splitting a chestnut-husk into two parts along the joint, put the two hollow pieces as armour on his paws: then straightway the Frogs were dismayed and all rushed down to the lake, and he would have made good his boast—for he had great strength—had not the Son of Cronos, the Father of men and gods, been quick to mark the thing and pitied the Frogs as they were perishing. He shook his head, and uttered this word:

"Dear, dear, how fearful a deed do my eyes behold! Slice-snatcher makes no small panic rushing to and fro among the Frogs by the lake. Let us then make all haste and send warlike Pallas or even Ares, for they will stop his fighting, strong though he is."

So said the Son of Cronos; but Hera answered him: "Son of Cronos, neither the might of Athena nor of Ares can avail to deliver the Frogs from utter destruction. Rather, come and let us all go to help them, or else let loose your weapon, the great and formidable Titan-killer with which you killed Capaneus, that mighty man, and great Enceladus and the wild tribes of Giants; ay, let it loose, for so the most valiant will be slain."

BATTLE OF FROGS AND MICE

Ὦε ἄρ' ἔφη· Κρονίδης δ' ἔβαλε ψυλόεντα
κεραυνόν. 283

πρώτα μὲν ἐβρόντησε, μέγαν δ' ἐλέλιξεν Ὀλυμπον,
αὐτὰρ ἔπειτα κεραυνόν, δειμαλέον Διὸς ὄπλου,
ἧε' ἐπιδιδήσας· ὃ δ' ἄρ' ἔπατο χειρὸς Ἀνακτος.
πάντας μὲν ῥ' ἐφόβησε βαλὼν ἐπὶ ταῖσδε [κεραυνόν·]
ἄλλ' οὐδ' ὥς ἀπέληγε μνῶν στρατός, ἀλλ' ἔτι
μᾶλλον 290

ἔλπετο πορθήσιν βατράχων γένος αἰχμητάων,
εἰ μὴ ἀπ' Οὐλύμπου βατράχους ᾤκτειρε Κρονίων,
ὃς ῥα τότε' ἐν βατράχοισιν ἄρωγούς εὐθύς ἔπεμψε.

Ἦλθον δ' ἐξαίφνης νωτιάκμοες, ἀγκυλοχῆλαι,
λοξοβάται, στρεβλοί, ψαλιδόστομοι, ὀστρακό-
δερμοι, 295

ὀστοφυεῖς, πλατύνωτοι, ἀποστίλθοντες ἐν ὤμοις,
βλαισοί, χειροτένοντες, ἀπὸ στένων ἐσποῶντες,
ὀκτάποδες, δικέραιοι, ἀτειρέες, οἳ δὲ καλεῦνται
καρκῖνοι, οἳ ῥα μνῶν οὐρὰς στομάτεσσιν ἔκοπτον
ἠδὲ πόδας καὶ χεῖρας· ἀνεγνώμπεοντο δὲ λόγχαι. 300
τοὺς δὲ ὑπέδδεισαν πάντες μύες, οὐδ' ἔτ' ἔμειναν,
ἐς δὲ φυγὴν ἐτράποντο· ἐθύσето δ' ἥλιος ἠδὲ,
καὶ πολέμου τελευτὴ μονοήμερον ἔξετελέσθη.

BATTLE OF FROGS AND MICE, 285-303

So said Hera: and the Son of Cronos cast a lurid thunderbolt: first he thundered and made great Olympus shake, and then cast the thunderbolt, the awful weapon of Zeus, tossing it lightly forth. Thus he frightened them all, Frogs and Mice alike, hurling his bolt upon them. Yet even so the army of the Mice did not relax, but hoped still more to destroy the brood of warrier Frogs. Only, the Son of Cronos, on Olympus, pitied the Frogs and then straightway sent them helpers.

So there came suddenly warriors with mailed backs and curving claws, crooked beasts that walked sideways, nut-cracker-jawed, shell-hided: bony they were, flat-backed, with glistening shoulders and bandy legs and stretching arms and eyes that looked behind them. They had also eight legs and two feelers—persistent creatures who are called crabs. These nipped off the tails and paws and feet of the Mice with their jaws, while spears only beat on them. Of these the Mice were all afraid and no longer stood up to them, but turned and fled. Already the sun was set, and so came the end of the one-day war.



OF THE ORIGIN OF HOMER AND
HESIOD, AND THEIR CONTEST

ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ ΚΑΙ ΤΟΥ ΓΕΝΟΤΕ ΚΑΙ ΑΓΩΝΟΣ ΑΤΤΩΝ

313¹ Ὅμηρον καὶ Ἡσίοδον τοὺς θειοτάτους ποιητὰς πάντες ἄνθρωποι παλῆτας ἰδίους εὐχονται γενέσθαι. ἀλλ' Ἡσίοδος μὲν τὴν ἰδίαν ὀνομάσας πατρίδα πάντας τῆς φιλονεικίας ἀπήλλαξεν εἰπὼν ὡς ὁ πατὴρ αὐτοῦ²

εἶσατο δ' ἄγχ' Ἐλικῶνος διζυρῇ ἐνὶ κόμῃ
Ἄσκηρ, χεῖμα κακῇ, θέρει ἄργαλήν, οὐδέ ποτ'
ἐσθλῇ.

Ὅμηρον δὲ πᾶσαι ὡς εἰπεῖν αἱ πόλεις καὶ οἱ ἵπποικοι αὐτῶν παρ' ἑαυτοῖς γεγενῆσθαι λέγουσιν. καὶ πρῶτοί γε Σμυρναῖαι Μέλητος ἕντα τοῦ παρ' αὐτοῖς ποταμοῦ καὶ Κρηθηίδος νύμφης κεκλῆσθαι φασὶ πρότερον Μελησιγένης, ἕστερον μέντοι τυφλωθέντα Ὅμηρον μετονομασθῆναι διὰ τὴν παρ' αὐτοῖς ἐπὶ τῶν τοιούτων συνήθη προσηγαρίαν. Χίοι δὲ πάλιν τεκμήρια φέρουσιν ἴδιον εἶναι παλῆτην λέγοντες καὶ περισσάφεσθαι τινὰς ἐκ τοῦ γένους αὐτοῦ παρ' αὐτοῖς Ὀμηρίδας καλουμένους. Καλοφάνιοι δὲ καὶ τόπον δεικνύουσιν, ἐν ᾧ φασιν αὐτὸν γράμματα διδάσκοντα τῆς ποιήσεως ἐρξασθαι καὶ ποιῆσαι πρῶτον τὸν Μαργίτην.

Περὶ δὲ τῶν γένεων αὐτοῦ πάλιν πολλὰ διαφωκία παρὰ πᾶσιν ἐστίν. Ἑλλάνικος μὲν γὰρ

¹ Goettling's paging.

² Words and Days, 639 f.

OF THE ORIGIN OF HOMER AND HESIOD, AND OF THEIR CONTEST

Everyone boasts that the most divine of poets, Homer and Hesiod, are said to be his particular countrymen. Hesiod, indeed, has put a name to his native place and so prevented any rivalry, for he said that his father "settled near Helicon in a wretched hamlet, Asara, which is miserable in winter sultry in summer, and good at no season." But, as for Homer, you might almost say that every city with its inhabitants claims him as her son. Foremost are the men of Smyrna who say that he was the Son of Meles, the river of their town, by a nymph Cretheis, and that he was at first called Melesigenes. He was named Homer later, when he became blind, this being their usual epithet for such people. The Chians, on the other hand, bring forward evidence to show that he was their countrymen, saying that there actually remain some of his descendants among them who are called Homericidae. The Colophonians even show the place where they declare that he began to compose when a schoolmaster, and say that his first work was the *Margites*.

As to his parents also, there is on all hands great disagreement. Hellanicus and Cleantes say his

CONTEST OF HOMER AND HESIOD

314 καὶ Κλεάνθης Μαίονα λέγουσιν, Εὐγαίων δὲ Μέλ-
λητα, Καλλικλῆς δὲ Μινιασγόραν, Δημέκριτος δὲ
ὁ Τροϊζήμιος Δαήμονα ἔμπορον, ἔνιοι δὲ Θαμόραν,¹
Αἰγύπτιοι δὲ Μενέμαχον ἱερογραμματεῖα, εἰσὶ δέ,
οἱ Τηλέμαχον τὸν Ὀδυσσεύος· μητέρα δὲ οἱ μὲν
Μῆτιν, οἱ δὲ Κρηθηίδα, οἱ δὲ Θεμίστην, οἱ δὲ
Εὐγηθιώ, ἔνιοι δὲ Ἰθακησίαν τινα ὑπὸ Φοινίκων
ἀπεμποληθείσαν, οἱ δὲ Καλλιόπην τὴν Μοῦσαν,
τινὲς δὲ Πολυκλίστην τὴν Νέστορος.

Ἐκαλεῖτο δὲ Μέλῃς, ὡς δὲ τινὲς φασι, Μελη-
συγείης, ὡς δὲ ἔνιοι, Ἄλῃς. ἐνομασθῆναι δὲ
αὐτὸν φασὶ τινες Ὅμηρον διὰ τὸ τὸν πατέρα
αὐτοῦ ἄμῃρον δεθῆναι ὑπὸ Κυπρίων Πέρσαις,
οἱ δὲ εἰς τὴν πῆρῳσιν τῶν ἑμμάτων· παρὰ γὰρ
τοῖς Αἰολεῦσιν αὐτῶς οἱ πῆροί καλοῦνται. ὅπερ
δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος
Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ Ὅμη-
ρον, ἐκθησόμεθα. τοῦ γὰρ βασιλέως πευθομένου,
πόθεν Ὅμηρος καὶ τίνας, ἀπεφαίβασε δι' ἑξαμέ-
τρων τάνδε τὸν τρόπον·

Ἀγνωστόν μ' ἔρειαι γενεὴν καὶ πατρίδα γαῖαν
ἄμβροστον σειρήνας; ἔθνος δ' Ἰθακήσιός ἐστιν,
Τηλέμαχος δὲ πατήρ καὶ Νεστορέη Ἐπικάστη
μήτηρ, ἥ μιν ἔτικτε βροτῶν πολὺ πάνσοφον
ἄνδρα.

οἷς μάλιστα δεῖ πιστεύειν διὰ τε τὸν πυθόμενον
καὶ τὸν ἀποκρινάμενον, ἄλλως τε αὐτῶς τοῦ
ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν
ἐπῶν δεδοξαστότος.

¹ Reisch: Ταμίραν, Flach.

CONTEST OF HOMER AND HESIOD

father was Macon, but Eugeon says Meles ; Callicles is for Mnesagoras, Democritus of Troezen for Dæmon, a merchant-trader. Some, again, say he was the son of Thamyras, but the Egyptians say of Menemachus, a priest-scribe, and there are even those who father him on Telemachus, the son of Odysseus. As for his mother, she is variously called Metis, Cretheis, Themista, and Eugeatha. Others say she was an Ithacan woman sold us a slave by the Phœnicians ; others, Calliope the Muse ; others again Polycasta, the daughter of Nestor.

Homer himself was called Meles or, according to different accounts, Melasigenes or Aites. Some authorities say he was called Homer, because his father was given as a hostage to the Persians by the men of Cyprus ; others, because of his blindness ; for amongst the Acolians the blind are so called. We will set down, however, what we have heard to have been said by the Pythia concerning Homer in the time of the most sacred Emperor Hadrian. When the monarch inquired from what city Homer came, and whose son he was, the priestess delivered a response in hexameters after this fashion :

“Do you ask me of the obscure race and country of the heavenly siren? Ithaca is his country, Telemachus his father, and Epicasta, Nestor’s daughter, the mother that bare him, a man by far the wisest of mortal kind.” This we must most implicitly believe, the inquirer and the answerer being who they are—especially since the poet has so greatly glorified his grandfather in his works.

CONTEST OF HOMER AND HESIOD

Ἔμιοι μὲν οὖν αὐτὸν προγενέστερον Ἡσιόδου
 φασὶν εἶναι· τινὲς δὲ νεώτερον καὶ συγγενή.
 γενεαλογαῦσι δὲ οὕτως· Ἀπόλλωνός φασι καὶ
 Αἰθούσης τῆς Ἥοσειβῶνος γενέσθαι Δίων, Δίου
 δὲ Πέρου, Πέρου δὲ καὶ νύμφης Μεθώνης Οἰα-
 γρον, Οἰάγρου δὲ καὶ Καλλιόπης Ὀρφέα, Ὀρφέως
 δὲ Δρῆν, [τοῦ δὲ Εὐκλεία¹], τοῦ δὲ Ἰαδμονίδην,
 315 τοῦ δὲ Φιλατέρπην, τοῦ δὲ Εὐφῆμαν, τοῦ δὲ Ἐπι-
 φράδην, τοῦ δὲ Μελάωριον, τούτου δὲ Δίου καὶ
 Ἀπελλῆν, Δίου δὲ καὶ Πυκτιμένης τῆς Ἀπόλ-
 λωνος θυγατρὸς Ἡσιόδον καὶ Πέρσην· Ἀπελλοῦ
 δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος
 τοῦ ποταμοῦ Ὀμηρον.

Τινὲς δὲ συνακμᾶσαι φασὶν αὐτοὺς ὥστε καὶ
 ἀγωνίσασθαι ὁμοσε ἐν Χαλκίδι τῆς Εὐβοίας.³
 ποιήσαντα γὰρ τὸν Μαρσίτην Ὀμηρον περιέρχε-
 σθαι κατὰ πόλιν βραφωδεῦντα, ἐλθόντα δὲ καὶ εἰς
 Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πυνθάνεσθαι,
 τίς εἴη, τὴν δὲ Πυθίαν εἰπεῖν·

ἔσται Ἴος νῆσος μητρὸς πατρίς, ἥ σε θανόντα
 δέξεται· ἀλλὰ νέων παίδων αἰνυγμα φύλαξαι.

τὸν δὲ ἀκούσαντα περίστασθαι μὲν τὴν εἰς Ἴον
 ἄφιξιν, διατρίβειν δὲ περὶ τὴν ἐκεῖ χώραν. κατὰ
 δὲ τὸν αὐτὸν χρόνον Γανύκτωρ ἐπιτάφιον τοῦ
 πατρὸς Ἀμφιδάμαντος, βασιλέως Εὐβοίας, ἐπι-
 τελὼν πάντας τοὺς ἐπισήμους ἄνδρας οὐ μόνον
 βῶμῃ καὶ τάχει, ἀλλὰ καὶ σοφίᾳ ἐπὶ τὸν ἀγῶνα
 μεγάλας δωρεὰς τιμῶν συνεκάλεσεν. καὶ οὗτοι
 οὖν ἐκ τύχης, ὥς φασι, συμβαλόντες ἀλλήλοις

¹ Goettling's supplement.

² Nietzsche: ἐν Ἀυλῇ τῇς Βοιωτίας, MSS.

CONTEST OF HOMER AND HESIOD

Now some say that he was earlier than Hesiod others that he was younger and akin to him. They give his descent thus : Apollo and Æthusa, daughter of Poseidon, had a son Linus, to whom was born Pierus. From Pierus and the nymph Methone sprang Oeager ; and from Oeager and Calliope Orpheus ; from Orpheus, Dæas ; and from him, Rædas. The descent is continued through Iadmonides, Philoterpes, Euphemus, Epiphraides and Melanopus who had sons Dius and Apelles. Dius by Pycimede, the daughter of Apollo had two sons Hesiod and Perses ; while Apelles begot Macon who was the father of Homer by a daughter of the River Meles.

According to one account they flourished at the same time and even had a contest of skill at Chalcis in Euboea. For, they say, after Homer had composed the *Margites*, he went about from city to city as a minstrel, and coming to Delphi, inquired who he was and of what country ? The Pythia answered :

"The Isle of Ios is your mother's country and it shall receive you dead ; but beware of the riddle of the young children."¹

Hearing this, it is said, he hesitated to go to Ios, and remained in the region where he was. Now about the same time Ganymed was celebrating the funeral rites of his father Amphidamas, king of Euboea, and invited to the gathering not only all those who were famous for bodily strength and fleetness of foot, but also those who excelled in wit, promising them great rewards. And so, as the story goes, the two went to Chalcis and met by

¹ *sc.* the riddle of the Eaker-boys which comes at the end of this work.

CONTEST OF HOMER AND HESIOD

ἦλθον εἰς τὴν Χαλκίδα. τοῦ δὲ ἀγῶνος ἄλλοι τέ
τινες τῶν ἐπισήμων Χαλκιδῆων ἐκαθέζοντο κριταὶ
καὶ μετ' αὐτῶν Πανειδῆς, ἀδελφὸς ὢν τοῦ τετελευ-
τηκότες. ἀμφοτέρων δὲ τῶν ποιητῶν θαυμασιῶς
ἐγωνισαμένων τικῆσαι φασὶ τὸν Ἡσίοδον τὸν τρό-
πον τοῦτον προελθόντα γὰρ εἰς τὸ μέσον πυν-
θάσθαι τοῦ Ὀμήρου καθ' ἕνα ἕκαστον, τὸν δὲ
Ὅμηρον ἀποκρίνασθαι. φησὶν οὖν Ἡσίοδος·

Τίς Μέλητος, Ὅμηρε, θεῶν ἀπο μῆδεα εἰδώς,
εἰπ' ἄγε μοι πάμπρωτα, τί φέρτατόν ἐστι
βροτοῖσιν;

ΟΜΗΡΟΣ

Ἀρχὴν μὲν μὴ φύναι ἐπιχθονίοισιν ἄριστον,
φύντα δ' ὅπως ὥκιστα πύλας Ἄλιδας περήσας.

316 Ἡσίοδος τὸ δεύτερον·

Εἰπ' ἄγε μοι καὶ τοῦτο, θεοῖς ἐπιείκελ' Ὅμηρε,
τί θνητοῖς κάλλιστον ὄψας ἐν φρεσὶν εἶναι;

ὁ δέ·

Ὅππότε ἂν εὐφρεσύνῃ μὲν ἔχῃ κατὰ δῆμον
ἅπαντα,
δαιτυμένους δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδῶν
ἤμενοι ἐξείης, παρὰ δὲ πλήθωσι τρέπεζαι
σίτου καὶ κρεῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέῃσι καὶ ἐγχεῖν δεπάεσσιν.
τοῦτο τί μοι κάλλιστον ἐν φρεσὶν εἶδεται εἶναι.

Ἐρθεύτων δὲ τούτων τῶν ἐπῶν, οὕτω σφαιδρῶς
φασὶ θαυματοῦναι ὑπὲρ τῶν Ἑλλήνων τοῖς στί-
χοις ὥστε χρυσοῦς αὐτοὺς προσαγορευθῆναι, καὶ
εἶτι καὶ οὖν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν ἐρί-
ππων καὶ σπονδῶν προκατεύχεσθαι πάντας. ὁ δὲ

CONTEST OF HOMER AND HESIOD

chance. The leading Chalcidians were judges together with Panoides, the brother of the dead king; and it is said that after a wonderful contest between the two poets, Hesiod won in the following manner: he came forward into the midst and put Homer one question after another, which Homer answered. Hesiod, then, began:

"Homer, son of Meles, inspired with wisdom from heaven, come, tell me first what is best for mortal man?"

HOMER

"For men on earth 'tis best never to be born at all; or being born, to pass through the gates of Hades with all speed."

Hesiod then asked again:

"Come, tell me now this also, godlike Homer: what think you in your heart is most delightful to men?"

Homer answered:

"When mirth reigns throughout the town, and feasters about the house, sitting in order, listen to a minstrel; when the tables beside them are laden with bread and meat, and a wine-bearer draws sweet drink from the mixing-bowl and fills the cups: this I think in my heart to be most delightful."

It is said that when Homer had recited these verses, they were so admired by the Greeks as to be called golden by them, and that even now at public sacrifices all the guests solemnly recite them before feasts and libations. Hesiod, however, was annoyed

CONTEST OF HOMER AND HESIOD

Ἡσίοδος ἀχθεσθεὶς ἐπὶ τῇ Ὀμήρου εὐημερίᾳ ἐπὶ
τὴν τῶν ἀπόρων ὥρμησεν ἐπερώτησιν καὶ φησι
τοῖσδε τοῖς στίχοις·

Μοῦσ' ἄγε¹ μοι τά τ' ἔόντα τά τ' ἐσσόμενα πρό
τ' ἔόντα,

τῶν μὲν μηδὲν ἄειδε, σὺ δ' ἄλλης μνήσαι ἄσιδῃς.
ὁ δὲ Ὀμηρος, βουλευόμενος ἀκολούθως τὸ ἄπορον
λῦσαι, φησὶν·

Οὐδέ ποτ' ἀμφὶ Διὸς τύμβῳ καναχήποδες ἵπποι
ἄρματα συνετρίψουσιν ἐρίζοντες περὶ νίκης.

Καλῶς δὲ καὶ ἐν ταύταις ἀπαντήσαντες ἐπὶ τὰς
ἀμφιβύλους γνώμας ὥρμησεν ὁ Ἡσίοδος, καὶ
πλείονας στίχους λέγων ἡξίου καθ' ἕνα ἕκαστον
συμφώνως ἀποκρίνασθαι τὸν Ὀμηρον. ἔστιν οὖν
ὁ μὲν πρῶτος Ἡσιόδου, ὁ δὲ ἔξῃς Ὀμήρου, ἐνίστα
δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιουμένου
τοῦ Ἡσιόδου·

ΗΣΙΟΔΟΣ

Δειπνον ἔπειθ' εἴλοντο βαῶν κρέα, καὶ χένας
ἵππων

ΟΜΗΡΟΣ

Ἐκλινον ἰδράονταί, ἐπεὶ παλέμειο κορίσθην.

ΗΣΙΟΔΟΣ

317 Καὶ Φρύγες, οἳ πάντων ἀνδρῶν ἐπὶ νηυσὶν
ἄριστοι

ΟΜΗΡΟΣ

Ἀνδράσι ληιστῆρσιν ἐπ' ἀκτῆς δόρπον ἐλέσθαι.

ΗΣΙΟΔΟΣ

Κερσὶ βαλέων ἰούτ² οὐλων³ κατὰ φύλα
γενγάντων

¹ MSS. : δ γίγνη, Flach. ² Nietzsche : ἰύσω, MS.

³ Rzach : ἄλων, MS.

CONTEST OF HOMER AND HESIOD

by Homer's felicity and hurried on to pose him with hard questions. He therefore began with the following lines:

"Come, Muse; sing not to me of things that are, or that shall be, or that were of old; but think of another song."

Then Homer, wishing to escape from the impasse by an apt answer, replied:—

"Never shall horses with clattering hoofs break chariots, striving for victory about the tomb of Zeus."

Here again Homer had fairly met Hesiod, and so the latter turned to sentences of doubtful meaning¹: he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod's and the next Homer's: but sometimes Hesiod puts his question in two lines.

HESIOD

"Then they dined on the flesh of oxen and their horses' necks—"

HOMER

"They unyoked dripping with sweat, when they had had enough of war."

HESIOD

"And the Phrygians, who of all men are handiest at ships—"

HOMER

"To slish their dinner from pirates on the beach."

HESIOD

"To shoot forth arrows against the tribes of cursed giants with his hands—"

¹ The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.

CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Ἴρακλῆς ἀπέλυεν ἅπ' ὤμων καμπύλα τῶξα.

ΗΣΙΟΔΟΣ

Οὗτος ἀνὴρ ἀνδρὸς τ' ἀγαθοῦ καὶ ἀνέλκεδός ἐστι

ΟΜΗΡΟΣ

Μητρός, ἐπεὶ πόλεμος χαλεπὸς πάσῃσι γυναιξίν.

ΗΣΙΟΔΟΣ

Αὐτὰρ¹ σοὶ γὰρ πατὴρ ἐμέγη καὶ πότνια μήτηρ

ΟΜΗΡΟΣ

Σῶμα τό γε² σπείραντε διὰ χρυσέην Ἀφροδίτην.

ΗΣΙΟΔΟΣ

Αὐτὰρ ἐπεὶ δμῶσθι γάμῳ Ἄρτεμις ἰσχύαιρα

ΟΜΗΡΟΣ

Καλλιστὴν κατέπεφνεν ἅπ' ἀργυρέοιο βιοῖο.

ΗΣΙΟΔΟΣ

Ὡς εἴ μὲν δαίνυντο πανήμεροι, οὐδὲν ἔχοντες

ΟΜΗΡΟΣ

318 Οἴκαθεν ἄλλὰ παρείχεν ἄνδρ' ἀνδρῶν Ἀγαμέ-
μνων.

ΗΣΙΟΔΟΣ

Δείπνον δειπνήσαντες ἐνὶ σποδῷ αἰθαλοέσση
σῶλ' ἄλ' ἄστέα λευκὰ Διὸς κατατεθνηῶτος

ΟΜΗΡΟΣ

Παῖδ' ὑπερθύμου Σαρπηθέωνος ἀντιθέοιο.

ΗΣΙΟΔΟΣ

Ἦμεῖς δ' ἅμ' πεδίον Σιμόεντιον ἤμενοι αὐτῶν
ἴομεν ἐκ νηῶν ἐδὼν ἅμ' ὥμοισιν ἔχοντες

¹ Ludwig: εἰς ἅρ. MS. ² εἴτε, Flach.

CONTEST OF HOMER AND HESIOD

HOMER

"Hercules unslung his curved bow from his shoulders."

HESIOD

"This man is the son of a brave father and a weakling—"

HOMER

"Mother; for war is too stern for any woman."

HESIOD

"But for you, your father and lady mother lay in love—"

HOMER

"When they begot you by the aid of golden Aphrodite."

HESIOD

"But when she had been made subject in love, Artemis, who delights in arrows—"

HOMER

"Slew Callisto with a shot of her silver bow."

HESIOD

"So they feasted all day long, taking nothing—"

HOMER

"From their own houses; for Agamemnon, king of men, supplied them."

HESIOD

"When they had feasted, they gathered among the glowing ashes the bones of the dead Zeus—"

HOMER

"Born Sarpedon, that bold and godlike man."

HESIOD

"Now we have lingered thus about the plain of Simois, forth from the ships let us go our way, upon our shoulders—"

CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Φάσγανα κοπήμεντα καὶ αἰγανέας δολεχαύλους.

ΗΣΙΟΔΟΣ

Δὴ τότ' ἤριστ' ἦεν καὶ οἱ χεῖρεσσιν θαλάσσης

ΟΜΗΡΟΣ

Ἄσμενοι ἐσσυμένως τε ἀπείρυσαν ὠκύαλον ναῖν.

ΗΣΙΟΔΟΣ

Κολχίδ' ἔπειτ' ἦγοντο καὶ Αἰήτην βασιλῆα ¹

ΟΜΗΡΟΣ

Φεύγον, ἐπεὶ γίγνυσκον ἀνέστιον ἢδ' ἀθέμιστον.

ΗΣΙΟΔΟΣ

Αὐτὰρ ἐπεὶ σπείσαν τε καὶ ἔκπιον οἶδμα
θαλάσσης

ΟΜΗΡΟΣ

Ποντοπορεῖν ἤμελλον ἐνυσέλμων ἐπὶ νηῶν.

ΗΣΙΟΔΟΣ

319 Τροῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο πᾶσιν
ὀλέσθαι ²

ΟΜΗΡΟΣ

Μηδέεσσ' ἐν πόντῳ, καὶ φωνήσας ἔπος ηὔδα·

ΗΣΙΟΔΟΣ

Ἐσθίετε, ὦ ξεῖνοι, καὶ πίνετε· μηδέ τις ὑμέων
οἴκαδε νοστήσειε φίλην ἐς πατρίδα γαῖαν

ΟΜΗΡΟΣ

Πημανθείς, ἀλλ' αὖτις ἀπήμονες οἴκαδ' ἵκοισθε.

Πρὸς πάντα δὲ τοῦ Ὀμήρου καλῶς ἀπαντήσαντες
πάλιν φησιν ὁ Ἡσίοδος·

¹ Flach follows Nietzsche in transposing this and the following verse and in reading *ἐπεὶ ἴκοντο*.

² Goettling's arrangement: Flach assigns the three following verses also to Hesiod.

CONTEST OF HOMER AND HESIOD

HOMER

"Having our bilted swords and long-belved spears."

HESIOD

"Then the young heroes with their hands from the sea—"

HOMER

"Gladly and swiftly hauled out their fleet ship."

HESIOD

"Then they came to Colchis and king Aetes—"

HOMER

"They avoided ; for they knew he was inhospitable and lawless."

HESIOD

"Now when they had poured libations and deeply drunk, the surging sea—"

HOMER

"They were minded to traverse on well-built ships."

HESIOD

"The Son of Atrous prayed greatly for them that they all might perish—"

HOMER

"At no time in the sea : and he opened his mouth and said :"

HESIOD

"Eat, my guests, and drink, and may no one of you return home to his dear country—"

HOMER

"Distressed ; but may you all reach home again unscathed."

When Homer had met him fairly on every point
Hesiod said :

CONTEST OF HOMER AND HESIOD

Ταῦτά τι δὴ μοι μῶνον κείρομένοσ' ἀπατίλεξον,
 πόσσοι ἄμ' Ἀτρεΐδῃσιν ἐς Ἴλιον ἦλθον Ἀχαιοί;
 ὃ δὲ διὰ λογιστικοῦ προβλήματος ἀπακρίνεται
 οὕτως

Πεντήκοντ' ἦσαν πυρὸς ἰσχάροι, ἐν δὲ ἐκάστη
 πεντήκοντ' ὀβελοί, περὶ δὲ κρέα πεντήκοντα·
 τρεῖς δὲ τριηκόσιοι περὶ ἐν κρέας ἦσαν Ἀχαιοί.

Τοῦτο δὲ εὐρίσκεται πλῆθος ἄπιστον· τῶν γὰρ
 ἰσχαρῶν οὐσῶν πεντήκοντα, ὀβελίσκοι γίνονται
 πεντακόσιοι καὶ χιλιάδες β', κρεῶν δὲ δεκαδύο
 μυριάδες

Κατὰ πάντα δὴ τοῦ Ὀμήρου ὑπερτεροῦντος
 φθονῶν ὁ Ἡσίοδος ἄρχεται πάλιν

- 320 Τὶς Μέλητος Ὀμηρ', εἴπερ τιμῶσί σε Μοῦσαι,
 ὥς λόγος, ὑψίστοις Διὸς μεγάλοις θύγατρει,
 λῆξον μέτρον ἐναρμόζων, ὃ τι δὴ θνητοῖσι
 κύλλιστόν τε καὶ ἔχθιστον· ποθέω γὰρ ἀκοῦσαι.

ὃ δὲ φησι·

Ἡσίεδ', ἔκγονε Δίου, ἐκόντα με ταῦτα κελεύεις
 εἰπεῖν· αὐτὰρ ἐγὼ μῖλα τοι πρόφρων ἀγορεύσω.
 κύλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρον εἶναι
 αὐτὸν ἑαυτῷ· τῶν δὲ κακῶν ἔχθιστον ἀπάντων.¹
 ἄλλο δὲ πᾶν, ὃ τι σφ' θυμῷ φίλον ἔστιν, ἐρώτα.

ΗΣΙΟΔΟΣ

Πῶς ἂν ἄριστ' οἰκοῦντο πόλεις καὶ ἐν ἡθέσι
 ποίειε;

¹ Flach, following Nietzsche, marks a lacuna after this
 line.

CONTEST OF HOMER AND HESIOD

"Only tell me this thing that I ask: How many Achæans went to Ilion with the sons of Atreus?"

Homer answered in a mathematical problem, thus:

"There were fifty hearths, and at each hearth were fifty spits, and on each spit were fifty carcasses, and there were three three hundred Achæans to each joint."

This is found to be an incredible number; for as there were fifty hearths, the number of spits is two thousand five hundred; and of carcasses, one hundred and twenty thousand . . .

Homer, then, having the advantage on every point, Hesiod was jealous and began again:

"Homer, son of Meles, if indeed the Muses, daughters of great Zeus the most high, honour you as it is said, tell me a standard that is both best and worst for mortal-men; for I long to know it." Homer replied: "Hesiod, son of Dios, I am willing to tell you what you command, and very readily will I answer you. For each man to be a standard to himself is most excellent for the good, but for the bad it is the worst of all things. And now ask me whatever else your heart desires."

HESIOD

"How would man best dwell in cities, and with what observances?"

CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Εἰ μὴ καρδαίνειν ἀπὸ τῶν αἰσχροῶν ἐθέλοιεν,
οἱ δ' ἀγαθοὶ τιμῶντο, δίκη δ' ἀδίκουσις ἐπέη.

ΗΣΙΟΔΟΣ

Εὐχεσθαι δὲ θεοῖσι τί πάντων ἐστὶν ἄμεινον;

ΟΜΗΡΟΣ

Εὐκουν εἶναι ἑαυτῷ ὡς χρόνον ἐς τὸν ἅπαντα.

ΗΣΙΟΔΟΣ

Ἐν δ' ἐλαχίστῃ ἄριστον ἔχεις ὃ τι φύεται
εἰπεῖν;

ΟΜΗΡΟΣ

Ὡς μὲν ἐμῇ γνώμῃ, φρένες ἐσθλαὶ σώμασιν
ἀνδρῶν.

ΗΣΙΟΔΟΣ

Ἢ δὲ δικαιοσύνη τε καὶ ἀνδρεία δύναται τί;

ΟΜΗΡΟΣ

Κοινὰς ὠφελίας ἰδίοις μέχθοις παρέξεν.

ΗΣΙΟΔΟΣ

Τῆς σοφίης δὲ τί τέκμαρ ἐπ' ἀνθρώποις
πέφυκεν;

ΟΜΗΡΟΣ

321 Γυγνώσκειν τὰ παρόντ' ὀρθῶς, καιρῷ δ' ἅμ'
ἔπεσθαι.

ΗΣΙΟΔΟΣ

Πιστεύσαι δὲ βροτοῖς ποῖον χρέος ἄξιόν ἐστιν;

ΟΜΗΡΟΣ

Οἷς αὐτὸς κίνδυνος ἐπὶ πραχθεῖσιν ἔπηται.

ΗΣΙΟΔΟΣ

Ἢ δ' εὐδαιμονίῃ τί πατ' ἀνθρώποις καλεῖται;

ΟΜΗΡΟΣ

Ἀντηθέντ' ἐλάχιστα θανεῖν ἡσθέντα τε πλεῖστα.

CONTEST OF HOMER AND HESIOD

HOMER

"By seeming to get unequal gain and if the good were honoured, but justice fell upon the unjust."

HESIOD

"What is the best thing of all for a man to ask of the gods in prayer?"

HOMER

"That he may be always at peace with himself continually."

HESIOD

"Can you tell me in briefest space what is best of all?"

HOMER

"A sound mind in a manly body, as I believe."

HESIOD

"Of what effect are righteousness and courage?"

HOMER

"To advance the common good by private pains."

HESIOD

"What is the mark of wisdom among men?"

HOMER

"To read aright the present, and to march with the occasion."

HESIOD

"In what kind of matter is it right to trust in men?"

HOMER

"Where danger itself follows the action close."

HESIOD

"What do men mean by happiness?"

HOMER

"Death after a life of least pain and greatest pleasure."

CONTEST OF HOMER AND HESIOD

Ῥηθέντων δὲ καὶ ταύτων, οἱ μὲν Ἕλληνες πάντες
τὸν Ὅμηρον ἐκέλευον σταφαινοῦν, ὁ δὲ βασιλεὺς
Πανειδῆς ἐκέλευσεν ἕκαστον τὸ κάλλιστον ἐκ τῶν
ιδίῳ ποιημάτων εἰπεῖν. Ἠοίοδος οὖν ἔφη πρῶ-
τον·

Πλημάδων Ἀτλαγενέων ἐπιτελλομενάων
ἄρχεσθ' ἀμύχτου, ἀρότοιό τε δυσομενίαν
αἱ δὲ τοι νύκτας τε καὶ ἡμέρας τεσσαράκοντα
κεκρύφαται, αὐτῆς δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται, τὰ πρῶτα χαρασσομένοιο σιδήρου.
οὐτός τοι πέδιλόν πέλεται νόμος, αἶ τε θαλάσσης
ἐγγύθι ναιετάουσ', αἶ τ' ἄρκεα βησσηέντα
πόστον κυραίνοντο ἀπόπροθι, πόνα χῶρον
ναίουσιν· γυμνὸν σπείρειν, γυμνὸν δὲ βοιωτεῖν
γυμνὸν τ' ἀμείων, ὅταν ὄρια πάντα πέλωνται.

Μεθ' οὖν Ὅμηρος·

Ἀμφὶ δ' ἄρ' Αἴαντας ἔοιοδς ἴσαντο φάλαγγες
καρτεραί, ἧς οὐτ' ἄν κεν Ἀρης ἐνέσσαιτο μετελθὼν
οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι
κρυθέντες Τρῳάς τε καὶ Ἑκτορα εἶον ἔμμενον
φρύξαντες δόρυ δουρί, σάκος σάκει προθελόμεναι·
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνδρὰ δ'
ἀνὴρ,

ψαῖον δ' ἵπποκομοὶ κόρυθες λαμπροῖσι φάλοισι
νευόντων· ὧς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
ἔφριξεν δὲ μύχῃ φθισίμβροτος ἐγχείρῃσι
μακραίς, αἱ εἶχον ταμσιχρῆας. ὅσσε δ' ἄμερδεν
αὐγὴ χαλκείη κορύθων ἀπο λαμπομενάων
θωρήκεων τε νεοσμήκτων σακέων τε φαινεῶν
έρχομένων ἄμυνες. μῖλα κεν θρασυκάρδιος εἴη,
ὅς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκούχοιτο.

CONTEST OF HOMER AND HESIOD

After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Paneides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began¹ as follows :

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep : strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer² :

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads : so close they stood together. The murderous battle bristled with the long, flesh-rending spears they held, and the flash of bronze from polished helms and new-burnished breast-plates and gleaming shields blinded the eyes. Very hard of heart would he have been, who could then have seen that strife with joy and felt no pang."

¹ *Works and Days*, 263-302.

² *Iliad* xiii, 126-133, 339-344.

CONTEST OF HOMER AND HESIOD

Θαυμάσαντες δὲ καὶ ἐν τούτῳ τὸν Ὅμηρον οἱ Ἕλληνες ἐπῆμουν, ὡς παρὰ τὸ προσῆκον γεγονότων τῶν ἐπῶν, καὶ ἐκέλευον διδόναι τῇς νίκῃν, ὃ δὲ βασιλεὺς τὸν Ἡσίοδον ἐστεφάνωσεν εἰπὼν δίκαιον εἶναι τὸν ἐπὶ γεωργίᾳ καὶ εἰρήτῃ προκαλούμενον νικᾶν, οὐ τὸν πολέμου καὶ σφαγῶν διεξιόντα. τῇς μὲν οὖν νίκῃς οὕτω φασὶ τεχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μοῦσαις ἐπεγράψαντα·

Ἡσίοδος Μοῦσαις Ἑλικωνίσι τόνδ' ἀνέθηκεν
ὕμνῳ νικήσας ἐν Χαλκίδι θεῖον Ὅμηρον.

Τοῦ δὲ ἡγῆμος διαλυθέντες διέπλευσεν ὁ Ἡσίοδος εἰς Δελφοὺς χρησόμενος καὶ τῇς νίκῃς ἀπαρχὰς τῷ θεῷ ἀναθήσων. προσερχομένην δὲ αὐτοῦ τῷ ναφῷ ἔθεον γενομένην τὴν προφήτιν φασιν εἰπεῖν·

Ὀλβιοι οὗτος ἀνὴρ, ὅς ἐμόν δόμον ἀμφιπολεύει,
Ἡσίοδος Μοῦσῃσι τετιμένος ἀθανάτῃσιν
τοῦ δ' ἦτοι κλέας ἔσται, ὅσον τ' ἐπικίδναται ἡώς,
ἀλλὰ Διὸς πεφύλαξο Νεμείου κάλλιμον ἄλσος·
κεῖθι δέ τοι θανάτοιο τέλος πεπρωμένον ἔστίν.

Ὁ δὲ Ἡσίοδος ἀκούσας τοῦ χρησμοῦ, τῇς Πελοποννήσου μὲν ἰσχυρῶς νομισσας τὴν ἐκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνόνην τῇς Λοκρίδος ἐλθὼν καταλύει παρ' Ἀμφιφάνει καὶ Γανύκτορι, τοῖς Φηγίῳσι παισίν, ἀγνοήσας τὸ μαντεῖον. ὁ γὰρ τόπος αὐτοῦ ἅπας ἐκαλεῖτο Διὸς Νεμείου ἱερὸν. διατριβῆς δὲ αὐτῇ πλείονος γενομένης ἐν τοῖς Οἰνοῦσι, ὑπονοήσαντες οἱ σεανίσκαι τὴν ἀδελφὴν αὐτῶν μοιχεύειν τὸν Ἡσίοδον, ἀποκτείνουσιν.

CONTEST OF HOMER AND HESIOD

Here, again, the Hellenes applauded Homer admiringly, so far did the verses exceed the ordinary level; and demanded that he should be adjudged the winner. But the king gave the crown to Hesiod, declaring that it was right that he who called upon men to follow peace and husbandry should have the prize rather than one who dwelt on war and slaughter. In this way, then, we are told, Hesiod gained the victory and received a brazen tripod which he dedicated to the Muses with this inscription:

"Hesiod dedicated this tripod to the Muses of Helicon after he had conquered divine Homer at Chalcis in a contest of song."

After the gathering was dispersed, Hesiod crossed to the mainland and went to Delphi to consult the oracle and to dedicate the first fruits of his victory to the god. They say that as he was approaching the temple, the prophetess became inspired and said:

"Blessed is this man who serves my house,—Hesiod, who is honoured by the deathless Muses: surely his renown shall be as wide as the light of dawn is spread. But beware of the pleasant grove of Nemean Zeus; for there death's end is destined to befall you."

When Hesiod heard this oracle, he kept away from the Peloponnesus, supposing that the god meant the Nemea there; and coming to Oenoe in Loeris, he stayed with Amphiphanes and Ganyetor the sons of Phlegyas, thus unconsciously fulfilling the oracle; for all that region was called the sacred place of Nemean Zeus. He continued to stay a somewhat long time at Oenoe, until the young men, suspecting Hesiod of seducing their sister, killed

CONTEST OF HOMER AND HESIOD

ναντες εἰς τὸ μεταξὺ τῆς Ἀχαΐας¹ καὶ τῆς Λακρί-
δος πέλαγος κατέποντισαν. τοῦ δὲ νεκροῦ τρι-
ταίου πρὸς τὴν γῆν ὑπὸ ξελφίων προσευχθέντος,
ἑορτῆς τινοῦ ἐπιχωρίου παρ' αὐτοῖς εὖσης Ἀριαδ-
νεϊας,² πάντες ἐπὶ τὸν αἰγυάλον ἔδραμον καὶ τὸ
σῶμα γνωρίσαντες, ἐκεῖθεν μὲν πευθήσαντες ἔθα-
ψαν, τοὺς δὲ φονεῖς ἀνεζήτουν. οἱ δὲ φοβηθέντες
τὴν τῶν πολιτῶν ἀργὴν κατασπάσαντες ἄλιευτι-
κὸν σκίφος διέπλευσαν εἰς Κρήτην· οὗς κατὰ
μέσσαν τὸν πλοῦν ὁ Ζεὺς κεραυνώσας κατεπόν-
τωσεν, ὥς φησιν Ἀλκιδᾶμας ἐν Μουσειῇ. Ὑρα-
τασθένης δὲ φησιν ἐν Ἡσιόδῳ³ Κτίμενον καὶ
Ἄντιφον ταῖς Γανύκτορος ἐπὶ τῇ προειρημένῃ
αἰτίᾳ ἐναλόντας⁴ σφαγιασθῆναι θεοῖς τοῖς ξείοις
ὑπ' Εὐρυκλέους τοῦ μάντεως. τὴν μέντοι παρθένον,
τὴν ἀδελφὴν τῶν προειρημένων, μετὰ τὴν φθορὰν
ἑαυτὴν ἀναρτῆσαι· φθαρῆναι δὲ ἐπὶ τινοῦ ξένου
συνόδου τοῦ Ἡσιόδου Δημόδου δοῖμα· ὃν καὶ
αὐτὸν ἀναιρεθῆναι ὑπὸ τῶν αὐτῶν φησιν. ὕστερον
δὲ Ὀρχομένοιο κατὰ χρησμὸν μετενέγκαντες
αὐτὸν παρ' αὐτοῖς ἔθαψαν καὶ ἐπέγραψαν ἐπὶ τῇ
τάφῃ.

Ἀσκηρ μὲν πατὴρ πολυλήμοι, ἀλλὰ θανόντος
ὅστέα πλήξιππον γῇ Μινυᾶς κατέχει

Ἡσιόδου, τοῦ πλείστοι ἐν ἀνθρώποις κλέος ἐστὶν
ἀνδρῶν κρινομένων ἐν βασιάνῃ σοφίης.

Καὶ περὶ μὲν Ἡσιόδου τοσαῦτα· ὁ δὲ Ὅμηρος

¹ Westermann: Εὐβοίας, MS.

² So MS.: ὅτε ἀγνοῖα, Flach (after Nietzsche).

³ Gostelling: Δημόδου, MS.

⁴ Friedel: ἀναλόντας, MS.; ἀναλόντας, Flach (after Nietzsche).

CONTEST OF HOMER AND HESIOD

him and cast his body into the sea which separates Achaia and Loeia. On the third day, however, his body was brought to land by dolphins while some local feast of Ariadne was being held. Thereupon, all the people hurried to the shore, and recognizing the body, lamented over it and buried it, and then began to look for the assassins. But these, fearing the anger of their countrymen, launched a fishing boat, and put out to sea for Crete: they had finished half their voyage when Zeus sank them with a thunderbolt, as Alcidas states in his *Musaeum*. Erytosthenes, however, says in his *Hesiod* that Ctimenus and Antiphus, sons of Ganyetor, killed him for the reason already stated, and were sacrificed by Eurycles the seer to the gods of hospitality. He adds that the girl, sister of the above-named, hanged herself after she had been seduced, and that she was seduced by some stranger, Demodes by name, who was travelling with Hesiod, and who was also killed by the brothers. At a later time the men of Orchomenus removed his body as they were directed by an oracle, and buried him in their own country where they placed this inscription on his tomb:

"Ascia with its many cornfields was his native land; but in death the land of the horse-driving Minyans holds the bones of Hesiod, whose renown is greatest among men of all who are judged by the test of wit."

So much for Hesiod. But Homer, after losing the

CONTEST OF HOMER AND HESIOD

ἀποτυχὼν τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαΐδα, ἔπη ζ, ἧς ἡ ἀρχή·

334 Ἄργος αἶδε, θεά, πολυεΐψιον, ἔθεν ἄνακτες·
εἴτα Ἐπεγόνους, ἔπη ζ, ὧν ἡ ἀρχή·

νῦν αὖθ' ὑπλοτέρων ἀνδρῶν ἀρχόμεθα, Μοῦσαι, φασὶ γάρ τινες καὶ ταῦτα Ὅμηρον εἶναι. ἀκούσαντες δὲ τῶν ἐπῶν οἱ Μίδου τοῦ βασιλέως παῖδες, Ξένθος καὶ Γόργας, παρακαλοῦσιν αὐτὸν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ' οὗ ἦν παρθένος χαλκῇ τὸν Μίδου θάνατον οἰκτιζομένη. καὶ ποιεῖ οὕτως·

Χαλκῇ παρθένος εἰμί, Μίδεω δ' ἐπὶ σήματος ἦμαι.

ἔστ' ἢν ὕδωρ τε νύξ καὶ δένδρεα μακρὰ τεθίγη καὶ ποταμοὶ πλήθωσι, περιελύξῃ δὲ θάλασσα, ἥελιος δ' ἀνιὼν φαίρῃ λαμπρὰ τέ σελήνη, αὐτοῦ τῇδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ σημανέω παρῖαισι, Μίδῃς ὅτι τῇδε τέθνηται.

Λαβὼν δὲ παρ' αὐτῶν ψιάλην ἀργυρᾶν ἀνατίθῃσιν ἐν Δελφοῖς τῷ Ἀπόλλωνι, ἐπεγράψας·

Φοῖβε ἀναξ, δῶρόν τοι Ὅμηρος κάλῳν ἔδωκα σῆπιν ἐπιφροσύναις· σὺ δέ μοι κλέος αἶν' ὀπάσεις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν Ὀδύσσειαν, ἔπη Μ β, πεποιηκὼς ἤδη τὴν Ἰλιάδα ἐπῶν Μ εφ'. παραγενόμενον δὲ ἐκείθεν εἰς Ἀθήνας αὐτὸν ξενισθῆναι φασὶ παρὰ Μείδοντι τῷ βασιλεῖ τῶν Ἀθηναίων. ἐν δὲ τῷ βασιλευτηρίῳ ψύχους ὄντος καὶ πυρὸς

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victory, went from place to place reciting his poems ; and first of all the *Thebans* in seven thousand verses which begins : " Goddess, sing of parched Argos whence kings . . .," and then the *Epigoni* in seven thousand verses beginning : " And now, Muses, let us begin to sing of men of later days " ; for some say that these poems also are by Homer. Now Xanthus and Gorgus, son of Midas the king, heard his epics and invited him to compose a epitaph for the tomb of their father on which was a bronze figure of a maiden bewailing the death of Midas. He wrote the following lines :—

" I am a maiden of bronze and sit upon the tomb of Midas. While water flows, and tall trees put forth leaves, and rivers swell, and the sea breaks on the shore ; while the sun rises and shines and the bright moon also, ever remaining on this mournful tomb I tell the passer-by that Midas here lies buried."

For these verses they gave him a silver bowl which he dedicated to Apollo at Delphi with this inscription : " Lord Phoebus, I, Homer, have given you a noble gift for the wisdom I have of you : do you ever grant me renown."

After this he composed the *Odyssey* in twelve thousand verses, having previously written the *Iliad* in fifteen thousand five hundred verses.¹ From Delphi, as we are told, he went to Athens and was entertained by Medon, king of the Athenians. And being one day in the council hall when it was cold

¹ The accepted text of the *Iliad* contains 15,693 verses ; that of the *Odyssey*, 12,110.

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καιομένου σχεδιάσαι λέγεται τούτῳ τοὺς στίχους·

Ἄνδρὸς μὲν στέφανοι παῖδες, πύργοι ἐκ πόλῃος,
ἵπποι δ' αὖ πεδίου κόσμος, νῆες δὲ θαλάσσης,
λαὸς δ' εὖ ἀγορῇσι καθήμενος εἰσοράσθαι.
αἰθομένου δὲ πυρὸς γεραῖότερον οἶκος ἰδέσθαι
ἥματι χειμερίῳ, ὅπῃ ἂν νείῃῃσι Κρονίων.

325 Ἐκείθεν δὲ παραγενόμενος εἰς Κόρινθον, ἐρρα-
ψάδει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παρα-
γίνεται εἰς Ἄργον καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ
ἔπη τὰδε·

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν
Ἑρμύην τ' Ἀσίνην τε, βαθὺν κατὰ κύλπον
ἐχούσας,

Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδανρου
νῆσόν τ' Αἴγιαν Μάσητά τε κοῦροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
Τυδείδης, οὗ πατὴρ ἔχων μένος Οἰνεΐδας,
καὶ Σθένης, Καπανῆος ἀγκλειτοῦ φίλος υἱός·
τοῖσι δ' ἄρ' Εὐρύπυλος τρίτατος κίεν, ἰσθῆος
φύας.

Μηκιστέως υἱὸς Ταλαίουίδας ἀνακτορ.
ἐκ πάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.
τοῖσι δ' ἄρ' ὀγδώκοντα μέλαινα νῆες ἔποντο·
ἐν δ' ἄνδρες πολέμοιο δαήμεναι ἐστιχόωντο
Ἀργεῖοι λινοθώρηκες, κέντρα ποτόεμοιο.¹

Τῶν δὲ Ἀργείων οἱ προσεστηότες, ὑπερβολῇ
χαρέντες ἐπὶ τῷ ἐγκωμιάζεσθαι τὸ γένος αὐτῶν
ὑπὸ τοῦ ἐνδοξαίου τῶν παιητῶν, αὐτῶν μὲν

¹ This and the preceding line are not found in the received text.

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and a fire was burning there, he threw off the following lines :

"Children are a man's crown, and towers of a city, horses are the ornament of a plain, and ships of the sea ; and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow."

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the *Iliad*¹ :

"The sons of the Achæans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eloneus, and vine-cloth Epidaurus, and the island of Aegina, and Mases, —these followed strong-voiced Diomedes, son of Tydeus, who had the spirit of his father the son of Oeneus, and Sthenelus, dear son of famous Capaneus. And with these two there went a third leader, Eurypylus, a godlike man, son of the lord Mecisteus, sprung of Talos ; but strong-voiced Diomedes was their chief leader. These men had eighty dark ships wherein were ranged men skilled in war, Argives with linen jerkins, very gauds of war."

This praise of their race by the most famous of all poets so exceedingly delighted the leading Argives, that they rewarded him with costly gifts and

¹ Il. 559-568 (with two additional verses).

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πολυτελέσι δωρεαῖς ἐτίμησαν, εἰκόνα δὲ χαλκὴν ἀναστήσαντες ἐψηφίσαντο θυσίαν ἱπιτελεῖν Ὀμήρῳ καθ' ἡμέραν καὶ κατὰ μῆνα καὶ κατ' ἐνιαυτὸν, καὶ ἄλλην θυσίαν πενταετηρίδα εἰς Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς εἰκόνης αὐτοῦ·

Θεῖος Ὀμηρος ὅδ' ἐστίν, ὃς Ἑλλάδα τὴν
μεγάλανυχον

πᾶσαν ἐκόσμησεν καλλιπεῖ σοφίῃ,
ἔξοχα δ' Ἀργείους, οἳ τὴν θεοτειχέα Τροίην
ἤρριψαν, ποινὴν ἠυκόμου Ἑλένης.

οὗ χάριν ἔστησεν δῆμος μεγαλόπτολις αὐτὸν
εὐθάδε καὶ τιμαῖς ἀμφέπει ἀθανάτων.

Ἐνδιατρίψας δὲ τῇ πόλει χρόνον τινα διέπλευσεν εἰς Δῆλον εἰς τὴν πανήγυριν. καὶ σταθεὶς ἐπὶ τὸν κερύτινον βωμὸν λέγει ὕμνον εἰς Ἀπίλλωνα, οὗ ἡ ἀρχή·

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο.

ῥηθέντος δὲ τοῦ ὕμνου οἱ μὲν Ἴωνες πολίτην αὐτὸν κοινὸν ἐποίησαντο, Δῆλιοι δὲ γράψαντες
326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. τῆς δὲ παιηγύρεως λυθείσης ὁ ποιητὴς εἰς Ἴον ἔπλευσε πρὸς Κρεώφυλον καὶ κεῖ χρόνον διέτριβε πρεσβύτης ὢν ἤδη. ἐπὶ δὲ τῆς θαλάσσης καθήμενος παίδων τινῶν ἀφ' ἀλείας ἐρχομένων, ὥς φασι, πυθόμενος

Ἄνδρες ἄγρης ἀλίας¹ θηρήτορες, ἡ ῥ' ἔχομέν τι;

¹ Koccolis: ἀπ' Ἀρεαδίας, Mss. (so Planch).

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set up a brazen statue to him, decreeing that sacrifice should be offered to Homer daily, monthly, and yearly; and that another sacrifice should be sent to Chios every five years. This is the inscription they cut upon his statue:

"This is divine Homer who by his sweet-voiced art honoured all proud Hellas, but especially the Argives who threw down the god-built walls of Troy to avenge rich-haired Helen. For this cause the people of a great city set his statue here and serve him with the honours of the deathless gods."

After he had stayed for some time in Argos, he crossed over to Delos, to the great assembly, and there, standing on the altar of horns, he recited the *Hymn to Apollo*¹ which begins: "I will remember and not forget Apollo the far-shooter." When the hymn was ended, the Ionians made him a citizen of each one of their states, and the Delians wrote the poem on a whitened tablet and dedicated it in the temple of Artemis. The poet sailed to Ios, after the assembly was broken up, to join Creophylus, and stayed there some time, being now an old man. And, it is said, as he was sitting by the sea he asked some boys who were returning from fishing:

"Sirs, hunters of deep-sea prey, have we caught anything?"

¹ *Homeric Hymns*, iii.

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εἰπόντων δὲ ἐκείνων

"Ὅσσ' ἔλομεν λιπόμεσθ', ὅσα δ' οὐχ ἔλομεν
φέρόμεσθα,

οὐ κήσας τὸ λεχθέν, ἤρετο αὐτοὺς ὅ τι λέγοιεν.
οἱ δὲ φασιν ἐν αἰεὶα μὲν ἀγρεύσαι μηδέν, ἐφθει-
ρίσθαι δέ, καὶ τῶν φθειρῶν οὓς ἔλαβον καταλι-
πεῖν, οὓς δὲ οὐκ ἔλαβον ἐν τοῖς ἱματίοις φέρειν.
ἀπαμνησθεῖς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ
ἦκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπί-
γραμμα. ἀναχωρῶν δὲ ἐκείθεν, ὅντος πηλοῦ,
ολισθίων καὶ πεσών ἐπὶ τὴν πλευράν, τριταῖος,
ὥς φασι, τελευτᾷ. καὶ ἐτάφη ἐν Ἴω. ἔστι δὲ τὸ
ἐπίγραμμα τούδε

Ἰαθ' ἄγε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἥρῳων κοσμήτορα, θεῖον Ὀμηρον.

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To this they replied :

"All that we caught, we left behind, and carry away all that we did not catch."

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind ; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph :

"Here the earth covers the sacred head of divine Homer, the glorifier of hero-men."

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dan., dan., = daughters, daughters.
f. = father. s. = son. k. = king.
n. = note. w. = wife.

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